

NEW•DIRECTIONS

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

June 2023

Majestic Splendour

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Confident Future

The Forward in Faith
Festival 2023



◆ THE DIRECTOR'S CUT ◆

The coronation of King Charles III inevitably raised questions about the role of England's national church, both in the immediate sense and longer-term. Was it a suitably solemn occasion? Will future coronations have a similar look and feel? What exactly is the role of the Church of England within an increasingly secular society?

As it transpired, we can thank God that it was a worthy occasion, and that the liturgy did indeed do justice to the gravity of the occasion being witnessed. However, spectating on church matters as we do from a position of being half in the tent (we are a part of the Church of England) and half out of the tent (we are not the decision makers), tends to lead us to the conclusion that they are somewhat finely balanced or even precarious at times.

We know only too well that the Church of England and its component dioceses are facing huge financial challenges. On top of that, the Living in Love and Faith process has uncovered deeply held and completely divergent views on the issue of same sex marriage in church. The compromise proposed – if indeed the prayers for same sex relationships can or should be seen as a compromise – has already led to some of the leading conservative evangelical parishes (often large and wealthy) withdrawing their financial contributions to diocesan funds.

A combination of both operational and doctrinal instability is a dangerous mix for a church. And yet instability creates opportunities as we know from other walks of life. The instability in the Church of England has opened the door to a battle as to what, if anything, its future should be. The origins of the battle do of course lie in the Reformation and the creation of an ecclesial body which would come to be known as the Church of England. This is not the moment to rehearse that tumultuous era of our nation's history but suffice to say that the deliberate lack of codification of dogma and of clarity in ecclesiology inherent in the English church settlement are being played out before us half a millennium on.

None of the above commentary is intended to provoke alarm or despair. We need to be analytical – and unflinching in that analysis – but also set that cold logic in the context of our faith. We know from our celebration

of Eastertide, Ascensiontide and Whitsuntide of the absolute centrality to our faith of the first moments of the Church. In the two millennia since then, the Church has experienced periods of division, uncertainty, and scandal. Arguably the Church in the Western world is experiencing the biggest crisis of all at present – often stemming not from overt persecution but from a straightforward absence of interest.

Naturally, our first instinct is to pray that God's will be done in all things, including for the future of the Church. That is a good starting point. But what might it prompt us to do? Where might it lead us? One answer might be further prayer. Another might be that we do not yet know. You will recall that Pope Benedict talked about the Church of the future being both smaller and more faithful. The shortage of vocations in many parts of the world seem to be guaranteeing the former; the latter is harder to verify.

For our own part as a movement we are fully aware of the challenging landscape we face. At the Forward in Faith National Festival, the Bishop of Oswestry made it plain that nothing less than a full personal recommitment to our faith is required. He memorably went on to say that: 'Now is the time to live our Catholic life at its highest pitch and greatest intensity. Only by radical renewal can we meet the evangelistic task before us. Now is not the time for decaffeinated Catholicism: only full-fat, full-on, full-faith, full-throttle Catholicism will do.'

Later in the day, one of The Society's Missioners, Fr Chris Brading, eloquently reminded us of the power of mission through simple acts of Christian charity to strangers. He proceeded to explain that mission initiatives do not necessarily require complicated formulae or large funding pots but often simple acts of Christian love will suffice.

As we sang at the Festival Mass:
*And we, shall we be faithless?
Shall hearts fail, hands hang down?
Shall we evade the conflict, and cast away our crown?
Not so: in God's deep counsels
some better thing is stored;
We will maintain, unflinching:
one Church, one Faith, one Lord!* **ND**

NEW◆DIRECTIONS

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KINGLY LITURGY

An overview of what the coronation was like, by ND writers (pp4-6), including a special Thurifer diary (p7) and a broad analysis of the day and its implications (p8).



CATHOLIC CONTINUITY

The Forward in Faith Festival 2023 was a magnificent day, chaired and overseen by Bishop Tony Robinson. Our report (pp9-11) includes the Bishop of Oswestry's stirring sermon, along with the presentations given by Fr Chris Brading on mission (p12) and Bishop Jonathan Baker (p13).



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Cover Image:

The Forward in Faith Festival at St Alban's, Holborn, by George Reynolds (20 May, 2023)

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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*.

Coronation Commentary

ND writers offer their views on the big day

THE MUSIC

There was a lot of music played and sung in Westminster Abbey on 6th June; it was a real musical feast. I suppose everyone will have a particular favourite; in terms of musical styles there was certainly enough variety! I heard two singers from the London Youth Choir interviewed on Radio Four saying that their favourite piece was the Ascension Choir singing Alleluias. For my money the choir's slightly over the top 'dancing' seemed unnecessary and Debbie Wiseman's music rather undistinguished, but I am not a teenager. I much preferred the singing of the Byzantine Chant Ensemble.

Andrew Lloyd Webber's anthem sounded like a chorus from his musical *Joseph*, and was distinguished by the usual trope of repeating a melody over and over and then again in a higher key. In fact, I was sadly also underwhelmed by Paul Mealor's Kyrie despite Bryn Terfel's extravagant singing, and much preferred the Walford Davies 'Confortare' with Roderick Williams's beautiful solo. Classic FM has played Sarah Class's *Sacred Fire* which was sung by Pretty Yende, declaring it one of best pieces of the service. We will all remember the striking yellow dress. The Agnus Dei by Tarik O'Regan began promisingly with music less obviously crowd-pleasing and all in all the choir sang with distinction and Andrew Nethsingha conducted with calm command of his singers and instrumentalists; Assistant Organist Matthew Jorysz accompanied and filled in with aplomb, particularly when everyone awaited the return of the King and Queen after a costume change.

Earlier Sir John Eliot Gardener with the Monteverdi Choir and English Baroque Soloists had presented classics by Bach and a Bruckner motet (*Ecce sacerdos*) with the usual polish, and Antonio Pappano with the Coronation Orchestra gave spirited accounts of Holst's *Jupiter* and Walton's *Crown Imperial*. Judith Weir's orchestral piece *Brighter visions shine afar* was rather pallid but

clearly intended to be reflective.

Ultimately (and perhaps rather sadly) the stand-out pieces were the motet by Byrd, the anthem by Boyce and those old favourites Handel's *Zadok the Priest* and Parry's *I was Glad* with the thrilling unison 'vivats' sung by male and female King's Scholars from Westminster School, exercising their historic privilege. The musical crown went to Walton whose *Coronation Te Deum* was one of a number of pieces arranged for the occasion by John Rutter. As it started I sank back into my chair and said 'thank goodness'!

Ronald Corp

THE LITURGY

The coronation in the end preserved intact all the essential elements of the historic rite, and for this we should all be thankful. Although the texts of the liturgy underwent their most radical rewriting since Archbishop Sancroft's revision of 1685, the traditional pattern of Recognition, Oaths, Investiture with the Regalia, Enthronement and Homage, Coronation of the Queen, and Communion rite were recognisable, and the great Officers of State largely performed their traditional roles. The very late appearance of the agreed text of the service suggests that some of the innovations were the cause of misgiving to those responsible, most evidently perhaps the way in which diverse faith communities were to participate, and how the 'homage of the people' would be received. But in the end neither proved controversial. Even the restored sermon, at risk of being 'the voice that boiled a billion kettles', blended in.

At two hours, the coronation was short (five minutes shorter in fact than the thanksgiving Mass celebrated the next morning at Pusey House), and this brevity certainly affected the pace of the rite. The revision of the texts at the giving of the various elements of the traditional regalia was in many places drastic and unhappy, but much of the impact of this was obscured by the way in which the ceremonies were carried out while music was performed, most notably the anointing which happened during rather than after Handel's immortal anthem *Zadok the Priest*. It was very much a Common Worship coronation, and the liturgical register reflected this for good and for ill, effectively marking the end of the 1662 Communion Office as the Church of England default public rite.

The Screen for the Anointing was perhaps the most innovative visual change, described by David Starkey in his lapidary way as 'liturgical Poundbury'. The effect was to



make the anointing even more of a hidden rite, a bold intensifying of an already sacral moment. This visual eclecticism was characteristic of the whole rite: in the past the strong reds and golds of carpets and galleries, and the crimson coronation robes of the principal lay participants, gave a visual unity to the rite that was lacking as the uncovered Cosmati pavement competed with the peacock medley of chivalric mantles.

But who could fail to be thrilled to see the King enter his Abbey Church to be crowned, and leave it invested in the Imperial purple of his ancestors?

Robin Ward

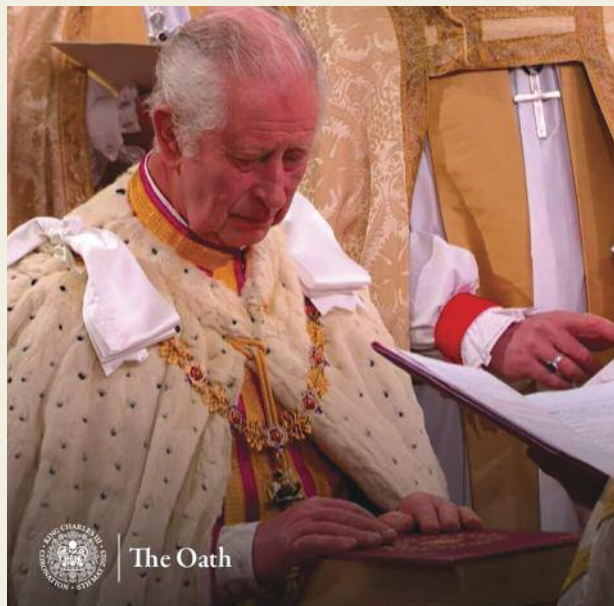
THE CEREMONY

That our King and Queen were anointed and crowned in an Anglican Eucharist, with a rite in recognizable continuity with the tradition yet generally accepted, is remarkable. There was sensible and creative simplification, updating and innovation.

But the coronation also mirrored flaws in the contemporary Church: over-simplification, embarrassment about ritual gesture, and lack of interest in the aesthetics of worship.

The 2005 ordination rites include all themes relevant to each order without any one dominating. By contrast, the message of this coronation was that kingship is all about service. Despite the radical shortening, a sermon was added to say that (in case people were too obtuse to get the oft-repeated message). But Christian kingship is also about government, justice and godliness, for example – themes that, though not excised completely, often made way for yet more about service. Is there not something unworthy about a king being made repeatedly to plead, ‘I’m only really a servant, you know’?

Some shortenings were especially regrettable. ‘This kingly Sword, brought now from the Altar of God’ became ‘this kingly Sword’. The Coronation Rite had been the only Church of England liturgy to refer to the Holy Table as the Altar, but no more.



The Coronation rite is also the only Church of England liturgy to use the term ‘Protestant’ (though only because it appears in the oaths required by act of Parliament). Previously, this was balanced by the description of the ring as ‘the Ring of kingly dignity, and the seal of Catholic Faith’, but no more; it now became ‘symbol of kingly dignity and a sign of the covenant sworn this day’. That the ring was delivered by a Hindu, Lord Patel, was unproblematic in itself. But according to the commentary published by Lambeth Palace, ‘the regalia presented by peers from non-Christian faith traditions have been chosen because they do not bear explicit Christian motifs.’ Did they not notice the cross of rubies on what was formerly ‘the seal of Catholic Faith’?

Ritual gesture was repeatedly cut. The ring is not just another symbolic item to be ‘acknowledged’, like spurs or sword; investiture with ring and staff is the ancient means of putting someone into an office. As in a wedding, the sign is not just the ring but putting it on the finger. Howley famously forced Victoria’s ring onto the liturgically correct finger instead of the one it was made for. The ring should have been re-sized so the ritual act could be performed.

The crowning was spoiled by fidgety anxiety about the Crown’s positioning, which could have been corrected later. This was a moment for confident gesture.

Homage (unlike allegiance, with which the drafters confused it) is not just an oath but an act, sealed with a kiss. Only two people did homage, and one of them did not kiss the King; many therefore confused Prince William’s kiss with an emotional gesture.

At the offertory, Elizabeth gave bread and wine into the Archbishop’s hands: Charles merely touched them in passing by.

And those vestments! His Majesty plainly has broader shoulders than his predecessors. A new Supertunica should have been made to avoid the undergarments messily showing through at the front. In the context of an event costing well over £100 million, for which other items were newly made, the money saved by not creating a new Supertunica was insignificant. The re-using was lauded as ‘sustainable’, but surely it was majesty, not ‘sustainability’, that brought out the crowds?

The bishops' copes were matching and inoffensive but terribly plain. With everyone else in colourful robes, they receded into the carpet. Humility is one thing, invisibility another. A new Bible was printed and bound for this one occasion. Could a worthy set of matching copes not also have been commissioned, and then re-used at episcopal consecrations?

But let us rejoice that it happened at all!

Colin Podmore

A former of Director Forward in Faith, Dr Podmore was Secretary of the Liturgical Commission, 2002-2009.

THE BIBLE

Among the items specially commissioned for the Coronation was the new Bible. It was a beautifully bound bible with its red leather cover embellished by the royal coat of arms within a ring of leaves and crowns.

The rumour that the Moderator of the General Assembly of the Church of Scotland had refused to present the Bible if it included the Apocrypha was false. It was a full bible, but the inclusion was largely down to it being an 'exact reprint... , page for page, line for line, and letter for letter of the King James Bible Authorized Version published in the year 1611'. Whilst it is wonderful that this important piece of Anglican patrimony was honoured, the fact it was effectively a facsimile piece gently suggested that it was of antiquarian interest rather than a living book.

It was exciting to see the genuinely ancient St Augustine Gospels speak of our long Christian history. On the downside it was a pity that the decision was made after a thousand plus years to change the Matthew 22.15-22 Gospel for a new one. It was also puzzling why a decision was made for The King to kiss the outside of the Coronation Bible rather than following precedent and opening it at St John's Gospel. Something was lost by suggesting that it was a closed book.

Given that the presence of the Stone of Scone was being questioned by some Scottish nationalists, as it was in 1953, it was right that the Moderator presented the Bible. In 1953, Archbishop Fisher had been anxious to show that the Bible was of equal significance to the Church of England, so the words of the presentation were shared. At the next Coronation it would be good to return to that precedent.

A totally new departure was the carrying of the Bible in procession by an Anglican bishop outside the Church of England, rather than by the bishop who is Clerk of the Closet. The involvement of the Anglican Archbishop in Jerusalem was a reminder of the biblical roots of the anointing rite and the consecration of the chrism in Jerusalem. Regrettably the cameras didn't focus upon the procession of the Bible, chalice or patten; it would be advantageous to restore the continuous procession, so there is no need to cut to things happening outside the Abbey.

Most importantly of all we were reminded how, in the glittering presence of the Crown Jewels, the Bible is 'the most valuable thing that this world affords'.

Michael Brydon



THE CONCERT

After an extremely wet Coronation Day stood on the Mall, I wasn't really sure what to expect arriving in Windsor for the Coronation Concert; would it be a water logged mess in the gardens of Windsor Castle? Thankfully the sun was shining and the weather warm enough to have dried the lawn and give the whole event the feel of a summer garden party or festival (having never been to Glastonbury I can't say how it compared!). The concert itself was a real triumph and clearly set out the hopes and aspirations of this new reign. There had always been rumours that after the coronation the King would want an event that drew the nation together, and in many ways this was it. With performances and displays focusing on art, history, the environment, and perhaps most explicitly the Commonwealth, we were introduced to our new King and through his choices he offered us a glimpse into his hopes for the future. The setting was absolutely stunning and the creative minds behind the concert used the backdrop of Windsor Castle and indeed the night sky to great effect, with light shows and drone displays that really did take the breath away. It was also wonderful to see the extended Royal Family gathered in the Royal Box to celebrate the event with the King and Queen. It was clear, from what we could see from the crowd, that there is great affection and love for the King from his family. I can't deny a highlight was spotting Sir Lindsay Hoyle dancing along to the warm-up DJ and then playing 'Spot the Royal' with those around us! It would be hard to say who my favourite act (or do we say turn) was, I think Take That got the biggest cheer and Katy Perry really wowed the crowds. I had commented only the day before having heard Sir Bryn Terfel sing at the coronation service that I would love to see him perform live, little knowing that the next day it would come true. His rendition, with Andrea Bocelli, of 'You'll never walk alone' reminded us that we journey forward with our new monarch in all that is to come. As seems to be traditional at these Royal concerts, the Prince of Wales got a huge cheer when he address the King, and we joined in the singing of the National Anthem with gusto, singing and indeed praying 'God Save the King'. If the Coronation Concert has set the tone for his reign, we have much to for which to give thanks and even more hope for the future.

Philip Corbett

Coronation Diary

Thurifer savours the day

As this column's invitation to the coronation did not arrive (probably lost in the post), by default it was viewed on the BBC. Even if the coronation rites and ceremonies had been trimmed and revised, the House of Windsor remained in pole position, at their very centre. Not so at the Beeb. As hereditary peers were jettisoned for *hoi polloi* in the Abbey, the divine right of the Dimblebys to broadcast to the nations was abruptly severed, guillotined by uppity groundlings at Broadcasting House whose Director General invariably is seen tieless in the plaza.

Beyond Dr Cranmer preaching a sermon to, or at, Edward VI and Cosmo Gordon Lang (when +Ebor) to George V, there appears to be little, if any, other precedent for a sermon in the rite but, lo and behold, thus spake to us the Archbishop of Canterbury. Why this laudable tradition should have been jettisoned for the feeble fare that was on offer is beyond satire. This column is no fan of the Archbishop. Others may take a more charitable view but the evidence is stacking-up. Channeling his inner bargain-basement Billy Graham, he urged the nation to join in the Oath of Allegiance with those in the Abbey. This crackpot idea was suitably derided and camouflaged as collective responsibility when he was interviewed. Jonathan Dimbleby (you cannot escape them) maintained that the suggestion was 'abhorrent' to the King. It may be no coincidence that, in an interview the previous Sunday on Radio 4, the Dean pointed out it was the Archbishop's service, not the Dean's.

The Dean and the Rev'd Mark Birch (the Precentor on whom devolved much responsibility for ceremonial and who, rightly, was awarded MVO for his work on the late Queen's funeral) are again to be congratulated. They had nothing to say on the day, much of their hard work had been done, but they orchestrated the presentation of the regalia with unfussy precision. There was much of it and the order was important. And there may have been detected an occasional prompt.

Seventy years since the late Queen's coronation have seen a dramatic change in the social and demographic fabric of the nation. Changes in the coronation rite and the personnel were inevitable. The King's Champion no longer rides into Westminster Hall at the coronation banquet (there is no banquet) to challenge any who might seek to deny the King's title: a right which belongs to the holder of the title to the Manor of Scrivelsby in Lincolnshire. The earliest reference to the Champion's role is at the accession of Richard II. Rather than issue such a challenge, the present Champion, Francis Dymoke, carried the Royal Standard into the Abbey.

One of the innovations was the post-Gospel alleluias, newly composed by Debbie Wiseman, sung by the Ascension Choir who, swathed in white, swayed rhythmically below the pulpit. This was one of several compositions commissioned for the occasion. The most striking was the *Kyries* by Paul Mealor and stunningly sung in Welsh by the incomparable Sir Bryn Terfel CBE. First sung at the Coronation of George VI, *Confortare* by Walford Davies now arranged by John Rutter was beautifully sung by Roderick Williams OBE. There was a wide selection of music before the service and, among the newly commissioned works, that of *Sacred Fire* (music by Sarah Class to a text by Grahame Davies) caught the ear by the splendid singing and radiant passion of Pretty Yende, a South African, who stood out not merely for her shining voice but also for a vibrant yellow dress the shoulders of which were so 'puffed' that her head seemed framed by two enormous balloons.

The music for the rite was sung by Choir of Westminster Abbey augmented by the Gentlemen and Boys of the Chapel Royal, singers from the Methodist College, Belfast, Truro Cathedral, and singers from the Monteverdi Choir. They were conducted by the Master of the Music, only in post a matter of months, Andrew Nethsingha, the organists were Peter Holder and Matthew Jorysz. The orchestra was drawn from those with which the King had connections and was conducted by Sir Antonio Pappano. Inevitably it was the Parry and the Handel that remained the touchstones. The King entered to *I was glad* by Hubert Parry. Those of us who waited for the *Vivats* were not disappointed. They may not have been as raucous or rough-hewn as those heard in 1953 but thrilling nonetheless. At the anointing, hidden from view by a screen, *Zadok the Priest* was all that it should be. Tradition, as ever, won the day.

Of the officiating clergy, the Archbishop of York had little to do but popped up from time to time. The supporting bishops were, to the Queen Hereford and Norwich, to the King Durham and Bath and Wells. We may have missed the beetling eyebrows of Michael Ramsey but Michael Beasley (B&W) was efficient and with a permanent smile.

When Cranmer preached at the coronation of King Edward VI in 1547, he beseeched that 'The Almighty God of his mercy let the light of his countenance shine upon Your Majesty, grant you a prosperous and happy reign, defend you, and save you; and let your subjects say, Amen'. Let Dr Cranmer have the last word, apart from, God save the King. **ND**

Catholic, Protestant, Reformed

What did the Coronation say about the Church of England?

This past year, the Church of England has been responsible for three very major services at the heart of our national life. The Platinum Jubilee thanksgiving in St Paul's Cathedral was a hymn sandwich. The late Queen's funeral was a funeral. True, it was multi-site and with major logistics, and the expectations immense, but in form and style it was a recognisably English liturgy and done with great dignity, reminding people how moving and helpful good Anglican funeral can be. Then came the coronation, an almost once-in-a-lifetime event. Of the three, this was the service where church identity is most clearly expressed and liturgical fluency required. It had to hold a number of factors in tension: ceremonial with spiritual, public with private, national with domestic, political with religious. It was also freighted with the weight of history, the combination of previous coronations and what each one said about the age in which it was enacted.

The public response to the coronation on the whole was positive. For weeks during the lead-up, a number of details dripped out in media stories. There was audible relief when two of the service's core components were confirmed – that there would be anointing, and Holy Communion was included. These were – indeed, are – essential in affirming the monarch's status as Head of State and Supreme Governor of the Church of England. King Charles III has been the monarch since his late mother's last breath, so the coronation needed to underline that and say something more about the nature of his office and position. Historically, coronations have been a moment to unite monarch and people in prayer and homage. The theme of the 'Servant King' which overlaid this ceremony was perhaps unnecessary considering the depository of symbolism already there. It has become fashionable in recent years to take on humility, tiresomely present in the insistence on first-name terms or constant need to offer apologies for past events. Here, that theology felt a as neat and formulaic as a worship song.

It is understandable that the coronation had to be accessible, but the principle of Ockham's Razor is to make something simple without over-simplifying it. It was right to reduce the service from the three hours of 1953, even if the additions did not bring as much as the subtractions. Coronations uniquely involve a number of players in the planning – Lambeth Palace and Westminster Abbey, Buckingham Palace, and 10 Downing Street. Each comes with a particular focus and concern, and as chief planner the Earl Marshal must produce an event which coheres, does the job, and is judged a public success. It is also where the genius of Anglicanism comes into its own, balancing the extremes of our polity without undermining it.

Any major event, and a coronation especially, should be assessed once it is over to give lessons for the future.

The intended humble gesture to do away with aristocratic homage and replace it with a 'homage of the people' did not work so well on the day. The idea of a child addressing the main participant (the King) at the beginning was no doubt memorable for the chorister and his family, but for anyone unfamiliar with this little ritual at episcopal enthronements it was meaningless. The reason for the innovation was 'to highlight the role of youth', but the pages who carried the King's and Queen's trains (their grandchildren among them) did that effortlessly. The ultimatum rational for a sermon was not obvious. This was the first coronation with explicit ecumenical involvement. To have the leaders of our main churches blessing the King was profound; there was arguably scope for more.

The Coronation Oath in this context sounded a hollow note on the word 'Protestant'. It's a word so rarely heard these days, and a favourite insult of Roman Catholics, that it felt wrong. (Sadly *The Tablet's* poor-taste joke was to have Oliver Cromwell on its front cover the week after.) If it is 'law not liturgy' then move it – to the Accession Council, or the monarch's first visit to Parliament, which he made at the beginning of his reign. And in the light of this new multifaith, multicultural Britain, have Parliament rethink the Coronation Oath Act of 1689.

Equally concerning was cutting 'the Seal of Catholic faith' from the presentation of the ring; it would have been an antidote. The lack of a Creed was another place where 'Catholic' might have appeared in such a visually Catholic liturgy. Scholars will need to know where and how to consult the minutes of these meetings and deliberations for future liturgical development. There was also some confusion over non-Christians being placed in conflict with their own faith; the ring featured a cross, and Prime Minister Sunak read stirringly from the Bible. All knew they were at a Christian service, after all, and were not obliged to take part. There is a lot to be said for the things which unite us, and a monarchy with religious qualities is demonstrably one.

Much was done well and the passing of 70 years was an opportunity to reimagine. More confidence could have been deployed throughout. The CofE is most visibly itself through Catholic gesture, and none more significant in this service than the anointing. Like his mother before him, our King remains the last remaining anointed monarch in the world. Let us hope the new screens he commissioned will be used again at the next coronation. Sign and symbol, ritual and gesture, are all part of the Anglican persona. To erode them risks an identity crisis. Coronations are no place for hesitancy and embarrassment. To do otherwise fails what it means to be the established church at the centre of the nation's religious life, with a presence in every community. **[ND]**

Faith and Hope in Christ

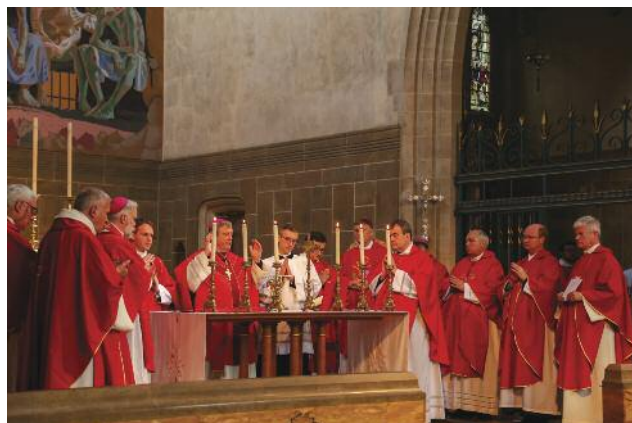
A report from the 2023 FiF Festival

A sunny day in mid-May saw almost 200 faithful gather in central London at the Anglo-Catholic bastion of St Alban's Holborn for the 2023 Forward in Faith Festival. Beginning with a mass of the Holy Spirit at which the Chairman of FiF, the Bishop of Wakefield, presided, and flanked by several deacons, brother bishops, and Society priests in a strong and impressive show of solidarity. As the service got underway, to Mozart's Trinity Mass setting, a sense of occasion and shared purpose was evident. This was picked up by the Bishop of Oswestry in his sermon, making the point that after the resurrection the disciples were 'barricaded away' in a locked room, awaiting a sign. The risen Lord came to bring them peace, and hope, and the Spirit, he said, with confidence for the future — encouragement which we can all take into our own lives and daily witness today. The intercessions were led by FiF chaplain Fr Peter Hudson.



'I bind unto myself today' to the *St Patrick's Breastplate* was the offertory hymn, underscoring everyone's strong sense of commitment. Bishops and priests concelebrated with Bishop Paul Thomas and incumbent Father Christopher sharing with Bishop Tony in the words of the canon. Naturally, holy communion was received by all present and the Vaughan Williams anthem 'O Clap your Hands' enabled joyful contemplation along with a reminder of the recent coronation. The final hymn, 'Thy hand, O God, has guided', sounded magnificent and was sung enthusiastically. People truly felt happy to be there and in celebratory mode – for all that has been and all that must surely be to come – including refreshments.

After a delicious, nutritious and highly sociable lunch of kedgeree, quiche, and chicken chasseur with various salads, bread and potatoes in the parish community centre, everyone returned to the church for the meeting — not the AGM this time since the constitutional reforms enacted last year, but a report of activities and update on the status of Forward in Faith in its stated aims and objectives. Bishop Tony Robinson in the chair welcomed all once again, echoing his words at the end of the mass,



and introduced Dr Richard Mantle, the Treasurer. Income was once again down, but not as much as the previous year, stated Dr Mantle, going on to explain that a significant donation had helped the overall picture. He was also realistic that membership levels had not declined dramatically but that overall costs were higher (among them the decision to invest in *New Directions* as the movement's gift to the Church of England).

Bishop Tony then addressed the meeting, reflecting how the year had in many ways been the most positive for some, seeing as it had the consecration of two new bishops in the form of Bishop Stephen Race to Beverley and Bishop Paul Thomas to Oswestry. He was encouraged by this and optimistic for the future. Time were not easy, he acknowledged, but Society parishes continued to hold their own and maintain the truth of Catholic witness in the Church of England.

Thanks was a theme taken up by Director Tom Middleton as he offered his appreciation for all those who made the Festival day possible, chiefly among them Louisa Thomas on the FiF office. He was also grateful to all the servers, among them ordinands from theological colleges including some to be ordained this summer to serve in Society parishes. Further thanks were given to the editor of *New Directions* and his team for all their work, and to everyone for coming to the Festival, making such a memorable day with much to celebrate.





Presentations then followed, first from Father Chris Brading, one of the National Missioners, who outlined progress and achievements around the country with a focus on mission and evangelism. He was careful to say that he was not *the* mission, but there to enable witness and initiatives. The examples he gave were particularly impressive, and by no means restricted to large or particularly well-resourced parishes. Mission, he stated clearly, was a responsibility and opportunity for everyone.

Next came the Bishop of Fulham, who spoke on 'current issues of interest and concern in the Church England'. This might have been a lengthy, even interminable, session but the good father restricted himself to two key areas: Holy Matrimony, and the Sacrament of Reconciliation more commonly known as Confession. The Church of England has gone through a torrid and challenging time the *Living in Love and Faith* process, but Bishop Baker



was clear that no changes to the doctrine of marriage were on the table, and unlikely to be so for some time whilst orthodoxy prevailed. He also took great care to point out how the move of LLF to have greater pastoral accommodation for same-sex couples should present no challenge

to Society parishes which continue to be the inclusive and generous places of kindness and hospitality they for which they are renowned.

Confession was a different matter and he gave a nuanced overview. The Society and its bishops continue to uphold the importance of the confessional seal, but the landscape is challenging due to, amongst other factors, the lamentable history of child abuse throughout the Church and its effects, and moves motivated by safeguarding standards to introduce mandatory reporting. It was a watching brief, he felt, and one that needed much prayer and careful consideration.

As Bishop Jonathan concluded his report, the benediction candles on the high altar behind him had been discreetly lit in preparation for the day's closing rite. To the hymn 'Glorious Things of Thee are spoken' (sung to



Abbot's Leigh), Bishop Glyn Webster processed in with Society ordinands, deacons, and Fr Guy Willis as clerical MC to lead all in the beautiful devotions of benediction. After the Divine Praises and 'Blessed and praised' the service as over and the day's attendees turned in their pews, beaming with delight and full of happiness at what had been a truly excellent and festive occasion. Many took their leave to get to various railway stations and the inevitable journey home. Others took advantage of a day out, extending the fellowship at a nearby hostelry, celebrating God's goodness into the evening. Glasses were raised to the longevity of the movement, and the year ahead with much promise. **ND**

The Bishop of Oswestry's sermon and abridged reports of the presentations given by Father Chris Brading and Bishop Jonathan Baker can be found on the following pages.

The Bishop of Oswestry's Sermon for the 2023 Forward in Faith Festival

1 Corinthians 12.3-7, 12-13; Psalm 104; John 19.25-27

Friends, we hear in today's Gospel how the Risen Saviour – 'on the first day of the week' – appears in the midst of his frightened Apostles. 'On the first day of the week', note. Something wholly new is begun. In the Death and Resurrection of the Lord Jesus nothing less a new creation comes into being, a new age inaugurated. The world as it was is not the world as it has come to be, because Christ is risen.

But the Apostles – they are trapped in the upper room of the way things were – the world as it was – they know not the newness of life that Christ has won for them. The doors are locked – why? -for fear of the Jews, we are told. *Fear* has caused the Eleven to flee and barricade themselves away. Heads down, hearts low, embattled on every side, the Eleven seek sanctuary with what and whom they know – a small band of the like-minded locked away from

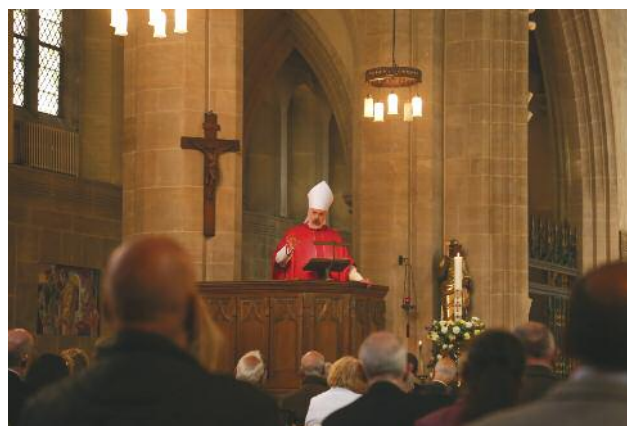
the rest of the world: fear, not love, reigns in their minds and wills. This is precisely what fear does to us: it causes us to move in the most destructive direction, inwardly; fear always causes us to turn in, and then cave-in upon ourselves. And when we are so ruled by fear, so inwardly oriented, we look out at the world around us not in hope and thanksgiving but with suspicion, resentment, and defensiveness. It is why fear shrinks the soul and fuels all sin.

Now, it is into the very midst of the Apostles' fear that the Risen One steps; they do not open the door to him (they cannot, fear prevents them – this detail in the Gospel – the locked doors – perfectly expresses the spiritual dynamics of fear, this inward turning). But rather it is *Christ's* will and *Christ's* work to break down, break in. What amazing grace!: we cannot break out of the prisons of our fear, the prisons of our sin – only Christ can break in to liberate us from them. Only he can invade; only he can overcome every obstacle we put in his way. He is greater than all our fears; he is stronger than all the locked doors that bar his way into your hearts.

And when he enters in, what does the Lord Jesus do? He shows them his hands and his side, making his disciples glad. How often in the resurrection appearances this happens; he shows the Eleven his hands and his side to make it clear that his resurrection from the dead is no blotting out of Good Friday, no erasing of the cross's bloody violence, but that his wounds are his victory over all fear by the conquering power of perfect love. There is a reason why St John, not in his Gospel but in his first letter, says that perfect love casts out fear. If fear is an inward spiritual move, then love is liberatingly extrovert, this is why love liberates us from fear; and God, who is nothing but love – perfect love – perfectly overcomes all fear to conquer it.

Only then, only when the Risen Lord has broken down the prison bars of their fear, and showed to them the saving wounds of his passion now glorified, gladdening their hearts and casting out their fear, only then does he send them, breathing upon them the gift of God the Holy Spirit: 'As the Father sent me, so I am sending you'. The Son sanctified the Eleven with the Spirit to continue his liberating, reconciling ministry in the world, until he comes again. That same Sanctifier we invoke in this Mass, that he would descend upon us in the fullness of his grace to confirm, invigorate, inspire and quicken us in our mission and proclamation of him who died upon the cross and rose, Death's conqueror.

It is all here, my friends. Everything you need to know about the challenge that we face, and the response to the challenge that we face, at this moment in the life of the Catholic Movement: we are not called to ever greater introspection, ever greater introversion, ever greater isolation – to lock ourselves away from the world in an upper room of fear and mutual despondency – as seductive a space as that might seem to be for us to inhabit given the abundant discouragements we see writ large in the Church of England. Her drift is our sorrow. Yet, wherever you find that spirit of fear and despondency, or feel it, cry aloud 'Get thee behind me, Satan!', for the Devil loves



nothing more than when the Church loses hope and heart. No, we believe in the one who tramples down the doors, who breaks in to dispel fear and manifest his risen power. We believe in the one who sends his Spirit to strengthen his Church in its pilgrimage through this world. He will never forsake nor abandon us.

Our response to the challenges we face is to rise to meet them, of course, with a bold and reinvigorated confidence. We have nothing to fear – Jesus Christ is risen from the dead. Jesus Christ is Lord of all. Death and Hell are overthrown, and the gate of life is opened to those who believe. Now is the time to live our catholic life at its highest pitch and greatest intensity. Only by radical renewal can we face the evangelistic task before us. Now is not the time for decaffeinated Catholicism: only full-fat, full-on, full-faith, full-throttle Catholicism will do. If we are to go out into the world as the Saviour commanded us to do, fearlessly; if we are to be renewed in the strength we once had; and if we are to recall the Church of England back to herself, then we must first go deeper into Christ. This means a radical obedience to the Catholic Faith; radical witness to the compassion of Christ in works of charity; radical discipline in prayer and in receiving the sanctifying gifts of the Sacraments (we must live in such a way that shows we cannot live without them!); radical trust in God's providence and full surrender to his will for us; radical personal holiness. In short, we must consecrate the whole of our lives anew to Christ our God.

May the explosive, expulsive power of God the Holy Spirit whom we invoke in this Votive Mass strengthen us in the high task ahead. **ND**



Disciples for Mission: Go!

Chris Brading on mission initiatives on Society parishes

One of our first National Missioner initiatives with the Society bishops was based on Fr James Mallon's 'Divine Renovation programme' – an international programme for taking a parish 'from Maintenance to Mission'. In November 2021, around 80 Society priests were gathered in 10 small regional groups and, using technology, met with Fr Mallon to discuss mission in an Anglo-Catholic context. Subsequently, each priest committed to attending three regional group meetings in a year and implementing three actions that would further mission in their parishes.

When we reconvened to share experiences and progress from the previous year and review future priorities, it was a positive event, and really encouraging to hear how the Divine Renovation materials and methodology were being used as a springboard for mission and evangelism in a good number of parishes. That work is continuing, through various mission projects and evangelism courses, including Alpha.

One of the privileges of doing this job is that from time to time I get to join the regional group meetings, at which the priests encourage and support each other, and share their experiences and successes. The other week I was in a meeting in the Northwest where Fr Daniel Howard talked about the newly launched Food Pantry at St Columba's, Anfield. It had taken over a year to get the project up and running. And one of the things that got it over the finish line so to speak was a significant anonymous donation, which was given because the benefactor, became aware of what the church was trying to do *in*, and *for*, the community.

In March, Fr Toby Boutle the Parish Priest of Swindon New Town, (comprising four traditional catholic churches) and the newly appointed mission priest, Fr Ross Copley, told me about the exciting and ambitious transformation project there, funded for five years by grants; the main £250k is from the Church of England Strategic Development Fund. Generous grants have also been awarded by ACS and CBS.

What really struck me was how the PCC had taken a step back and dared to imagine what could be possible: (1) if they were bold; (2) if money wasn't an issue; (3) if they looked at what was needed in the community; and (3) if they broke out of 'their locked room'.

There have been frustrations and setbacks along the way. It demands close working with senior staff in the Bristol Diocese, who regard it as a flagship project. Inspired by the Divine Renovation programme, it is already delivering tangible results. These are just two examples, there are many others across the country. We should all be encouraged by the signs of engagement and growth.

But I think there is perhaps a danger that we see

mission solely in terms of large-scale projects, best left to well-equipped churches, beyond the means of parishes with scarce resources. Except it isn't, because to be a Christian is to be a missionary disciple.

A lot is about being in the right place, at the right time, with a willingness to act; being the Lord's physical instrument in answering people's prayers. As St Teresa of Avila put it: 'Christ has no body now on earth but yours'.

The Lord makes use of any number people to answer prayers and work miracles in his name. Sometimes this is a conscious cooperation between a disciple and their Saviour, at other times it is a seemingly random and unknowing collaboration. Actually, I imagine most of us will have, at some point or another, experienced being the instrument through which Jesus has answered a prayer. It may not have been a dramatic incident, something quite simple, but where we have been in the right place at the right time and, been willing and able to help. This is of course part and parcel of being a Christian, and there is more to mission than this. I suggest that mission is about actively seeking the opportunities to be Jesus's mouth, eyes, hands, feet... Increasing the chances of us being in the right place, at the right time, with a willingness to act – no matter what our context, our size, our available resources etc. To do this successfully, we have to be intentional both spiritually and physically. Spiritually, through prayer, specifically offering ourselves, as individuals and worshipping communities, to be an instrument through which Jesus can work, and deliberate in asking for the guidance of the Holy Spirit. Physically, by understanding the needs of our communities (or wherever our mission fields may be), observing, listening, and talking all the time staying alert and on the lookout for a word or a sign. And this applies to any form of mission activity – no matter how big or how modest.

Mission is not an optional extra for any of us. We are called to be missionary disciples, that's the way Jesus ordained it, and part of our spiritual DNA. We can't help but be reminded of the Great Commission, when Jesus tells his disciples to 'Go! and make disciples'. In Luke's account of the sending out of the 70 disciples, when Jesus tells them to 'go', they don't embark on endless committee meetings and spend time raising funds for their mission; they just take what they have, and get on with it.

Effective mission can be simple, but it does demand that we are intentional, that we pray, that we love, (and are prepared to share God's love), that we look at the needs of our community and that we are alert, and ready to act, in response to God's prompting or calling, however that might come. We are all missionaries. My role is to help equip and enable mission to be done more easily. **ND**

Church of England Issues

Jonathan Baker on marriage and confession

For six years now, the Church of England has been engaged in the *Living in Love and Faith* (LLF) process. These reports, debates and discussions on human sexuality have a long history. ‘LLF’ has generated a report, book, films, podcasts, a Lent course and a vast online library of research papers on a range of subjects all relating to marriage, relationships and sexuality and including history, canon law, liturgy, doctrine, physical and social sciences.

The touchstone for us concerns the sacraments. There is, at present, no proposal before the House of Bishops or General Synod or anywhere else in the governance structures of the Church of England, that same-sex marriage should be celebrated in church, nor that the canons or liturgies relating to Holy Matrimony should be changed to accommodate marriage between two people of the same sex. Given the very strong lobbying which exists in favour of this from many within as well as outside the Church, this is very good news, and something we should not lose sight of. The conservation of our doctrine of marriage as being between one man and one woman did not come about by accident – many people, bishops, clergy, lay people have worked hard to secure the maintenance of the inherited view. Of course, nothing can be taken for granted as being ‘forever’ when it comes to Church of England teaching and practice, but it seems that it will be many years before a serious proposal for the Church to formally redefine marriage and to offer a same-sex liturgy is on the table.

Other aspects to the LLF process prompt questions. Our parishes need to continue being the inclusive communities they have always been, where all are welcome and where intrusive questioning is not part of our DNA. The 17 bishops – the Bishop of Chichester and I among them – who published a theological paper in defence of the received doctrine of marriage signed up to a document which warmly endorsed the goods which God gives through faithful, committed, loving, stable same-sex partnerships. This should be uncontroversial for anyone who belongs to FiF or who worships in a Society parish.

But there are challenges, among them the occasions and context of the proposed ‘Prayers of Love and Faith’, evolving teaching about the relationship between physical, sexual intimacy and marriage, whether clergy may enter into a civil same-sex marriage, and so on. A further question is, what will happen to the structures and ecclesiology of the Church of England? What might further ‘differentiation’ look like? How can we live in disagreement on these issues? And for we who claim the name of Catholic in the Church of England, what will be the consequences for the life of the Anglican Communion and crucially for our relationships with the Roman Catholic Church, with Orthodoxy, and indeed with many of the new and Pentecostal churches?

It is vital that we continue to take a calm, mature and measured approach at this time, and remind ourselves of two facts. First, there is no change proposed to the canons or liturgies of Holy Matrimony. Second, all the proposed liturgical material is to be used entirely at the minister’s discretion: no priest can be compelled to use prayers which they cannot in conscience use. If nothing else, that should bring comfort and a sense of stability as this process continues to unfold.

Meanwhile, in the wake of the IICSA final report, the spotlight continues to fall on the ‘seal of the confessional’ in the light of that report’s recommendation that disclosures of child sexual abuse – whether by victim/survivor or perpetrator – should be subject to mandatory reporting, even when made to a priest in the context of sacramental confession.

I also want to acknowledge the terrible trauma of the abuse of children and vulnerable adults. This is a matter once again which has very much been at the centre of attention for us a Church in recent days and weeks. My remarks are in recognition of the Church’s failures and of the harm done to the vulnerable by ministers of the Gospel.

Catholic sacramental theology holds, straightforwardly and unambiguously, that the sacramental confession of sins to a priest is ‘sealed’ by the nature of the sacrament itself, and that there are no circumstances in which the seal can be broken by the confessor; though the penitent of course is entirely free to repeat what they have said. As priests and people of FiF and The Society, we stand unequivocally with that teaching, shared by the great Churches of East and West.

However, we would argue that the ‘safe space’ which absolute confidentiality preserves is not a problem to be solved but a blessing to be embraced: a safe space in which survivors can speak freely and in which perpetrators can be accompanied into making a disclosure outside the confessional. Better training and a system of authorisation for priests who have been properly trained and licensed for this ministry are changes we can welcome and embrace, and indeed we can lead the way in delivering that training. With Walsingham and other places of pilgrimage and healing at the heart of our movement we can offer this as a gift to the rest of the Church of England. But we know where we cannot, in conscience, ever go – and we know from history what the cost of conscience has been on this issue at different times and in the lives of specific individuals now numbered among the saints. We must pray that if the law of the land changes we will be given strength and wisdom as to how to live and minister this sacrament in those circumstances: but that the Church herself will not change her laws, her canons, her teaching in this matter which touches on the very essence of the Gospel. **ND**

What Liberalism Values

Edward Dowler considers the lesson of elitism for the Church with a plea for more theology

A recent book by Matthew Goodwin, Professor of Politics at the University of Kent, entitled *Values, Voice and Virtue* has caused something of a stir. In Goodwin's sights is what he and others describe as the 'new elite': the left-wing, university-educated, cosmopolitan, technocratic class which, in his view, now seems to run much of this and other western countries. The elite, as Goodwin characterises it, tends to espouse identity politics based on race, sex and gender; prioritising 'lived experience' over objective knowledge, they are sceptical about the value of free speech. In Goodwin's view, the elite systematically marginalises those with a conservative social and cultural outlook, albeit that such people probably form a significant majority of the country. 'Rather than listen and respond to the grievances of the majority... they have routinely derided much of the rest of the country as ignorant bigots, racists, fascists, Nazis and gammons, or, in the words of Richard Dawkins, 'an ignorant and misled public'. Other examples abound: Hillary Clinton famously referred to Trump supporters as 'a basket of deplorables' while David Cameron's assessment of UKIP voters was 'swivel-eyed loons and fruitcakes'.

Predictably, Goodwin's book has received a mixed reception, and he himself has vigorously taken to Twitter to defend it and blast his critics. In part, the hostile voices are concerned that Professor Goodwin's talk of a new elite may give rise to – or indeed be part of – a new populism headed by figures such as Marine Le Pen, Georgia Meloni, Boris Johnson and Donald Trump. In the UK, his academic work has focused strongly on the development of radicalism with stimulating books on UKIP, Brexit, and national populism. Indeed, the emergence of the 'new populism' is something Goodwin himself predicts in the final section of the book. And members of the 'elite' class have further been shocked to find themselves described as the dominant and powerful group in British society, when their image of themselves is one of perpetually siding with the disadvantaged.

Although Goodwin's thesis is interesting and, to this reader at any rate, in many ways persuasive, I none the less found it a slightly frustrating read. This is primarily because the author tends to be cagey about the philosophical basis of his own commitments. Whilst the book and his subsequent interviews show him to be on the (small-c) conservative side, he tends to eschew promoting any philosophically compelling case for his position, but rather prefers to demonstrate, time and again, that many people hold it. Thus, he is more at home with describing what 'research' – i.e., the results of different surveys – reveals about how different people think, rather than analysing whether what they think is true. Possibly, this hesitancy when it comes to articulating a philosophical position may be related to his apparent

lack of interest in the Judaeo-Christian tradition which, despite the Church's diminished role in contemporary society, has contributed much to both the liberal and conservative outlooks he examines. The very title of the book points to some fundamental theological themes that as such would surely be worth some attention but sadly do not receive it. Other writers take this up elsewhere, such as *Dominion* by Tom Holland or *Conservatism: A Rediscovery* by Yoram Hazony.

In the light of these deficiencies in philosophy and theology, it is probably not a surprise that Goodwin shows little interest in the way in which the Church is affected by the trends he describes. Decline in religious affiliation is primarily viewed as a marker of the fact that society has become more liberal. Thus, as Christianity has declined, liberal elites have gained ascendancy. Conversely, when the influence of the Church and Christian faith were strong, 'there was a far more conservative political elite on both the left and right' since 'those who lean towards a more traditionalist world view are more likely to feel attached to Britain's Christian heritage'.

These conclusions may well be justified but readers of *New Directions* will perhaps be struck by a more subtle point that Goodwin does not consider. This is the way in which, in common with other institutions, the leadership of the Church itself and its general direction of travel seems to follow the trajectory he describes. For example, take the following paragraph (one of many that might have been cited), Goodwin does not write it with the Church of England particularly in mind but it would be difficult not to feel that it applies in some measure to us:

... many people in Britain today... have long felt frustrated with how the new graduate elite now dominate all the political, media, creative, cultural and educational institutions. Despite routinely preaching about the wonders of 'openness', 'diversity' and 'democracy', in reality the new elite have ensured that many of these institutions are not particularly open, diverse or democratic at all... leaving much of the rest of the country with a palpable sense their voice is no longer heard at all and certainly isn't respected.

To contend that the Church of England lacks diversity at a time when it is riven with disputes on the *Living in Love and Faith* process might seem a surprising or even perverse claim to make. And yet, when it comes to official pronouncements on a range of matters, 'official' opinion in the Church seems to reflect Goodwin's characterisation of a range of other institutions. There is a dominance of 'elite' perspectives and voices with apparently little, if any, discussion or debate outside a small number of publications, podcasts and social media accounts – *New Directions* of course being one of them.

The hegemony of the liberal view is evident in (among others) three subjects of current concern.

The first is our response to the Covid pandemic – strangely absent from Goodwin’s own analysis – during which the Church of England strongly echoed the impulse of the liberal elite consensus, reflected in the government motto: *Stay at Home; Protect the NHS: Save Lives*. Following other national institutions and the lead of the mainstream media, the over-riding impulse was to constrict, lock down and regulate many forms of human activity so as to help slow the spread of the virus. It was striking that at the time of the pandemic it was not thought worthwhile to question the basis of this official response, nor subsequently has there been any move to mount a review of the measures that were taken within the Church so as to consider whether they were proportionate, morally justifiable, or worthy of being repeated in the future. Subsequent metrics on church attendance have indicated that unquestioning adoption of the liberal elite position, most especially as this was reflected in the decision to close all of the parish churches was disastrous: a fact that has now been acknowledged by the Archbishop of Canterbury, as reported by the *Daily Telegraph* in February 2022.

A further area is the Church’s response to climate change – like Covid, of course, a scientifically complex area. Here, the dominant impulse in the Church of England has been once again to replicate the liberal consensus with heightened predictions (often based on selective use of the data) about an ‘emergency’ or ‘catastrophe’ so as to accelerate moves towards ‘Net Zero’. It is often simply taken for granted that the only solution is for governments, whether national or global, swiftly and forcibly to implement a range of restrictive measures on their citizens. The lack of diverse voices in our discussions means that there has been little reflection upon the injustice and impracticality of many of the proposed measures, in particular for the certain groups of workers and for poorer sections of society generally. Similarly, we have seen inadequate reflection about the effect of catastrophising language on the mental health of young people, and little thought about the philosophical and theological questions that might be asked of some expressions of modern environmentalism.

A third and even more neuralgic issue is perhaps the cluster of current issues around nationalism, immigration, colonialism, reparations and slavery. Here too the issues are complex – too complex to be explored here – but once again the tendency has been for the Church of England as an institution to echo the liberal elite consensus with little meaningful discussion.

Surprisingly, perhaps, to counter the narrow way in which these subjects are discussed, I sometimes wonder whether we need more liberalism: but of the traditional sort. Not the modern variety (or caricature) of liberalism which seeks to marginalise, ridicule and de-platform its opponents, but rather the more classic kind, such as that espoused by writers such as John Stuart Mill which looks to engage with opponents on the best of their own arguments within the context of a shared search for truth. In other words, to make serious and intentional moves towards what the Archbishop of Canterbury has termed ‘good disagreement’; something that the Church might, as he suggests, be able to model. Needless to say, there are formidable obstacles to this, since the increasingly febrile discourse on social media platforms such as Twitter encourages participants (including many of the clergy) not to patiently engage with their opponents but to smite them down and get others to pile in on them.

My own longing is that we might bring a properly theological approach to the undoubtedly complex issues of our time. Based in prayer and sustained attention to the deposit of faith, rather than nervously trying to keep ahead of the game on social media, such an approach would resist capitulation to liberal elite opinion and indeed many of the worn polarities of ‘right’ and ‘left’. To return to the title of Matthew Goodwin’s book, we would seek first the *values* and the *virtues* of Christ and of his Kingdom – as these are revealed by deep reflection on Scripture and the tradition, rather than in superficially weaponised soundbites. And thus we might hear the authentic *voice* of the Lord as it sounds on the immensity of today’s uncharted and turbulent waters. ND

The Venerable Dr Edward Dowler is Archdeacon of Hastings and priest in charge of St John the Evangelist, Crowborough.

Prayers for the Royal Family

The King has been pleased by Royal Warrant under His Royal Sign Manual dated 3rd May 2023 to alter prayers for the Royal Family, in form following:

That in every prayer for or referring to Camilla the Queen Consort and contained in any form of service authorised for use in the Church of England, instead of the words ‘Camilla the Queen Consort’ the words ‘Queen Camilla’ be inserted;

That in every prayer for the Royal Family contained in any form of service authorised for use in the Church of England, the wording presently provided shall be substituted for the form of words hereinafter provided;

‘Almighty God, the fountain of all goodness, we

humbly beseech thee to bless Queen Camilla, William Prince of Wales, the Princess of Wales, and all the Royal Family. Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord’;

That these amendments shall take effect on and from the sixth day of May in the Year of Our Lord Two thousand and twenty-three.

Given at Our Court at Saint James’s
the 3rd day of May 2023
In the first Year of Our Reign

Called to make Christ known

Society ordinations 2023

Duncan Hegan will serve the Parish of St Alban the Martyr, Holborn

I was baptised in December 1993, less than 3 months after my birth, at Bangor Parish Church. My family attended a Church of Ireland parish church throughout my childhood and it was on those Sunday mornings, and from my family, that I learned the faith. But, like many people, in youth I drifted. Returning to Christianity in my early and mid-twenties I stumbled into the church of St Vedast-alias-Foster in central London, and this proved to be unexpectedly pivotal. My view of the eucharist and its role in the Christian life was transformed. It was quite unlike anything I had ever experienced, and I became hooked. Around this time I began saying the Office using a Prayer Book my mother gave me and discovered the sensation of being shaped by the rhythm of daily prayer. Then came vocation.

I have thoroughly enjoyed my three years at St. Stephen's House. The real heart of formation there is not actually learning to 'do liturgy' – it's the deepening of the spiritual life and the drawing closer to Jesus, which we experience in the eucharist and the offices. For this, and the many graces I have received and the friendships I have made at the House, I am very grateful. I shall miss the camaraderie and good humour that pervades its daily life.

I look forward to joining Fr Christopher Smith (also of this parish) at St Alban the Martyr in Holborn. It is a great privilege to serve my title in one of London's historic bastions of Anglo-Catholicism.

I anticipate my ordination with great excitement. It is the culmination of something I have been working towards during my training, and I cannot wait to begin serving the community in my parish.

Tim Davies will serve the parish of Swindon New Town

Having grown up in a vicarage, with my dad as Rector of St Helen's, Hemsworth, I was always asked whether I'd follow in his footsteps – my answer was always a resounding 'no'. However, this all changed when I was 15 and on a diocesan pilgrimage to Taizé in France. Whilst praying, with my head resting on a large crucifix, the call to the priesthood came rushing in, like a great wave hitting a harbour wall. I came back home firmly convinced that God had a great sense of humour!



After conversations began with the DDO I was sent to BAP and was recommended for training, moving to St Stephen's House, Oxford. It has been an interesting three years, as my cohort began in the time when Covid restrictions were still firmly in place, but we learned to manage and carry on. The foundations laid by the daily offices and mass, nourished by the communal living, have been so formational in my time at seminary. On top of those foundations came the focussed and helpful classes and study which ignited within me a keen interest in many different areas of theology. I shall miss the friends that I leave behind in Oxford and their kindness and support, but I am now feeling ready (or, as ready as I can be) to start my curacy.

I move down to Swindon with my soon-to-be wife Lois (we shall be married in June) and we are both excited for this new chapter in our lives. The parish is in the midst of a great evangelistic growth, with a Mission Priest and two lay-workers being licensed and commissioned in the parish at the start of this year. I look forward to joining that fantastic team, following my vocation, and playing my part in the ministry and mission of the Church in that part of the country.

Since that striking moment in Taizé I have prayerfully discerned where God is calling me, and by his grace and with the immense help of family and friends, I reach this stage in my life. I thank God for the many gifts he has given, and will, in His great love, continue to give.



Joshua Pollard will serve the parish of St Alban the Martyr, South Norwood

I joined a church choir and came to faith that way. A particular family had invited me, essentially 'adopted' me, and supported me throughout. But I truly became a Christian some years later. I was a somewhat disillusioned teenager, feeling frankly bereft of purpose. I felt compelled one day to kneel at the altar rail of a then empty church. I remember, and indeed still to this day feel, how God in that still moment, permeated my heart. My eyes became opened.

I then began to discern my vocation. But it took 11 years to realise what this was and during those in-be-

tween-years I enjoyed a career as a pilot. My faith during this period grew into the Catholic tradition, with the eucharist being the ultimate nourishment and enabler which gave me the strength to 'be' for Christ, for the world. Pilgrimages to Taizé enabled my appreciation and understanding of the ministry of reconciliation and the Sacrament of Confession. It was at Taizé too that I ultimately discerned a call to the priesthood.

I have trained at the College of the Resurrection. After three years there I would probably be categorised as part-quiet-reflective-contemplative and part-extroverted-and-impassioned people encourager. Formative placements in a prison, a primary school, and a hospice, aside from being enlightening, have taught me to rely upon and trust God who provides all we need to do his work.

Approaching ordination, I am naturally nervous, but incredibly excited. After so many years of discernment, and now formation, it is time. I cannot wait to serve the parish of St Alban the Martyr. I am keen to continue to learn how I am to serve through the Church for the world too. I pray, in surrendering my life to God's will, that he will continue to use me to do this work in his service.

Joshua Pollard



ORDINATIONS 2023

Ordinations to the Diaconate

- **Joshua Pollard** at 11am on Saturday 24 June at Southwark Cathedral by the Bishop of Southwark
- **Richard Keeble** at 3pm on Sunday 25 June at Chichester Cathedral by the Bishop of Chichester
- **Ben Scott** at 3pm on Sunday 25 June at Chichester Cathedral by the Bishop of Chichester
- **Rachel Fielding*** at 10.30am on Saturday 1 July at Blackburn Cathedral by the Bishop of Blackburn
- **Jean Kouacou** at 10.30am on Saturday 1 July at Blackburn Cathedral by the Bishop of Blackburn
- **Duncan Hegan** at 11am on Saturday 1 July at St Andrew, Holborn, by the Bishop of Fulham
- **Roger Turner** at 11am on Saturday 1 July at St Andrew, Holborn, by the Bishop of Fulham
- **Joseph Harrison** at 11am on Saturday 1 July at Bradford Cathedral by the Bishop of Leeds
- **Kenny Wickens** at 3pm on Saturday 1 July at Exeter Cathedral by the Bishop of Exeter
- **Gareth Gladman** at 10am on Sunday 2 July at Durham Cathedral by the Bishop of Durham
- **Raymond Parkin** at 5.30pm on Sunday 2 July at Sheffield Cathedral by the Bishop of Beverley
- **Timothy Davies** at 7.30pm on Monday 3 July at Bristol Cathedral by the Bishop of Oswestry

* Distinctive Deacon

Ordinations to the Sacred Priesthood

- **Fr Thomas Cotterill** at 5pm on Sunday 4 June at St Paul, Brighton, by the Bishop of Lewes
- **Fr Jonathan Roberts** at 7pm on Thursday 15 June at St Michael, Coppenhall, by the Bishop of Beverley
- **Fr Daniel Heaton** at 4pm on Saturday 24 June at St Peter, Horbury, by the Bishop of Wakefield

- **Fr Philip Garrett** at 4pm on Sunday 25 June at St Michael & All Angels, Cross Heath, by the Bishop of Oswestry
- **Fr Sebastian Way** at 6pm on Wednesday 28 June at St Giles, Reading, by the Bishop of Oswestry
- **Fr Warren Mitchell** at 5pm on Saturday 1 July at Manchester Cathedral by the Bishop of Beverley
- **Fr Lewis Oliver-Hemmings-Faye** at 5pm on Saturday 1 July at Manchester Cathedral by the Bishop of Beverley
- **Fr Al Thompson** at 5pm on Saturday 1 July at Manchester Cathedral by the Bishop of Beverley
- **Fr Andrew Bailey** at 5pm on Sunday 2 July at St Andrew, Holborn, by the Bishop of Fulham
- **Fr John Hillman** at 5pm on Sunday 2 July at St Andrew, Holborn, by the Bishop of Fulham
- **Fr Stephen Miller** at 5pm on Sunday 2 July at St Andrew, Holborn, by the Bishop of Fulham
- **Fr Jordan Bentliff** at 5.30pm on Sunday 2 July at St George, Chorley, by the Bishop of Blackburn
- **Fr Ryan Otley** at 5.30pm on Sunday 2 July at St George, Chorley, by the Bishop of Blackburn
- **Fr Michael Dixon** at 5.30pm on Sunday 2 July at Sheffield Cathedral by the Bishop of Beverley
- **Fr Daniel Vickerstaff** at 6pm on Tuesday 4 July at St John the Baptist, Leamington Spa, by the Bishop of Oswestry

Your prayers are asked for all candidates as they prepare for ordination in the coming months. In the context of The Society, your prayers are specifically asked for the candidates listed here – either the candidate is registered with The Society, or the parish/parishes in which the candidate serves/will serve is/are registered with The Society, or the ordaining bishop is a bishop of The Society and is acting in that capacity. A selection of prayers is available at sswsh.com.

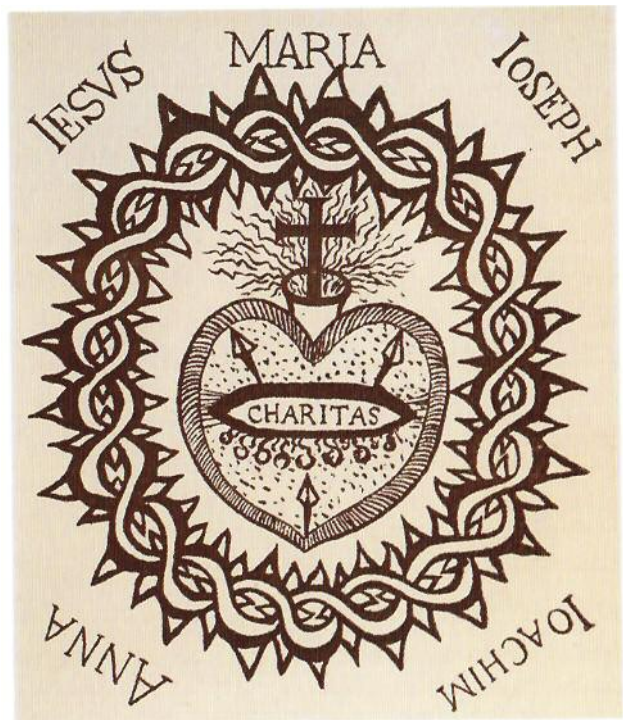
The Sacred Heart of Jesus

Graeme Rowlands looks into the source and origin of all love

The heart as a symbol of love is one of those things we take for granted – the heart is the means by which we are kept alive, but we know that there is so much more to life than simply continuing to breathe. During so many of the songs I teach to the children at school we make the shape of a heart with our fingers and everyone knows what we mean. As human beings we respond emotionally; we speak of putting our heart into what we are doing, of loving with our whole heart. When we think about the love of God we are, of course, responding to something tangible, something which is there before we ever came to realise or to understand it. This world and all that is in it came into being as a result of God's love, for love makes no sense unless there is someone or something to love. 'We love God because he first loved us.' So it was natural that a devotion to the Heart of Jesus should spring up and develop within the Church.

It took a surprisingly long time for that to happen. In the eleventh century, devotion to the Heart of Jesus gradually took shape. This came about through the writings of various Religious: St Bonaventure, St Bernard, St Gertrude. As they meditated on the Christ who shares in our sufferings, they preached and wrote about his Five Wounds which became more and more focused on his Heart. But it was left to St Margaret Mary at Paray-le-Monial, in 1672-75, to have the grace of receiving visions of the Sacred Heart and hearing Our Lord's promises to those who promote this devotion. She saw only the heart, not the entire figure of Jesus, with the wound of the spear, surmounted by a cross and flames, the whole thing surrounded by a crown of thorns. She heard his commission to spread and foster this devotion. But it still took a long time for it to be accepted. After her death, a few other houses of the Order of the Visitation began privately to celebrate it, but not for another hundred years was the Feast established in France; yet another hundred years would pass before it was extended to the whole Church.

When we see a shrine of the Sacred Heart, when we allow ourselves to meditate on what we see, it helps us to realise all that Jesus shares with us – it teaches us to try to love as he loves, to do what he would want us to do. Of all the Shrines in St Silas, it was the picture of the Sacred Heart, surrounded by drapes and surmounted with a crown, of which Prince (now King) Charles commented when he visited the Church in 2013. We talked about how simple and direct a message it conveys. We do not have to dress it up in polite language, in rolling turns of phrase; he brings out a natural response in us. We can pour out our needs and complaints at his feet – we can open our heart to his. Jesus is that most intimate of friends who shares our sufferings and joys, who



knows our weaknesses, who gives us strength in the trials that come to us every day. There are so many points in every day when we have to make a snap decision: what we do or say will affect us and the people around us. If the love of the Sacred Heart is with us and we realise that he is there, he will transform those moments by his love.

The Sacred Heart of Jesus also absorbs so much of the violence and hatred we find in the world around us. We are almost used to daily acts of violence on our streets. I had two murders in my parish on two successive days just around the corner from the church. Jesus in his passion and death absorbed all the violence, evil, hatred and sin of the world into himself, letting it kill him; it seemed to destroy his living source of love and healing. But he offered all this on the Altar of the Cross, and conquered its power by offering himself. By his resurrection, he transformed violence into love, sin into grace, hatred into forgiveness, and death into life.

I am, as you may know, a dinosaur. When I was a teenager I was taught to make the morning offering every day – I still do it. We offer our prayers, works and sufferings of the day in union with the love of the Heart of Jesus and the offering of the mass throughout the world, in reparation for our sins and for our particular intentions that day. When we have done it, we are more conscious that he is with us at every moment. I commend it to you.

Monsignor Ronald Knox wrote:

The Sacred Heart is the treasury of all those splendid qualities with which our life is lived. It is the repos-

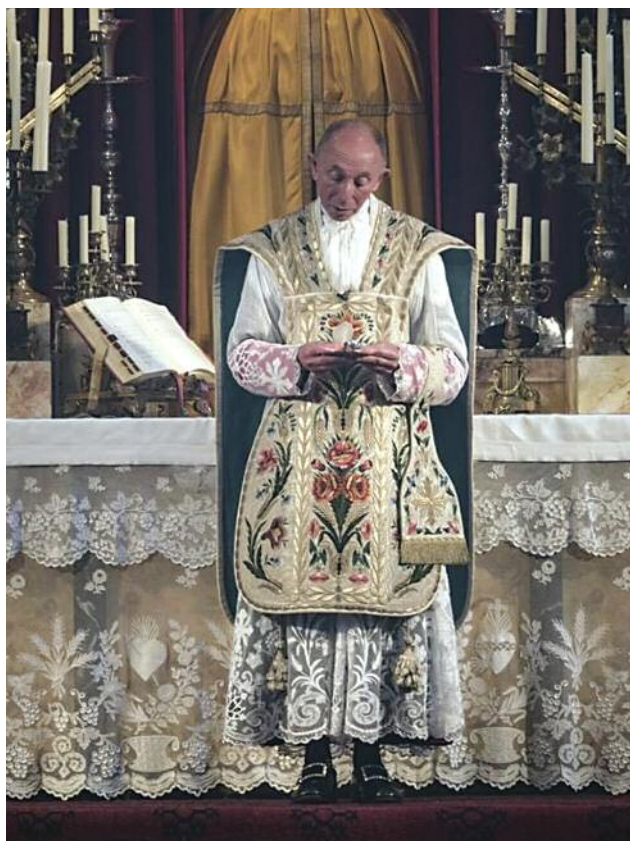
itory of all those noble thoughts which mankind still venerates in the Gospels. It was the Sacred Heart which burned with anger as the traders were driven out of the Temple; it was the Sacred Heart that loved the rich young man yet would not spare him; it was the Sacred Heart that defied Pilate in his own judgement-hall. It is strong and stern and enduring; it hates prevarication and pretences. The perfect flowering of a human life, not on this occasion or that, but all through, all the time, the utter sacrifice of a human

will - that is what the Sacred Heart means, and there is no picture, no statue on earth that can portray its infinite beauty.

Devotion to the Sacred Heart is not some obscure and specialised idea nor an automatic ticket to heaven. In him we encounter the fulness of the Gospel, the Good News of the love of God poured out for us. By him we are gradually changed and inspired to offer ourselves to the One who has offered himself completely to and for us.

ND

Fr Graeme Rowlands is the parish priest of Holy Trinity and St Silas, Kentish Town, from which he will retire this summer.



In 1988 Bishop Brian Masters told Fr Graeme Rowlands he had three years to save St Silas Kentish Town or it would have to close. Only about three people went to mass, and when he asked the churchwarden why she got up to lock the door at the Gloria she replied 'in case someone comes in'. He began as he meant to go on, with an unwavering dedication to the pastoral evangelism of the Catholic parish priest. A disciplined round of prayer undergirding visiting, caring, inviting and proclaiming. A few years later, with St Silas on the up, Holy Trinity was added – this time the congregation was two. Here, Father found his way into the school and his children's ministry is legend. Even the Church of England noticed, and he is a Prebendary of St Paul's Cathedral. Beyond the parish he is a Guardian at Walsingham, serves the Catholic League, and the relationship of the Society of Mary (SOM) with the Shrine at Lourdes is unsung but a very important ecumenical link. He will remain the Superior General of SOM when he retires from the parish later this year.

LJM

LETTERS TO THE EDITOR

I write to comment on the penultimate paragraph of *The Director's Cut* in the May 2023 issue of *New Directions*. While what is said is correct, there is an important omission. Of course, the Eucharist is not a mere commemoration of the Last Supper and it does indeed make Christ really (i.e. *in re*) present. More significant, however is the meaning Jesus attached to the blessings at the meal: 'my body given for you', 'my blood of the new covenant'. It is no reopening of the wounds of the Reformation to insist, with St Paul, that 'as often as you eat of this bread and drink of this cup, you proclaim the Lord's death until he comes.' The heart of the Eucharist is the sacrifice of Christ. At mass we do not so much recline at the Lord's table as stand (or kneel) at the foot of the cross where he made 'a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.'

John Hind
Former Bishop of Chichester

Thank you for the coronation issue of *New Directions*. Your publication is one of high quality but on this occasion you surpassed even your own high standards. I look forward to the magazine's arrival each month.

It was good of Bishop Langrish to share with us his knowledge of the consultation between Pope Benedict and Archbishop Williams about the impending Ordinarate. Might the bishop also share what he knows about the consultations between successive Archbishops and successive Popes about the impending ordination of women, and about the impending blessing of same-sex unions? As Bishop Michael himself says, there is a difference between being informed and being consulted.

Fr Robert Mercer CR
House of the Resurrection
Mirfield, Yorksire

Happy and Glorious

Peter Anthony reports on the ASMS 'Coronation Monstrance'

The coronation weekend saw a range of wonderful celebrations at All Saints', Margaret Street, in honour of Their Majesties the King and Queen, asking God's blessing on our country as we ushered in a new reign.

The choir sang the Sunday morning High Mass magnificently to Howells' *Coll. Reg. Communion Service*. In addition to adding the state prayers and National Anthem to the liturgy, the offertory motet was Parry's *I was glad* with the new vivats, which was thrilling to hear. All this was followed by a splendid parish lunch *en flûte* in our courtyard, festooned with bunting, and in the presence of a remarkably life-like cardboard cut-out of the King!

The evening saw a Te Deum of thanksgiving offered in the presence of the Blessed Sacrament at Evensong and Benediction, along with a glorious rendition of *Zadok the Priest*.

In addition to our liturgical celebration of the coronation, All Saints' has been able to make a significant acquisition as a permanent memorial to the events of the past few months in the form of a new monstrance. It will be known at All Saints' as the 'Coronation Monstrance' and signifies a worthy addition to our parish's patrimony. We hope it represents a noble and beautiful commemoration of the coronation as well as a thank offering for the life, service, and example of our beloved late Queen.

The monstrance has been bought by the All Saints' Foundation and given as a gift to the PCC using part of a number of bequests which have been left to the trust by our parishioners over the past few years.

It has for a long time been the practice of the Foundation, when a bequest is made to it, to use a small portion of the funds to buy something physical of lasting value



that can be used in memory of the departed, often as part of the liturgy.

Small portions of a number of bequests which we have received over the past few years have been brought together to make this purchase in memory of the following benefactors: Diana Stonebank; John Welch; Geoffrey Hughes; Robin Fletcher; Philip and Yvonne Harland; Chris Ellis; Marian Eva Hill; Eleanor Chapman; and Elain Bullock. As we rejoice in the purchase of this fine monstrance, we give thanks for these benefactors' generosity and pray for their souls.

The acquisition was made in response to comments made quite widely that our present monstrance is difficult to see from the back of church. Our magnificent new monstrance is nearly twice the height of our present one and will make it easier for everyone to participate more easily in eucharistic adoration. It is expected

this new monstrance will be used on high feast days, a pattern which began on Sunday 7th June in honour of the coronation.

The new monstrance itself is of outstanding quality and in excellent condition for its age. It is French in origin, dating from the years of the Bourbon Restoration. The silver is hallmarked with French stamps from the years 1819-1838. It will cohere with all our current altar requisites and is of the same 19th century baroque continental style. The monstrance's substantial size (87cm / 2 feet 10 inches high) will make it eminently visible when used on our High Altar.

I am so pleased and grateful that the trustees of the All Saints' Foundation have made this exceptional gift to our parish in commemoration of the Coronation and in memory of a range of loyal and generous parishioners. It will be a worthy adornment to our worship and an aid to our proclamation of the gospel of Jesus Christ. **ND**



◆ WANDERING BISHOP ◆

Paul Thomas



I have never been to prison before. These are reassuring words to hear any priest or bishop say. But shortly after beginning my episcopal ministry, I stepped foot and spent a day in HMP Onley, an all-male prison in the Diocese of Coventry, which has the greatest concentration of the country's prisons along with Lichfield. The Anglican Chaplain at Onley is one of the Permanent Deacons serving in the See of Oswestry, the Revd Sarah Gillard-Faulkner. It was Ash Wednesday and Deacon Sarah greeted me at the entry gates once I had passed through security, launching me straight into a thorough tour of the prison. Built originally in the 1950s as a borstal, and expanded in later decades, the prison is served by a dedicated team of chaplains who walk the wings and serve the pastoral and spiritual needs of staff and inmates alike.

Two things struck me on my immersive tour: the harshness of noise and its volume in some parts of the prison, and, by contrast, the utter absence of sound in others. Prisons are places where everything is magnified, everything exaggerated. All noise is louder, and all silence is deeper. The intensity of noise (so loud at certain points that I had to shout in order to be heard in my conversation with the chaplain) is generated by large numbers of largely younger men who are, in almost everything they do, seeking to establish – and once established to maintain – their position within the hierarchy of prisoners.

This hierarchy is highly nuanced and utterly crucial to prison life. The only time when a prisoner is not involved in this complex game of jockeying is when they are locked in their cell. It is why laughter when you hear it is exaggerated, speech is strongly assertive, and when music is played in cells it seems to be at deafening volume – another means of self-assertion and

self-projection. It felt that most human activity amongst the prisoners served either to project these young men among their peers, or to protect the status they had achieved. This intensity of noise on the wings made the long corridors and the outside spaces of the prison areas of almost eerie silence and stillness.

From the beginning of this ministry, I have wanted to honour the former bishops of the See of Exeter from which my See derives. The founding father, Bishop John Richards, is still remembered amongst bishops and clergy for his pastoral attentiveness and zeal. In homage to his memory and to draw inspiration from his life, I journeyed down to St Michael's, Heavitree, in Exeter, to offer a requiem mass for Bishop Richards in the presence of his widow who, though now in her late 80s, remains a lamp undimmed. After mass, it was moving to stand at his grave and pray for him before going on to have lunch with Mrs Richards, their children and grandchildren. May the Lord remember his high priesthood in his kingdom.

Weeks after the coronation, I find myself in close quarters with Union Jack-draped coffin in St Martin's, Salisbury, with an impressive turnout of naval officers and brother clergy. In the presence of the Second Sea Lord and the representative of HM the King, one of the finest priests in the See of Oswestry and across the Church of England was honoured and offered back to God in thanksgiving and humble intercession. Fr Martyn Gough (obituary, p32) was a priest among priests, a leader of men, a most loving husband, father, and friend. For his soul's repose, the eucharistic sacri-

fice of Christ was offered and his cross pleaded. The officers lined the church path at the end to salute the coffin as it passed.

Ten thousand miles clocked up in the Commissioners' car. I always knew this ministry would be apostolic and highly peripatetic, but little did I know quite how far and wide I would need to travel in the first few months. Nowhere across the See of Oswestry has gone unexplored; each of the 13 dioceses I serve has been visited and many of them multiple times. The longest journey to date took me from the nation's capital to the ancient capital of the Cornish, Truro. I had the joy of keeping Lady Day at St George's, Truro, and St Michael's, Penwerris. At mass the following morning (Passion Sunday), St George's was fragrant with incense and the odour of freshly-baked pasties, produced after mass in a wonderful Cornish spread of fat things to be enjoyed by the faithful there.

On Good Shepherd Sunday, my apostolic journeys took me to Chard and the Church of the Good Shepherd for the licensing of Fr Julian Laurence (Vicar of Holy Trinity, Taunton) as interim minister there. The example of this coming together in creative and evangelistic partnership of two churches which share not just a close geography but closer understanding of the sacraments, ministry and the fundamentals of Christian life, is one that we must explore more widely everywhere for our renewal in mission and outreach.

After a fine lunch with the flock at Chard (alas no pasties), there was just time to visit another of the parishes in my care. I travelled home via Cricket St Thomas where the church is in the grounds of the big house and the site of many a scene in *To the Manor Born*. Yet I could not find any sign of Audrey Forbes-Hamilton on the day. Perhaps she was prison visiting. **ND**

◆ JUNE DIARY ◆

Thurifer

Rivalled by the coronation of King Charles III the week before and the Eurovision Song Contest on the evening of the day, it was a close-run race but the Annual Festival of the Society of Mary at St Silas, Kentish Town, took the laurels. Whereas the King is at the beginning of his reign, Bishop Robert Ladds and Prebendary Graeme Rowlands retired from their offices in the Society. Bishop Ladds served for many years as Superior-General and Fr Rowlands as Chaplain General. He now succeeds Bishop Ladds and the new Chaplain General is Fr Simon Morris who received his badge of office during the mass. It was also Fr Rowlands' last Festival as Vicar of St Silas's as he has reached the diocesan mandatory retirement age. On a chilly day, the Procession with musicians and choir made its way to Holy Trinity church where, after an excellent buffet lunch, there was Solemn Vespers of Our Lady, a fine sermon, delayed in its delivery by the Covid years, by Mgr John Armitage, sometime Rector of the National Shrine and Basilica of Our Lady. The sun may not have shone, a railway strike took place, but there was a blaze of glory in Kentish Town.

◆
From a diocesan mailing advertising a number of courses: 'I hope you find these events as exciting and *meaningful* as I do ... If you have any questions or concerns, please do not hesitate *to reach out to me*'.

◆
Following my recent comments on *Morse* and *Endeavour*, a correspondent tells me that Colin Dexter had a warm relationship with the Priest Librarians of Pusey House. An Honorary Fellow of St Cross College, of which the Librarians were also Fellows, he frequently lunched with them in the College Refectory. Although he espoused no religion, he attended the High Mass of one of the

Annual Friends' Festivals commenting that if he was to have any religion it would be that of Pusey House. After a church crawl around Oxfordshire villages, he reported that in Cassington he had found the original stalls from Christ Church Cathedral placed there after the 19th century refurbishment by George Gilbert Scott, and one of them had a brass plaque recording Dr Pusey's occupancy of the stall for many years.

◆
It is not surprising that the discarded stalls ended up in Cassington, St Peter, as for almost two hundred years until the mid-19th century the vicars were Chaplains of Christ Church, resident there, at least in term-time. Services were taken by curates, invariably poorly paid. The stalls were put in their present position during restoration work undertaken by another great architect, George Frederick Bodley, in 1876 and 1901. Cassington is a few miles north west of Oxford and worth a visit.

◆
Once I had made my way through the unappealing crowd of demonstrators in Parliament Square, all was well in St John's, Smith Square for a performance of Elgar's *Dream of Gerontius*. The text by St John Henry Newman is a mixture of some sublime lines and images, some less elevated. It was a dress rehearsal for a performance to be given a week later in the Basilica of St Paul without the walls in Rome. Simon Overs conducted the Southbank Sinfonia and a choir: at its core members of the UK Parliament Choir, with the Anghiari Festival Chorus, Coventry Cathedral Chorus, London Concert Choir, St Albans' Bach Choir, Mosaic Chamber Choir, the Three Choirs Festival Chorus. (Chorus Master, Nicholas O'Neill, who deserves great credit.) The work was too big for the venue. There must have been many more performers than audience members.

The other side of the coin was the sense of total immersion in the music. It was a visceral experience. Every subtlety and nuance that might have been lost or blurred in a larger space was clear and heard, as it were, anew. The chorus at full throttle were overwhelmingly powerful, visceral in their impact. The orchestra took a little time to settle after a slightly hesitant start. They were fine thereafter. The soloists, Beth Taylor, Robert Murray, Arthur Bruce, were uniformly excellent. The 'Profiscere' of Arthur Bruce was spine-chilling. Robert Murray's *Gerontius* was splendidly ardent (sung without a score) and Beth Taylor was equally heartfelt and compelling. Brought up on the memorable Barbirolli recording with the Hallé, (Janet Baker, Richard Lewis and Kim Borg), and the last *Gerontius* I heard live, which was beyond praise, six years ago conducted by Mark Elder (the finest Elgarian of our day?) with Alice Coote, Gerard Finley and the outstanding Allan Clayton, this performance, even as a rehearsal, can bear comparison.

◆
The death of counter-tenor James Bowman brought back memories of his superb Oberon in Benjamin Britten's *A Midsummer Night's Dream*, and led me to seek out a CD that he made with Michael Chance, and the King's Consort of counter-tenor duets by Henry Purcell and James Blow which begins with a thrilling account of the former's *Sound the Trumpet*. About twenty years ago he gave a recital in Northamptonshire and I was fortunate enough to meet him at a dinner afterwards. Charming and witty, cavalier rather than round-head, bravura in conversation as well as performance, a whiff of cordite in his anecdotes. In recent years, as a gentleman of the Chapel of the Chapel Royal, he could be seen at the Cenotaph on Remembrance Sunday. *May choirs of angels...* **ND**

◆ THE WAY WE LIVE NOW ◆

Christopher Smith

I quite enjoy reading a columnist who writes under the pseudonym Theodore Dalrymple. Before retiring, he was a psychiatrist and prison doctor, and he often draws on those experiences in his columns. He said he chose his pen name because it sounded ‘suitably dyspeptic, that of a gouty old man looking out of the window of his London club, port in hand, lamenting the degenerating state of the world’. Apart from the gout, I know the feeling!

He has said in the past, and said again recently, that he would sometimes ask young people basic questions, presumably to determine something about their state of mind, such as who a particular former Prime Minister was, and often received the response, ‘I don’t know, I wasn’t born then’. He thinks that’s quite significant, and I agree. It seems to point to a radical disinterest in, or lack of connection with, the past.

And that is bad for society as a whole, implying as it does that, as Dalrymple puts it, many youngsters ‘live in a kind of present disconnected from any past, like human particles in Brownian motion. They had, and could have, no ambition to contribute, in no matter how humble a way, to a collective endeavour or tradition, for they knew nothing of such a thing. But of course, they were not alone in this. Disconnection from the past is almost a feature of our age.’

This is worth teasing out in the context of the way we live now. ‘There’s no belief in the future,’ he says, ‘because there’s no pride in, or respect for, the past.’ And that is nothing to do with actual intelligence; it’s the way our society is moving, as we see again and again in stories that emerge from our universities.

In the autumn of 2021 I wrote in

passing about a feminist called Kathleen Stock, who had been hounded out of her job as an academic at the University of Sussex. At the end of last month, she was due to speak at the Oxford Union Society, and the Union, which is primarily a debating society, came under a good deal of pressure to axe the event. A group of dons came to the Union’s defence, and made the point—which you might have thought shouldn’t really need making—that ‘universities exist, among other things, to promote free inquiry and the disinterested pursuit of the truth by means of reasoned argument’. The alternative, after all, is ‘a state of affairs in which the institutions of a university collude to suppress the expression of controversial, but potentially true, viewpoints in an effort to prevent them from becoming more widely known’. It was a significant intervention, and the *Daily Telegraph* splashed the letter on their front page.

And why should the booking have been controversial at all? Because, as the dons put it, ‘Professor Stock believes that biological sex in humans is real and socially salient, a view which until recently would have been so commonplace as to hardly merit asserting’. You might have thought that intelligent undergraduates who dissent from that proposition would have been able to muster arguments against it and enter into rational discussion. But evidently not.

The Union Society, presumably wanting to take some of the heat out of the row, undertook to provide some kind of ‘welfare service’ for distressed snowflakes. Meanwhile, some university sites, such as the Bodleian Social Science Library, have put out coloured pencils and colouring sheets to encourage ‘mindful colouring’ among the

stressed and distressed. As Dr Stock commented, ‘I don’t think the issue is whether colouring books work as stress relief or not. I expect they do for some. I think it’s about the semi-otics of promoting them to students: “you are vulnerable, cosseted, infantilised”.’

Now before you are tempted to conclude that this is all a little local madness afflicting the universities, remember that it has real-world consequences, from the Boat Race to the security of women’s prisons, to teachers in school. These consequences are not negligible, and they are closer to home than you might think. They have affected the children of friends of mine, and the subject has been almost impossible to address realistically. This is, I sense, something to do with the modern lack of rootedness in culture and history, in the way that Theodore Dalrymple flags up. If you are constantly being told that the things that used to provide stability are outmoded or even immoral—like family or nation—it’s no wonder that you don’t have much of a hold on your identity. Whether we like it or not, those pesky categories of male and female are crucial to children’s identity, yet kids are now being taught to believe that there are no fixed elements in their culture at all.

Perhaps, as some are beginning to claim, we are at last beginning to see reality breaking through. Sales of an American ‘beer’ have fallen by a quarter after it was promoted by a young man seeking to become a woman, and I suspect Adidas are about to about to take a similar hit after dressing up some hairy bloke in their ladies’ swimsuits. But I don’t think this is the time for complacency. Being told that war is peace and freedom is slavery is (literally) an Orwellian concept. Ignorance is not, in fact, strength. **ND**

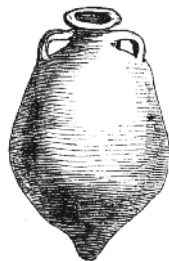
◆ TREASURE IN CLAY JARS ◆

A loyal correspondent asks for news of the millionaire Martyn Percy. Besides running around with the National Secular Society to call for disestablishment, he has ended his claim against the Independent Safeguarding Board over a review it never completed. 'ISB members met with Professor Percy, on a without prejudice basis, and had a very constructive meeting. The ISB has agreed to drop any enforcement of a costs order made against him.' Legal fees saved all round! In other news, a governance review of Christ Church, Oxford, conducted by Dominic Grieve KC recommends the Dean no longer be in charge of the college but the cathedral only, thus ending an arrangement going back to the 16th century. What a legacy.

Another parish showdown with an authoritarian vicar. The Revd Dr Janine Arnott became the Rector of St Oswald's in Malpas, Cheshire, a year ago but already the PCC has taken a vote of no confidence in her (23 saying she must go, three against the motion, two abstentions and six no votes). The PCC minutes have been unpublished but it seems that Dr Arnott has tried to force a Churchwarden to stand down and has also vetoed some members of the congregation from reading Lessons. It's a strong community and they welcomed a large number of Ukrainians. The Diocese of Chester says it is 'aware of some disagreement in Malpas and is working with the Rector and other members of the PCC to bring about a satisfactory resolution'.

Soul Survivor in Watford has been an enormous success story for the charismatic evangelical movement, but its leader has been suspended from ministry whilst complaints are investigated. 'Young men say they were encouraged to receive full-body massages on Revd Canon Mike Pilavachi's bed and engage in wrestling matches,' said the *Daily Telegraph* last month in an article headlined 'Victims of Christian

Festus



“cult” leader speak out for first time’. Canon Pilavachi founded Soul Survivor in 1993 but resisted ordination for many years, finally taking orders in 2012 and becoming honorary canon of St Albans in 2016. It is understood Pilavachi's ‘inappropriate relationships’ span three decades to as recently as 2020, the year in which the New Year's Honours List announced his MBE for ‘services to young people’ (without irony) and he received from Archbishop Welby ‘The Alphege Award for Evangelism and Witness’ at Lambeth Palace ‘for his outstanding contribution to evangelism and discipleship amongst young people in the United Kingdom’. Survivors say they were encouraged by the former accountant ‘to receive full-body oil massages in their underwear in his bedroom, as well as vigorous wrestling matches that could last as long as 20 minutes at a time – sometimes in church’. A joint statement by the National Safeguarding Team, the Diocese of St Albans, and Soul Survivor on 2 April said that it was ‘not a criminal investigation and the police were not involved’.

Archbishop Cottrell was back in his old diocese of Chelmsford recently for the unveiling of a portrait. Depicting him in walking gear with the Essex coastline in the background, he holds an oversize crozier shaped almost like a scimitar – the kind of implement a bishop might use to cut a third of diocesan clergy.

The Lambeth Palace press conference a week before the coronation referred to the Homage of the People innovation as ‘an exciting new development’ – ‘those watching and listening at home and else-

where will be invited to make their homage by sharing in the same words – a chorus of millions of voices enabled for the first time in history to participate in this solemn and joyful moment’. Except not for everyone. The week after the ceremony, media were briefed further: ‘The Prince of Wales wants his coronation to “look and feel different from the King's – and one notable absence will be a “homage of the people”’. As the original Lambeth press release said: ‘Never before in our history have the general public been offered such an opportunity to join with national figures in declaring their allegiance to a new Sovereign.’ And probably never again.

Keen coronation viewers were momentarily distracted from Archbishop Welby's cassock-alb by his wristwatch. To remind them of that iconic moment when His Majesty was crowned with the archiepiscopal timepiece in full view, they may like to take up a special offer. The Bradford Exchange has produced a gold-plated ‘King Charles III “Long Live The King” Chronograph Watch”, complete with royal cypher on the dial and engraved with the coronation date. In time-honoured tradition, it could also make for a lovely retirement gift.

Canon Adrian Daffern was priest-liturgist for the coronation, earning him a special place in the procession and a mantle to wear. An alumnus of St Stephen's House, he and Archbishop Welby were colleagues together at Coventry Cathedral. But he has a greater claim to fame. He is an organist (and Fellow of the Royal College of Organists, no less) who had a stint on the wireless playing the organ in *The Archers*!

Rumours that the next Fulham clergy conference will be to Istanbul for five nights (including visits to the Grand Bazaar, Topkapi Palace, Mass in the Hagia Sophia, and a Bosphorous cruise) are entirely unfounded. **ND**

◆BOOKS◆ARTS◆CULTURE◆

BOOKS

TOUCHING CLOTH

Confessions and communions of a young priest

Fergus Butler-Gallie

Bantam Press, 2023

ISBN 9781787635753

‘Ow about a lifetime of being asked whether budgies go to Heaven by strangers on buses?’ This is not the most attractive challenge of priestly ministry but it is part of a witty, readable capturing of it by a young priest whose ministry is sadly now on hold. The young doctor Adam Kay’s *This Is Going to Hurt* shocked us by his exposé of the National Health Service; Fergus Butler-Gallie gives a less shocking than ambiguous picture of the Church of England as he stands back from the institution. Butler-Gallie is an accomplished writer and speaker, author of the bestselling *Times and Mail on Sunday Book of the Year A Field Guide to the English Clergy* and the *Spectator Book of the Year Priests de la Resistance!*. Fr Fergus has ministered in Liverpool and Central London.

His image of the Church has pastoral warmth building from the story of St Laurence who, asked at pain of death to present the treasures of the Church, brought forth not silver but the poor. ‘My ministry – for it is that and definitely not a ‘career’ – brought me into contact with the true treasures of the Church. Not its silver plate or its procedures or its pomp or its promotions but its people. The privilege of knowing and loving them: the strange, awkward, wonderful, holy people, who, despite all the Church throws at them, still come to it in search of love. They’re the ones who run the practical expressions of love on the ground – the Sunday clubs and schools, the food banks and outreach programmes. And they’re the ones who, even

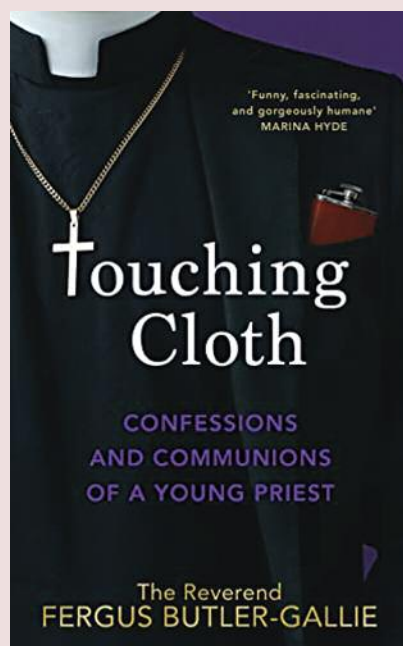
more importantly, point us, point me, in the direction of a love that is even greater. And, above all else, they have brought me joy.’ A paragraph like that makes the reader feel the author may be back soon exercising his priesthood. [Just before going to press the Reverend Fergus Butler-Gallie was announced as the next Vicar of Charlbury with Shorthampton in the Diocese of Oxford.]

In this readable, humorous book there are hilarious passages. Like the one about dealing with a church alarm stubbornly blaring until having ‘poked the pin that dangled from the offending object’s side into a hitherto unseen hole and, lo, blissful silence reigned. We breathed heavy sighs... it came as no surprise to learn, in retrospect, that the alarm had the same mechanism as a hand grenade.’ The author’s military pedigree comes into play throughout his book starting with the moment that he told his father he wanted to be ordained: ‘he merely gazed at me with a well-worn hereditary hangdog look and remarked: ‘In many ways it’s not so different from the army. The outfit’s stupid and the pay’s crap.’ Fr Fergus relates with humility his own failures but like Adam Kay hits out at the ‘outfit’: ‘controlling, manipulative behaviour. I’d be humiliated at

meetings, ignored in public, endlessly gossiped about... I was shocked to be refused Communion that Christmas, and it remains one of the most painful incidents of my life. Priests are meant to work in the wilderness, but when there’s no way out, no redemptive arc, just more and more damaging behaviour, it becomes too much. And it becomes necessary to walk away. This, in the end, is what I did, into another, different wilderness.’

Touching Cloth takes us on Fergus’s roller coaster of joy and sadness. The title builds from his choice of all round detachable clerical collar which can be expanded by a new purchase when it gets tight. As a priest I identify with the ‘tight’ times he describes as well as the author’s joyous scenarios. There are well narrated sections on the ministry of prayer for individuals and more rare stories of lay empowerment - the book has a strongly clerical focus - as in the story of an asylum seeker from Iraq. ‘He had wandered into church feeling very low, as low as a person might ever feel. We prayed with him, we put him in contact with accommodation, appropriate medical care and food, yet something was still missing: he wanted a task, a purpose, something practical... As it happened the senior flower lady had put in a request for more hands on deck to help with the harvest displays ... he was game and came along... I came to learn that much of ministry was sowing a seed, then walking away to allow something holy and good to spring forth. Harvest conspired with grace to teach me a valuable lesson about what really feeds people, and deep respect for the silent magic of the flower room.’ The author’s collaboration with the flower arrangers is one of many preferences going against the clerical grain in his humorous book which, with all its sadness, has power to shake ministerial apathy.

John Twisleton



THE MONASTIC HEART

50 Simple Practices for a Contemplative and Fulfilling Life

Joan Chittister

Hodder & Stoughton, 2022

ISBN 9781399800853

If I had not been asked to review this book, I would probably not have bought it. The reason? I am allergic to titles such as ‘Transform your parish in 10 days’ or ‘5 simple steps to a Holy Life’. You know from the start that they are promising more than they can deliver and are likely to leave you feeling more disappointed with the book, and yourself, than you were before you began.

However, this is a book that does deliver what it promises, and more. The sub-title *50 Simple Practices for a Contemplative and Fulfilling Life* is an honest one, although with the obvious caveat that the practices described are simple in concept and very easy to comprehend, but whether there are as simple to put into practice for the average sinful and undisciplined soul is another matter – as, of course it always will be.

The author is an American Benedictine nun, theologian, author, and speaker. She has served as Benedictine prioress and Benedictine federation president, president of the Leadership Conference of Women Religious, and co-chair of

the Global Peace Initiative of Women, and it is out of her own deep and long experience of the monastic life that she draws insights and lessons and shows how relevant and practical they are for any Christian’s life.

Over 250 pages we are guided as to how to create elements of the monastic life within ourselves, that in the strengthening of the soul we may cultivate that wisdom and resilience that may assist us the better to be drawn into God’s work of renewal, restoration, and justice right where we are.

Each chapter takes up one theme from monastic practice, which is first described and then applied. Some are obvious, such as *The Rule of St Benedict*, *Lectio*, and *Silence*, although not necessarily reflected on in expected ways. For example, in *The Monastic Cell*, she draws out the need for privacy — for prayer and reflection — which is quite a challenge in a world of where Snapchat, TikTok, Twitter and the rest encourage self-disclosure and a craving of the approval of others all the time. Other chapters include *Chant*, *Incense*, and *Candles*, as things we might have less anticipated being asked to explore. And the soul, the spiritual journey, being addressed is not just that of the individual but of the community too, as in her observation on *Hospitality*: ‘Hospitality is meant to be civilization making. It is the model of inclusion. It is the foundation for world peace in its openness everywhere to everyone, no racial national, religious credentials necessary. Hospitality interrogates each and all of us still about our own acceptance of the foreigner, the stranger, the seeker, the lost, the ones who are not like us.’

‘In every beating heart is a silent undercurrent that calls each of us to a place unknown, to the vision of a wiser life, to become what I feel I must be—but cannot name’ Sr Joan tells us in the introduction. A proper response to such an undercurrent and call takes time. This book arrived with me just before Lent and so it was as a Lent book that I approached it, reading one of

its 50 chapters each day. As such it worked, although it could be used for such slow reading at any season of the year, and not just by individuals. There is rich provision here for a home group or prayer cell too.

Written at a time when COVID was rampant and under the shadow of climate change and its effects, this book carries the weight and wisdom of ancient monastic spirituality into the world of contemporary discipleship, to which the author brings elegiac description, gentle inspiration, and suggested application which, based on her own experience, is immensely practical and down-to earth. Don’t be put off by the title. It is worth a buy.

Michael Langrish

POLITICS, POVERTY AND BELIEF

A Political Memoir

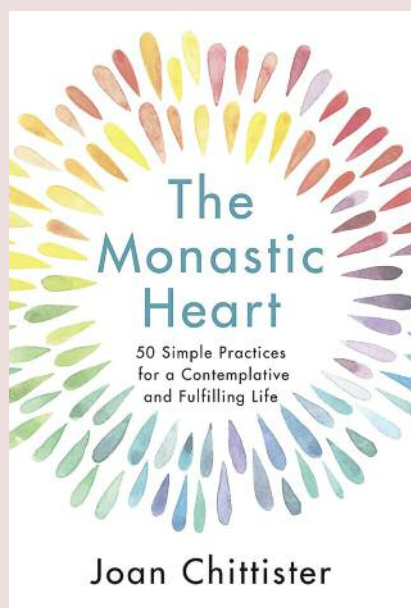
Frank Field

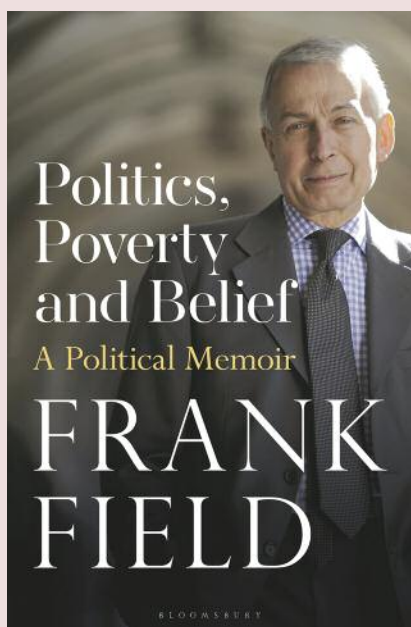
Bloomsbury, 2023

ISBN 9781399408394

‘Low Church Catholic’ is how Frank Field describes St Nicholas’, Chiswick, the church of his childhood. He says it didn’t provide him with much doctrinal foundation but it allowed him to think for himself. His mother passed on her faith. The boy who ran through the streets on dark mornings to serve at an early Mass remained faithful with a sense throughout his life of being protected by Providence. His faith shaped his understanding of human nature, fallen but with a capacity to reach out to others in love and compassion, so that he considers the political projects he has championed to be attractive and right because based on ‘self-interested altruism.’

Three intellectual schools from the Nineteenth Century influenced him: Christian socialists such as FD Maurice and Charles Kingsley, English Idealists such as TH Green and the Lux Mundi group of reforming Anglo-Catholics such as Charles Gore. Much closer to home was the relationship with his father. At the age of fifteen when he was threat-





ened with a hammer, he took it from his father's hand and the balance of power changed. In that light one understands his forthright challenges to the hard left in his Birkenhead constituency over many years as MP.

And did St Nicholas's imbibe a Christian sense of justice? As a schoolboy he campaigned in the local Co-op against apartheid, which brought about ostracism from the Young Conservatives. He joined the Labour Party and after university became a local councillor in the Borough of Hounslow. Discontent at grass roots with the malfunctioning of council housing led him to consider how the system might be reformed. His paper *Do we need council houses?* was delivered in 1975. To many on the left the sale of council houses was heresy, but this was a significant redistribution of wealth towards the poor. Frank could see that for those who could manage their own houses well, the 'tyranny' of local government housing departments was lifted. But his idea was that the money raised would go towards building more social housing, not, as when the idea was taken by Margaret Thatcher, towards lower taxes benefitting disproportionately the better off. His criticism is that the houses were sold too cheaply and there was a lack of investment in social housing, leading towards today's housing crisis.

There is a strong practical side to Frank's politics. He is a diligent pastor as local councillor and then Member of Parliament. The case work gives rise to reflection, careful research and then campaigning. It is the 'see, judge, act' of community ministry, but few there are who can see so clearly, research so energetically, and act so deftly. The book is be a primer for would-be political activists, his encouragement to those who follow him.

Frank Field came to prominence in the 1970's as Director of the Child Poverty Action Group and then the Low Pay Unit. He spearheaded the campaign to ensure that the Labour Government's commitment to the introduction of child benefit came to fruition. He draws lessons from those early campaigns. You need courage, good luck, friendships, and team work: 'that New Testament model of politics that requires the action of getting involved with others to bring about change.' The second half of the book lists some of his life's work from the 1970's to today – such as on modern slavery and environmental reform.

In 1997 Tony Blair brought Frank into government at a high level as Minister for Welfare Reform and a member of the Privy Council, with encouragement to think 'outside the box.' The ideas did not find favour. Frank continues to believe that a 'universal credit' scheme with means testing – the more you earn the less benefit you receive – encourages fraud and goes against the grain of fallen human nature, whereas a national insurance scheme – the more you contribute, the more you may get, with a substantial surplus for those who cannot contribute – chimes with 'self-interested altruism.'

On a change of government in 2010 David Cameron asked Frank to undertake an Independent Review on Poverty and Life Chances. The reflections on modern poverty in Britain make this book in itself worth reading. They include the loss of a 'culture of respect.' To the decline of the moral influences such as Christianity which shape our po-

litical landscape, Frank Field adds a number of causes, some easily recognised such as social instability because of the rapid decline of stable semi-skilled jobs, some less easily acknowledged such as 'a growing indifference from some parents to meeting the most basic needs of their children.'

There is so much more Frank Field could have shared, but this is what he wishes to tell us knowing that he is terminally ill. He gives his political testimony based upon his faith: 'I shall go into death trusting that the decision I have made about what makes the most sense to me will be shown to be true.'

Peter Wheatley

WHAT WERE YOU ARGUING ABOUT ALONG THE WAY?

Gospel reflections for Advent, Christmas, Lent, Holy Week and Easter from the Spirituality of Conflict project

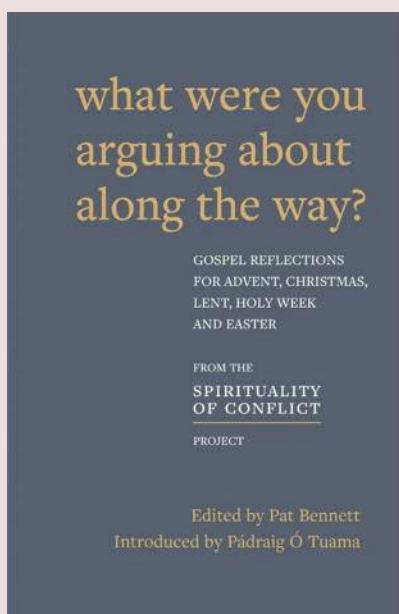
Edited by Pat Bennett

Canterbury Press, 2021

ISBN 9781786223999

In his thoughtful and poetic Introduction, Pádraig O'Tuama says that the 5-year Spirituality of Conflict project grew out of a conflict, when someone wrote anonymously to him to argue that he and others who strive for peace and reconciliation were 'missing the point.' He tells us, 'For them, the reconciliation we needed was with God, not each other. If we sort out the God stuff, then that's the main priority sorted, they said' (p. 4). This challenge to the work he and others were doing through organisations such as the Corrymeela Community led him to ponder how the Gospels might be fruitfully read through the prism of conflict.

His vision was of a collective thinking and writing project wherein groups and individuals from very different religious and other backgrounds across Britain and Ireland would read the Sunday Gospel texts and think and write about them and share their reflections 'in a spirit of friendship and



connection' (p.4). The project is shaped and coloured by its geographical and historical context, and, inevitably, by the shadow of the centuries-old British-Irish conflict, but the embracing of difference and disagreements from the very beginning has ensured that this volume has a certain universality, speaking to both ordained and lay readers from all denominations and, indeed, reaching out to other faiths.

In her essay 'Exploring the Space Within: Exploring a Spirituality of Conflict', Pat Bennet (a member of the Iona Community) helpfully sets out the two main aims of the project as (a) 'reading the gospel texts through the lens of conflict' and (b) 'reading conflict through the lens of the gospel texts,' urging that in both of these interlinked activities, we question canonical interpretations, assumptions and positions – and the diversity of experiences, presuppositions (and prejudices) of the writers in the volume means that the reader is constantly urged onward to find new responses to conflict and possible new ways of finding and bringing some peace into their lived lives.

The Reflections on the Gospel texts (for the Church's Seasons) all follow the framework of Introduction > Comment (by the writer) > Response (suggested to the reader) > a reflective Prayer. What is recommended in the Response sections

varies considerably in terms of tone, context and language. Readers may find some of them negatively hortatory rather than creatively suggestive, but many are inspirational.

As the world and the Church engages with external and internal conflicts of various kinds – many stemming from the mis-use of power – this book explores the Seasonal texts in a way that challenges superficial piety and encourages personal responsibility to walk afresh the Gospel path of justice and peace. Whether one is in search of challenge or help or one is a busy parish-priest needing a 'nudge' in sermon preparation, these prophetic contributions from the Spirituality of Conflict project are shared in a reflective and accessible way.

Paschal Worton

A CENTURY OF POETRY 100 poems for searching the heart

Rowan Williams

SPCK, 2022

ISBN 9780281085521

It is rare to find a bishop with both theological depth and literary hinterland. In addition to having these in abundance, Rowan Williams is a linguist and poet. His *A Century of Poetry* is one of the finest Christian anthologies available and in its own way sets a benchmark. The format is simple: 100 poems from the last century, none running to more than two pages, and with a short reflection afterwards. He makes clear in the Introduction that it's not necessarily a selection of the 'Best Religious Poems' stretching back to 1922, or even his personal favourites, but what he sees as 'good poems in some obvious sense – honest, linguistically interesting, metaphorically rich and surprising – and I think some of them are great poems by any standards'. The criteria for his choices was based on 'fresh, searching and challenging insights about the life of faith' and because of that includes poets whose 'personal religious convictions may be opaque or agnostic, unorthodox or semi-detached' but are neverthe-

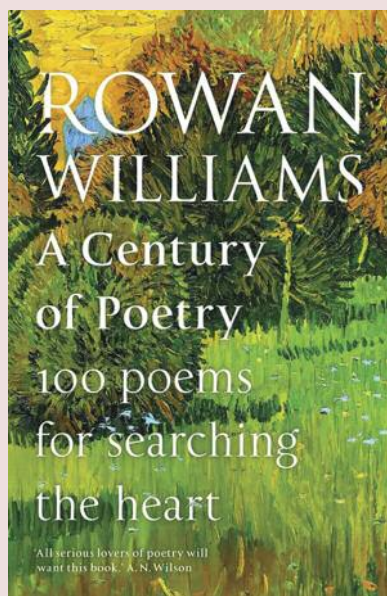
less serious about the world of faith. The line-up includes Christians 'orthodox and less orthodox' alongside atheists, the lapsed, also Muslims, Jewish voices, a Buddhist and a Native American (also Anglican priest). In lesser hands this approach could founder, but he is sure-footed throughout.

Particularly appealing is his setting aside of poets he 'loves and admires', whose 'work would undoubtedly fit', in favour of under-anthologized 'less familiar names', all the while wanting 'to keep the reader's eye open to an international landscape'. For a similar reason he has not included long poems, such as by Eliot and Auden. He argues his aim is not to give 'a representative sample...[but] individual poems for close reading and reflection'. It is a book for sips, not gulps. He also makes the point that a 'century' can have various meanings, including as a genre of spiritual writing (qv. Thomas Traherne), selecting 'a hundred extracts from the work of a great theologian, arranged for contemplative reading'. The poems are not arranged chronologically but in alphabetical order by poet which enables individual voices and ideas to sing out without ever compromising the chapters before and after. Experiencing everything in this mode makes for a truly personal reading, informed by such a benevolent and discerning selection.

The reflections are always informative. Sometimes Williams looks at the poem in dialogue with other examples of that poet's work. Or he might look at it in relation to other poems in the anthology, along with other poets. It's done with great skill and a lightness of touch. Many of the pieces are not widely known. Isabel Dixon wrote a series of 26 poems after the death of her father, a priest. Her 'One of the First Times After' melds the complexities of grief, both before and after death, with difficult family dynamics and the context of church ritual. It's brilliant and I found myself returning to it often. There's happily a good showing of Welsh poets: D. Gwynallt Jones, Dylan Thomas, R.S.

Thomas, Vernon Watkins, Aled Jones Williams. Again, he hasn't gone for the showstopper works and each of the poems repays careful reading.

Imtiaz Dharker, who is partly Pakistani, partly Scots, and describes herself as a 'Muslim Calvinist' has the poem 'Prayer' which describes a scene outside what must be a temple or mosque – 'The place is full of worshippers. / You can tell by the sandals / piled outside, the owners' prints / worn into leather, rubber, plastic'. In 'Learning how to Make an Oud in Nazareth' Ruth Padel gives a breath-taking account of the abduction of a craftsman interwoven with lines from the Song of Songs – 'I was queuing at the checkpoint to Galilee. / *I sought him and I found him not*'. Chaim Bialik writes with Old Testament vitality ('A fragile bird, I am left deserted / Under the Shekhinah's wing'). Naomi Shihab Nye has two poems,



her thrilling voice alongside other original women such as Louise Glück, Alice Oswald, and the neglected Elizabeth Jennings. The connectedness of art is also there in poets such as Dorothy Nimmo and Jack Clemo. There are surprising poems by Vikram Seth, Stevie Smith

and Thomas Merton. The modern inventiveness with sincere belief of Michael Symmons Roberts is there. Inevitably there are omissions; Philip Larkin, Louis MacNeice and Edwin Muir are absent, as is Mary Oliver. But including people like the Australian Les Murray makes up for it – 'we call it religion, / and God is the poetry caught in any religion, / caught, not imprisoned'.

Distinctly 20th-century themes are behind almost all of the poems: war and conflict, exile and loss, identity and purpose. Though we may be able to point to these specific events over the past century, the ideas are eternal, re-articulated here with clarity and urgency. If the best poets help us see the world differently whilst learning new truths about ourselves, Rowan Williams has assembled a powerful collection of them to enliven and deepen the journey of faith.

Simon Walsh

A NOTE FROM THE EDITOR

The Forward in Faith Festival is a good moment to offer a brief update on *New Directions* along with heartfelt thanks. I have said before that not one contributor is paid for writing and that remains the case. Many are professional and would ordinarily be paid for what they write. Some cover incidental expenses out of their own pocket such as travel, or books and tickets for shows. A number of people when approached do plead time constraints – they simply haven't got the capacity at that moment – whereas others make the point they are happy to write because they value the Church of England's Catholic presence. They confess they do not feel able to join FiF or sign up to the whole package, but are happy to write something and have their name associated with the magazine. This must encourage everyone when it has felt in the past that to maintain the principles we have is out of date, divisive or prejudicial. We are not pariahs and there is still respect for the views and ground we hold. For the generosity of everyone who gives of their time and talents, I am most appreciative.

The new design which came in at the beginning of 2022 has settled in well and helps to present a generally professional and polished product. Our printers, Heronswood Ltd, are crucial to this process for they handle the final stages of ensuring it looks good in the hand and lands promptly on the mat. Postal strikes over the past year have been frustrating. We are not as vulnerable as weekly publications in this regard, but it has still been a challenge. Thankfully, readers have been

patient and we have done everything we can through the editorial schedule to ensure you receive the magazine as close to the beginning of the month as possible. The design and layout are handled brilliantly by our longstanding friend Jason Forster, who again gives generously of his time and ability. His work produces a publication each month that is visually interesting and attractive – something of which we can all be proud, but especially Jason. It is fair to say that ND holds its own in look and feel alongside other smart periodicals.

In the office, Louisa Thomas patiently handles reader enquiries, subscriptions, and correspondence. Hanna Hart conscientiously coordinates the advertising. Tom Middleton is a supportive actor-manager, writing an engaging column each month as he travels around the country in his FiF role, bringing back news, insight and reader responses each time. We know how many of you enjoy ND and read it properly. Because of that, we hope that the care we take with each issue is worthy of your attention. The small editorial team is anchored by Bishop Jonathan Baker to whom we owe a great debt; he always finds time in his own hectic schedule for calls and meetings about the next issue and what we're doing. Fr Adam Edwards stepped down from that group this year and always made valuable contributions. Our thanks to him also.

Above all, thanks to you the readers. It is your support and interest which keeps ND such a lively publication which is often described as 'our gift to the Church of England'. Please stay with us, add to our readership, and enjoy your monthly sample of Catholic life in the UK.

SPW

THEATRE

THE MOTIVE AND THE CUE

*National Theatre, London
until 15th July*

Hamlet is a play about a man who can't make up his mind, says Richard Burton, played by Johnny Flynn in Jack Thorne's new play *The Motive and the Cue* at the National Theatre. It is 1964 and approaching 40 he is in New York to give his Hamlet on Broadway, directed by Sir John Gielgud no less, played by Mark Gatiss.

Because of the plot device, everything has to revolve around these two big beasts. Gatiss's Gielgud is impish but also queenly and imperious. A man who peaked too soon and he knows it. He portrays this fading aristocrat of the old theatre with pathos and charm. Flynn's Burton is the coming age and he broods around the action, demonic, saturnine and mercurial. When he shows up drunk for a rehearsal, the drama crackles. Boozy Burton is not taking this half as seriously as anyone else and certainly lacks the discipline of the rest of the company. But then he doesn't need the money. His new bride Elizabeth Taylor is shackled up in a hotel suite nearby. In an earlier scene they throw a party and everyone is impressed with their digs, with her, and the diamond bracelets which bristle her wrists. Tuppence Middleton's Taylor is a cool fish. The chemistry between her and Flynn's Burton is never quite convincing but they are the power couple *du jour*, as everything else orbits around the creative coupling of Burton and Gielgud.

At times it gets a bit meta. Actors playing actors, and when are they acting or being themselves? And what does that mean? It's also actors directing other actors, and at

one point we even have Burton playing Gielgud playing Hamlet. In some ways this is all very modern – perhaps even post-modern. But in others it's refreshingly old-fashioned. There's no preachy social agenda or virtue signalling. We aren't asked to feel particularly sorry for anyone or become activists for a given cause. Our attention is demanded for the creative process. As such, it feels a little slow at the beginning as plot device and characters establish themselves, but becomes absorbing once in its stride.

The action begins in the rehearsal room and everything flows from there. As each new scene be-



Mark Gatiss (Sir John Gielgud) and Johnny Flynn (Richard Burton) in *The Motive and the Cue* rehearsals at the National Theatre. Photo by Mark Douet

gins, the countdown day to the show's opening is projected along with a quote from Hamlet to title the scene. Nifty. This works extremely well when the scene is changed, the actor coming front of stage, often performing one of Shakespeare's speeches, enabling the setting to switch behind the tabs to another space. Es Devlin's sets are disarmingly simple boxes, resembling in some way the maquette shown to actors during the rehearsal process (and indeed there is one on stage in one scene here). Importantly, nothing drags and there's fluency throughout. Sam Mendes directs, which must have been a pleasure for him. Directorial skill is not always apparent in a production, but the gestures, blocking and pace here make for a mesmerising production.

The cast is superb with numerous actors who often get top billing

themselves happy to play second fiddle here, much like the 1964 Hamlet. Janie Dee is Eileen Herlie, Allan Corduner plays Hume Cronyn, and David Tarkenter gives us Alfred Drake, playing Gertrude, Polonius and Claudius respectively. If this might sound confusing, it works well on stage, helped by another dozen cast members with acting chops. Thorne's script is genuinely innovative and deploys balance throughout, the crowd scenes with the lesser, more intimate 'lighting scenes'. He has entered wholly into Shakespeare to produce a psychological drama of people not so much stranded in Elsinore as strapped to a schedule in Manhattan. Depths are mined in exploring the actors and their backstories. 'What would he do, had he the motive and the cue for passion that I have?' is a Hamlet quote, after all. (It helps to know the play a bit.)

And much like the 1964 production, it rests squarely on the Gatiss/Gielgud/Director and Flynn/Burton/Hamlet pairing. As the clock ticks and first night approaches, much is required of them in their roles. Again, it works and feels natural. There is something thrilling about being allowed inside a creative process, to look under the bonnet and inspect the components. That is what we have here, augmented by the preening and posturing of the two main characters. Middleton/Taylor as the third wheel has not been allowed into rehearsals but comes to the theatre just hours before the first performance and has a tender scene with her nervy husband on the bare stage. They are then joined by Gielgud and she leaves the two of them together – protagonists, gladiators, playmates. It finishes with its own *coup de theatre*, because it has to: a glorious celebration of theatre, the actorly craft, and dramatic art. Catch it if you can.

Rebecca Maxted

ART

THE ROSSETTIS: Radical Romantics

*Tate Britain, London,
until 24th September, 2023*

Despite the title, most of the works in this show were made by one Rossetti, Dante Gabriel. There are also works by Elizabeth Siddal, his partner for eight years and then his wife for two years before her early death, possibly by suicide, in 1862. Rossetti did not remarry but had affairs with Fanny Cornforth (prior to and after Elizabeth's death), and then Alexa Wilding. He became the long-term lover of Jane Burden, wife of his friend William Morris, around 1869. Rossetti died in 1882. The show features many paintings of both wife and mistresses.

Tate Britain claims that the Rossetti clan brought a revolution in the arts in Britain and beyond. That is a large claim. Rossetti's sister Christina was an influential poet but the impact of Rossetti himself was shortlived and largely restricted to the United Kingdom. Two of his Pre-Raphaelite works in the show – the early 'The girlhood of Mary' and 'Ancilla Domini!' – have realistically anti-heroic figures but there is no realism in the manner of Courbet. No painter of modern life like Manet. No exploration of light like Monet. No breaking-up of objects like Cézanne. No cropping and asymmetry like Degas.

Instead, there is the Romantic reaction against Classicism. Tate describes this as a form of lived experience, a term used in the margins in the Rossetti's day, though not in the modern sense of personal experience which replaces Reason in response to the suspicions of Marx, Freud and Critical Theory. After all, the Romanticism of the Oxford Movement, with which Rossetti and, above all, Christina were associated, was never anti-intellectual – there is no obvious line of descent from New-

man's 'A Grammar of Assent' to Foucault's 'Madness and Civilisation'.

A comparison with Richard Wagner puts Rossetti into perspective. Both had an interest in other men's wives. Both were interested in revolutionary politics, but Wagner was the real thing – after the May Uprising of 1848 he couldn't go back to Dresden. And both drew on old stories and myths, but compare what Wagner does with the Grail legend to the Pre-Raphaelites; there's nothing as visceral as *Parsifal* in Tate Britain's show.



Dante Gabriel Rossetti: *Lady Lilith*, 1866-1868 (altered 1872-1873). Delaware Art Museum, Samuel and Mary R. Bancroft Memorial, 1935.

And yet, both Rossetti and Wagner were dedicated to their craft and put their work before everything else. Rossetti had the wit and imagination to be influenced by Elizabeth Siddal who as working-class and a woman was outside of the Arts establishment. After her death she became the focus of lurid storytelling, but her work was appreciated in her lifetime, notably by John Ruskin. Rossetti learnt from her and was most likely influenced by her in the use of mythic subject matter. On the basis of the work on show, Rossetti was the better draughtsman and his work does develop over time. Whether Siddal would have developed is unanswerable given her ill health and early death, but the works at Tate are not inspiring.

Rossetti's relationship with Elizabeth Siddal was one for which

he has often been criticised. He had the reputation for being both feckless and charismatic, a sort of Boris Johnson with the capacity for hard work. And as Elizabeth put it, no one seemed interested in her for who she was. Maybe the Pre-Raphaelite cult of the mediaeval allowed for highly-charged passion and sexual desire to be played out without commitment. There is an undeniable sexual aspect to Rossetti's relationships as expressed in paint, but maybe sex and paint came ahead of intimacy.

And the sex is certainly there, especially with the luscious hair of his women. Along with the kind of bee stung lips now fashionable on *Love Island*, Rossetti's women are notable for their sumptuous tresses, a point of contact with Degas. 'The kissed mouth' (1859) (Fanny Cornforth, at the start of Rossetti's relationship with her) is a good example. By contrast, the most notable woman on show with her hair done up is his sister, Christina, aged 18 (1848), looking both a little stern and melancholy, and very practical. Christina was a poet and social reformer. Her work amongst former prostitutes deserves better than the condescension such work normally receives. Sadly, her deep Anglo-Catholicism lies outside the show's contemporary mindscape. It's slovenly to say that her fiancé James Collinson returned to his original Faith when their engagement ended; he reverted from Anglicanism to Catholicism.

The show ends with the obsessive, repeated paintings Rossetti made of Jane Morris. These are often sickly in a *fin de siècle* way. But there is one early drawing of her in chalk, and one of Alexa Wilding as Andromache, which are unusual. They show real women who are very beautiful. There are not many pictures of women or men in Western art which you might fall in love with. Those two you might. Tate Britain shows there is an unexpected genius in Dante Gabriel Rossetti.

Owen Higgs

Obituary: The Venerable Martyn Gough (1966-2023)

Honorary Chaplain to the Queen; Chaplain of the Fleet and Archdeacon for the Royal Navy

‘Take your shoes off, tie the laces together and hang them round your neck when you are transferring from ship to ship on a breeches buoy. They’ll always drop the chaplain so he walks on water!’ This was the main learning Martyn Gough brought back from his first deployment in the Navy in a squadron of Frigates, which involved moving from ship to ship, spending a couple of months with each.

He was a fantastic padre, described by more than one CO of a deployment as ‘the best Chaplain that I have served with’. A clerical friend whom he hosted on HMS Invincible remembers going on rounds with him. Gough knew everyone’s name, had a revolting joke for all of them, but was able at the same time to deal seriously with serious problems and never failing to inhabit the priesthood. The Navy does assessment in the way the civilian church does not. After mass in the chapel in the bowels of the ship, he once gave brusque feedback to his friend: ‘They think you’re my relief. They don’t think you’ll do too badly, but you’ll need a haircut.’

It is not likely he gave feedback to Queen Elizabeth II when she visited Invincible, but it was he who showed her round because he knew everyone. The ability to connect, to be at once pastoral and properly managerial, to be both fun and deadly serious, was recognised by the Service, and successive appointments followed. Gough ran the Tri-Service Chaplaincy Centre at Amport House and was chaplain at RNAS Culdrose and BRNC Dartmouth. He went to sea with the Hydrographic Squadron, and was lead chaplain in Devonport, before going out on a six-month deployment as the senior chaplain to the British forces in Afghanistan, leading a team of a dozen chaplains.

In 2018 Gough was appointed Chaplain of the Fleet and Archdeacon for the Navy. It was the time of the COVID pandemic. The fleet never sleeps, and he worked to maintain chaplaincy services, supporting individual chaplains, and remaining abreast of national policies.

Martyn John Gough was born in 1966. A proud Welshman from Aberdare, he read theology at Cardiff and had a year off with the Mission to Seafarers in Rotterdam where he developed his understanding of chaplaincy and ecumenism. He was a decent prop forward, and played in his Aberavon RFC shirt at St Stephen’s House in a team that did better in the theological colleges’ rugby sevens tournament than anyone expected, possibly



because the orange quarters brought on at half-time were steeped in gin.

After curacy at St Theodore’s, Port Talbot, he went across Cardiff to Splott before going to the Diocese of Europe at Varesi, near Milan. (He was utterly opposed to Brexit and was firmly Labour.) The mixture of home and sea deployments gave him time for his family after his marriage to Amanda and the arrival of his twins. One of his naval reports described Gough as ‘fit, energetic and with a sparkle in his eye.’ The sparkle was well known, as was the loud laughter and *joie de vivre* which he shared with Amanda and all he met.

Chaplaincy requires ecumenism, but it was the firmness of his own position that allowed him flexibility. He was a modern Catholic through and through, who eschewed lace and ‘fuss’, but those who wanted him to become a campaigner and wear badges were disappointed. He found solutions to problems, beginning the process for the Naval Chaplaincy to explore what multi-faith working could look like. In his time as DCF and as Head of the Branch he saw recruitment grow strongly, and not only to the chaplaincy, also helping at least one young person into the Navy.

Recruiting people in means they need a place when they come out. The Service is firm about retirement. Though Gough left commended as exceptional at the most senior level of the armed forces, the Church, scandalously, did not think it could use his skills. There can be no doubt that the year-long strategic leadership course at the Royal College of Defence Studies is better preparation for senior appointment than the Senior Development Pathway, but when he offered to help write the national strategy for the Church of England, he was told he wasn’t needed. Surely it would have been simpler, humbler and bolder to have employed those skills? Maybe he was saved from uncomfortable compromises which might have come from episcopacy in the Church of Wales, but he was bitterly unhappy in the job he finally got leading for EDI (electronic data interchange) in a secular firm, and the only joy on the day of his diagnosis of terminal cancer was to be able to send an immediate resignation. He had, however, become the National Chaplain to the Royal British Legion, and so, at the televised Act of Remembrance in November 2021, the last public act of this exuberant friend, talented pastor, loving husband and father, and faithful priest, was to proclaim God’s blessing.

Luke Miller

Church Crawling: The Wages of Syn

Simon Cotton visits the church saved by the filming of Thorndike's 'Dr Syn'



At the heart of Romney Marsh, the core of Saint Clement's is a nave and chancel of the 12th century, to which side chapels and a south aisle were added in the 13th c. The only significant later change, during the 18th c., gave it a set of large and high box pews, as well as a three-decker pulpit, an arrangement found in many of the churches of Romney Marsh. Lack of 19th c. restoration means that it also kept its 18th century west gallery, used by the church choir and village band in the days before surpliced choirs up in the chancel. The Royal Arms of King George III, painted in 1800 and bearing the names of the churchwardens responsible (George Buckhurst and John White) hang over the chancel arch; boards with scriptural texts decorate the walls, complementing the 18th century tables of the Ten Commandments, Lord's Prayer and Creed behind the principal altar. The church underwent some restoration in 1929-30, when the pulpit was cut down in height as were the pews, but a combination of neglect and war damage left it with a split in the tower and rotten roof timbers so that the church was in a parlous state at the 1950s, when help came from an unexpected quarter.

In 1915 the novelist Russell Thorndike published his novel *Doctor Syn: A Tale of the Romney Marsh*, centred upon the fictional character of 'Dr Christopher Syn', 18th c. vicar of Dymchurch, who had been the murderous pirate Captain Clegg and still led the smuggling gangs as the "Scarecrow of Romney Marsh". Around 1960, Walt Disney Productions made a film *The Scarecrow of Romney Marsh* choosing Old Romney church as a location. The part of Dr Syn was played by Patrick McGeehan, more famous from the series 'Danger Man' and 'The Prisoner'. The film company asked for the grey pews and gallery to be painted pink for the benefit of Technicolour, paid for restoration of the stairs to the gallery (from where they filmed), and provided financial support which, together with money from various grant-making bodies, saw the restoration completed. Saint Clement's church was saved, and continues to delight visitors to the present day. **[ND]**

Map reference: TR034251



To Reform and Reconstruct

Paul Benfield marks the 60th anniversary of the Ecclesiastical Jurisdiction Measure, 1963



A Measure passed by The National Assembly of the Church of England to reform and reconstruct the system of ecclesiastical courts of the Church of England, to replace with new provisions the existing enactments relating to ecclesiastical discipline, to abolish certain obsolete jurisdictions and fees, and for purposes connected therewith.

The reform of ecclesiastical discipline was not a great success as the new procedures were exceedingly complex and expensive and, consequently, rarely used. Those parts of the Measure dealing with offences not involving matters of doctrine, ritual or ceremonial were replaced by the Clergy Discipline Measure 2003 (itself likely to be replaced soon).

An innovation of the 1963 Measure was the creation of a new court, the Court of Ecclesiastical Causes Reserved. This consists of five members, two of whom must hold (or have held) high judicial office and three of whom must be (or have been) diocesan bishops. The current members are Lord Justice Lindblom, Lord Justice Males, and the Bishops of Chichester, Chelmsford and Gloucester. This Court hears cases where a cleric is alleged to have committed an offence involving doctrine, ritual and ceremonial and also hears appeals on faculty cases involving doctrine, ritual and ceremonial. The Court is not bound by previous decisions of the Judicial

Committee of the Privy Council, many of which, in the nineteenth century, were given by civil judges without the benefit of more recent liturgical and historical research.

The Court has only sat twice, the second case, *Re St Stephen Walbrook* in 1987, being the more interesting. This was an appeal from a decision of the Chancellor of the Consistory Court of the Diocese of London refusing to grant a faculty for the introduction of a stone altar carved by Henry Moore into the Church of St Mary, Walbrook in the City of London. The Chancellor held that he had no power in law to grant a faculty because of the distinction between an altar and a table and the nature of the Eucharist and further, that if he had the power to grant a faculty, he ought not to exercise his discretion to do so on architectural and aesthetic grounds.

Canon F2 provides that 'In every church and chapel a convenient and decent table, wood, stone, or other suitable material, shall be provided for the celebration of the Holy Communion...'

The leading judgment was given by the Bishop of Chichester, Dr Eric Kemp, on 17th February 1987. He said that the Chancellor was correct to hold that holy table is no longer illegal merely because it is immovable or because it was made of stone. But the bishop went on to criticise the Chancellor:

‘The distinction between “altar” and “table”, when the words are correctly used, is in itself essential and deeply founded since “altar” signifies a place where a sacrifice is to be made, a repetition at every Mass of the sacrifice of our Lord at Calvary. This was the view of the Mass as held in the unreformed Church in England immediately before the Reformation, whatever may have been the case in the earliest ages of the Church. The reformers took the other view, viz that the Holy Communion was not a renewed sacrifice of our Lord, but a feast to be celebrated at the Lord’s table.’

The Bishop continued: ‘To call the holy table an altar means that it is a place of sacrifice and to speak of sacrifice in relation to the Eucharist means “a repetition at every Mass of the sacrifice of Our Lord at Calvary”. But no Anglican theologian of whatever churchmanship would maintain that the celebration of the Eucharist is a repetition of the sacrifice of Calvary and it is highly improbable that any Roman Catholic would do so either. Even at the time of the Reformation Bishop Gardiner of Winchester, defending the traditional faith against Cranmer wrote:

The oblation and sacrifice of our Saviour Christ was, and is, a perfect work, once consummate in perfection without necessity or [*sic*] reiteration, as it was

never taught to be reiterate, but a mere blasphemy to presuppose it.’

The Bishop concluded ‘It is clear, in my view, that a doctrine of the Eucharistic sacrifice which is not that of a repetition of the sacrifice of Calvary can lawfully be held in the Church of England and consequently that the holy table can lawfully and properly be called an altar.

Having decided that the Court had power to grant a faculty for the stone altar it went on to consider whether it should exercise its discretion to do so and decided that it should. It considered the evidence given before the Consistory Court, including that of Professor Kerry Downes, a leading authority on Sir Christopher Wren, the architect of St Stephen’s, who said:

‘The petition is for the introduction of a very special liturgical fitting into a very special church. It is for the placing of a beautiful object, of beautiful material, fashioned by the leading sculptor of his time and of twentieth-century Britain, in the position for which it was commissioned and which the sculptor took fully into consideration when he designed the altar. This proposal is not merely imaginative, but simply better, than any addition to any Wren church during the last forty years and perhaps a great deal longer.’ ND

◆POEM◆

Of the Blessed Sacrament of the Altar by St Robert Southwell (c.1561-95)

The angels’ eyes, whom veils cannot deceive,
Might best disclose that best they do discern;
Men must with sound and silent faith receive
More than they can by sense or reason learn;
God’s power our proofs, His works our wit exceed,
The doer’s might is reason of His deed.

A body is endowed with ghostly rights;
And Nature’s work from Nature’s law is free;
In heavenly sun lie hid eternal lights,
Lights clear and near, yet them no eye can see;
Dead forms a never-dying life do shroud;
A boundless sea lies in a little cloud.

The God of hosts in slender host doth dwell,
Yea, God and man with all to either due,
That God that rules the heavens and rifled hell,
That man whose death did us to life renew:
That God and man that is the angels’ bliss,
In form of bread and wine our nurture is.

Whole may His body be in smallest bread,
Whole in the whole, yea whole in every crumb;
With which be one or be ten thousand fed,
All to each one, to all but one doth come;
And though each one as much as all receive,
Not one too much, nor all too little have.

One soul in man is all in every part;
One face at once in many mirrors shines
One fearful noise doth make a thousand start;
One eye at once of countless things defines;
If proofs of one in many, Nature frame,
God may in stranger sort perform the same.

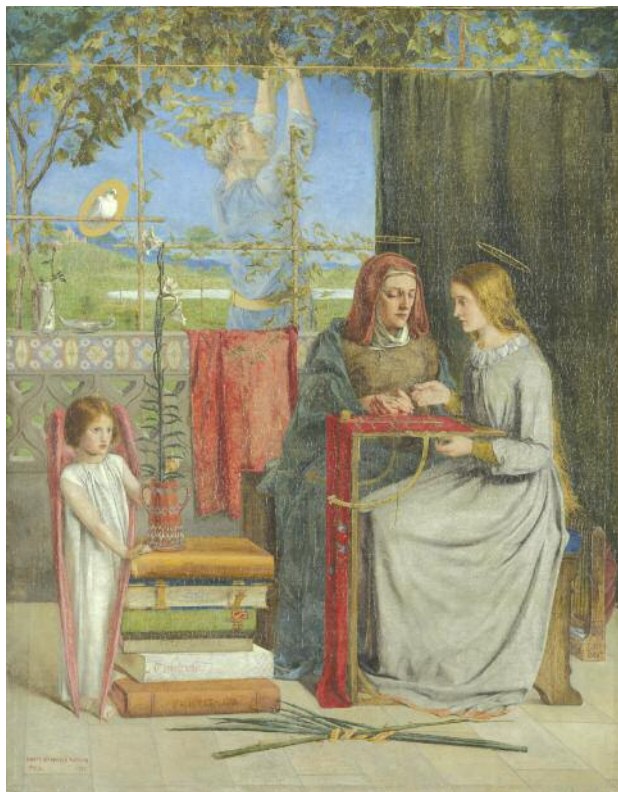
God present is at once in every place,
Yet God in every place is ever one;
So may there be by gifts of ghostly grace,
One man in many rooms, yet filling none;
Sith angels may effects of bodies show,
God angels’ gifts on bodies may bestow.

IN HONOUR OF THE FEAST OF CORPUS CHRISTI ON 8 JUNE THIS YEAR.

The Protevangelium of James

John Gayford explores its influence on the Western Church doctrine and calendar

There was a desire in the early Church to know more about Mary the mother of Jesus and her family history. The Old Testament gives dynastic chronology of prominent figures. The Gospels of Matthew and Luke trace the genealogy through Joseph the adoptive father of Jesus. A number of attempts were made to fill this gap for inquisitive Christian readers. The Protevangelium of James is a very significant non-canonical 'gospel' and has supported and influenced belief in Mariology and understanding of the Holy Family. It clearly uses both material from St. Matthew's and St. Luke's Gospels skilfully meshed together, introducing material from other sources which makes it a masterpiece told in its idiosyncratic way. As such it has attracted the attention of serious biblical scholars. Protevangelium, meaning that which comes before the gospels and therefore recounts the life of Mary before that recorded in the New Testament. The Protevangelium of James is a document now reputed to be of the second century and written by James the half-brother of Jesus, a son of Joseph by his first marriage. Most accept this James was not a disciple of Jesus until after the Resurrection, but he went on to be a leader in the early Church and the first Bishop of Jerusalem until his martyrdom in the middle of the first century. Thus he was not the writer of the Protevangelium but became its attributed author. This has left us guessing the real author.



36-37 - Dante Gabriel Rossetti, The Girlhood of Mary Virgin, 1848-9 (c) Tate

The document was known to Clement of Alexandria (died 215) and to Origen (died 254). Jerome did not accept it on the grounds that he did not believe Joseph had a first marriage and claimed the relatives of Jesus mentioned in the Gospels were cousins. It is not included in the canon of scripture but has gospel qualities in that it brings the good news, and is now called an apocryphal gospel (a hidden gospel or not recognised in the canon of traditional scripture) and is one of the most important of the so-called infancy narratives. In the Eastern Churches it held almost a quasi-canonical status, but it was rejected for the Western Church as not being canonical by the Gelasian Decree (*Decretum Gelasianum*) under Pope Gelasius I (492-496). Nevertheless, in spite of this it has influenced Marian devotion, liturgy, art and eventually even dogma. Churches of the reformation tend to have little sympathy with the document. The Protevangelium of James can be claimed as a composite homily or Midrash interpreting the biblical text found in St Matthew's and St Luke's Gospels. It is thought that it was composed to refute the heresy of Docetism (a belief that Jesus was entirely supernatural). By the sixth century it was called *apocryphal*. The author is skilled at writing the account in an Alexandrian Greek style but it was not given the title of The Protevangelium of James until 1552 when it was translated from the Latin text of the *Protevangelium Jacobi* into English.

The oldest copy of the Protevangelium of James is a 3rd or more likely 4th century Greek text discovered by Martin Bodmer (1899-1971) who was a Swiss collector of ancient documents and found this in Egypt in the Nag Hammadi collection in 1952. Now known as Bodmer V, it is in the Bodmer Library in Geneva. Even in this copy there is evidence of additions like chapter 25.1 *And I, James, the one who wrote this account in Jerusalem when there was an uproar at the time of Herod's death, hid myself in the wilderness until the uproar in Jerusalem stopped. There I praise the master who gave me the wisdom to write this account.*

The Protevangelium of James can be divided into three sections with slight ties to each other:

1. Chapters 1-17: Is a biography of Mary, starting with the introduction of her childless and aging parents named as Joachim and Anna. Children were considered a blessing from God, and although faithful Jews, they were mocked by their neighbours. So Anna sings a self-composed lament stating that other creatures are fruitful while she remains barren. An angel appears to her and she knows that God has heard her prayer and that she will conceive a child. Joachim while tending his flock receives the same message and goes to embrace his wife. We are reminded of Sarah's conception of Isaac (Genesis chapter 18) and Hannah's conception of Samuel who was then dedicated to the Temple (1 Samuel 1.21-28). So to

the miraculous birth of Mary, who is brought up as a protected holy child and is also dedicated to the Temple where she is taken when three years old. This became celebrated as the feast of the Presentation of Mary on 21st November. According to the Protevangelium of James she stayed until she reached puberty at the age of 12. We go on to hear about Joseph being chosen as her guardian and her engagement to him. We hear of the Annunciation which differs from that of St Luke's Gospel. Mary is six months pregnant when she visits Elizabeth, who recognises this as a miracle of God. We are told that Mary was 16 years old when these mysteries happened, commemorated now on 31st May but previously on 2nd July.

2. Chapters 18-20: We are introduced to the fascinating transcendent thought that when Jesus was born all created things stood still for a short period of time. The birth of Jesus is recounted, including proof that Mary continued to be a virgin even after the birth, given by the Hebrew midwife named as Salome. We see Mary and Joseph going to Bethlehem for the census but Jesus is born in a cave rather than in a stable as in St. Luke's Gospel. The visit of the Magi, Herod's rage, the flight into Egypt of Mary, Joseph and the infant Jesus, followed by the slaughter of the innocents by King Herod all occur as in the Gospel.

3. Chapters 22-24: tell of the martyrdom in the Temple of Zacharias, father of John the Baptist, by King Herod for refusing to disclose the whereabouts of his son. There is definite evidence that this chapter was added later.

Only in Chapter 25.1 does James declare himself as the author of the document in Jerusalem but claims he had to hide away in the wilderness until after Herod's death. Thus this third section has as its principle claim that the author is James the step-brother of Jesus who was the first bishop of Jerusalem, martyred in 44 A.D. Zacharias and Elizabeth are celebrated as saints in the Western Church on 5th November, and on 5th September in the Orthodox Church.

In reality the document is pseudonymous and did not appear until the mid-second century. Most scholars think it was written in Greek. Clearly it was a very popular book with over 100 known Greek copies still in existence, often with different texts made by additions and extractions, most of them after the 10th century. There are copies in a number of ancient languages including Syrian, Coptic, Georgian, Slavonic, Armenian, Ethiopian and Arabic; now there are versions in most modern languages. Where Georgian and Armenian texts have been studied in modern times, including new discoveries from Nag Hammadi, they reveal greater variation compared with the Greek text which in itself has variations. Apocryphal texts were not subjected to the same scrutiny as the Canonical Biblical text, this allowed individual scribes to make small alterations before passing the text on to the next scribe in the days when all copies were hand written. Some textural additions could be influenced by other Apocryphal gospels. This process went on continuing into the 9th and 10th centuries. There are relatively few Latin texts which may be due to the book being banned by the Gelasian De-

cree. The Protevangelium of James is a controversial document, more accepted by Eastern Orthodox Churches, where scholars admit there are inaccuracies in Jewish law and in Palestinian geography with imaginative elements added. Mary's stay in the Temple deserves critical scrutiny. The presence of women in the Temple was very limited and there was no way in which they could have lived there. It was accepted with some reservations in the Catholic Churches but in the main rejected by the Churches of the reformation.

Evidence of ancient Christian art did not appear until the 5th and 6th century; after the Council of Ephesus in 431 Mary was declared as *Theotokos* (*Mother of God*). Examples of art can first be seen in mosaics and wall paintings in the Church of Sancta Maria Maggiore in Rome and also in the Vatican which influenced the faithful, especially those who could not read, and also supported events referred to in the Apocryphal text.

In contrast to St. Luke's Gospel, in the Protevangelium of James Mary is drawing water from a well while she hears an angelic voice as the Annunciation. This is cited as occurring when Mary is about 16. Both Mary and Joseph are described as being surprised and desperately seeking explanation of Mary's pregnancy. Joseph claims he is not the father of the expected child and Mary claims her continued virginity. In the Protevangelium they seek the advice of priests from the Temple who suggest they agree to drink the water of bitterness, described in detail in Numbers 5.11-31. In the Protevangelium it claims that the water was taken by both Mary and Joseph but in the ritual described in Hebrew law it only requires to be taken by the woman. In the Protevangelium the claim in 16.2 is that the 'water of conviction' was drunk by Mary and Joseph. The claim was that if she was guilty of adultery her belly would swell and she could abort the child. Here is suggestion that the drinking of the 'water of conviction' by both Mary and Joseph can be taken as an indication that the writer was not completely familiar with the Hebrew law and ritual and thus claims he was not a Jew.

In spite of this, it is a controversial document as a mixture of biblical text and legend, leading to being banned by the Gelasian Decree, but it still has considerable influence on Catholic Mariology and can now be seen as the postillion of the so called 'infancy narratives' that were to follow. Most of these were legends to satisfy the curious mediaeval mind and still linger in modern thought. To dismiss the document leaves us deprived of part of our cultural ancient heritage. It found its way back into Catholic theology and by the 19th century could be used to support doctrine. **[ND]**

Suggested Further Reading

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- Maunder, C. *Mary in the New Testament and Apocrypha* in Mary, the Complete Resource edited by Boss, S.J. Continuum London 2007.
- Vuong, L.C. *The Protevangelium of James* Including a modern translation by the author. Cascade Books Eugene Oregon 2019.

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

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

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

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 Curate Fr Edward Gunn 07485 756177 st.helen.curate@gmail.com Youth and Community Worker 07485545278 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

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

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

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

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

BRIGHTON & HOVE WAGNER GROUP St Barnabas' (11am) Fr John Eldridge 01273 881761 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 Philip Goodfellow, Churchwarden. 07733 111 800 phil@holynativity.org.uk www.holynativity.org.uk

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

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

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

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 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

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

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: 0785 269628 stpetersdevizes@outlook.com 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

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

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

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

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

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 Richmond. Sunday Sung Mass at 10am. Solemn Evensong and Benediction at 6.30pm (4th Sunday). Traditional rite and ceremonial sung to Merbecke. Vicar: Fr Michael Macey, 01 442 243258 e-mail: vicar@stjohnsboxmoor.org.uk

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

LINCOLN All Saints, Monks Road. LN2 5JN. Society & F in F Parish under the care of the Bishop of Richmond. Sundays-Sung Mass 9.30am. Evening Prayer 6pm. (2nd & 4th Evensong & Benediction) Weekdays- Monday, Wednesday, Saturday 8.30am; Thursday 7pm (Eucharistic Adoration from 6.15pm); Friday 10am. Vicar: Fr Paul Noble SSC- 01522 524319 www.allsaints-monksroad.com 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 Further details on our website: www.loftusparish.co.uk or on Facebook: 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 rector@stmtm.org.uk

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

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 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 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 - 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 020 7820 8050 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

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

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 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

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

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

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

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 or on Facebook www.facebook.com/loftusparish Parish Priest Fr. Adam Gaunt 01287 644047 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 "The Oxford Movement continued today."

PORTSMOUTH The Ascension and St Saviour, Society Parishes under the Bishop of Richborough. The Ascension P02 0JG, 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

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) www.sgp.org.uk or 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 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

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 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 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

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

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

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

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 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

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

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, 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

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

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

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 - Parish Office 01934 415379 allsaintsandstaviour@btconnect.com Visit our website 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 or ring Vicar: Fr Gregory Lipovsky on 07796 963703 or 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

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

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 Contact: Fr Harri Williams SSC, 01328 821316

Diocesan Directory

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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

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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; 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; Staveley St John Baptist with Inkersall St Columba and Barrow Hill St Andrew: Fr. Stephen Jones, 01 246 498603

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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

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

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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 ◆

June 2023

- 17 Saturday Society of the Maintenance of the Faith: Annual Festival at St Magnus the Martyr, City of London
- 29 Thursday Ss Peter & Paul

July 2023

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

August 2023

- 5 Saturday Our Lady of Egman-ton: 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

- 50th 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 Egman-ton: 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. Thank you.

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◆ AFTERWORD ◆

Michael Nazir-Ali asks serious questions about Christian responsibility and migration policy

We need to have a conversation about poverty. There is an assumption that the migrants arriving on these shores are all poor. A number may be genuine refugees seeking safety away from torture and prison, whereas others are certainly economic migrants looking to join family members or avoid conscription. But the poorest will have found refuge in countries closest to their point of origin. The poorest cannot afford to pay smugglers large amounts in order to endure an awful and life-threatening journey with no guarantee of anything at the other end.

A second aspect of poverty relates to hospitality. The nation is making assumptions that Kent can continue to absorb and process the numbers of people arriving on small boats. This extreme pressure is amplified when unaccompanied children need immediate care and attention. What is more, the country is experiencing significant economic austerity. Migrants must be put somewhere but placing arrivals in hotels, often without a comprehensive system for their overall welfare, including how they might eat or wash their clothes, is now a problem faced by local authorities everywhere as they try to make some sense of this problem. It is a very poor version of hospitality and homelessness is a growing risk.

Key to these – poverty and hospitality – is co-operation. Britain is an island nation and those coming here will have passed through at least one safe country. They are not refugees in the conventional sense. Though they may have been fleeing conditions in the country of origin, they were in no such risk, for example, in France or Belgium. But the people smugglers for whom this is a profitable exercise go beyond arranging any passage. Often they destroy identity papers and invent horrendous backstories of persecution. Another cynical development is their claim that these people are the victims of human trafficking and thereby have a valid asylum claim. So there must be some co-operation on how to define a refugee and the way in which countries work together on this along with the UNHCR. There is serious work to be done and the idea that a country like France with significantly more landmass cannot cope with refugees as well as the UK is extraordinary.

Within the UK itself, there needs to be greater co-operation between national and local government, and the various agencies around them. Strikes abound, from doctors and nurses to railway workers and teachers. How can we honestly say there is adequate co-operation for hospitality? Difficult decisions have to be made on a daily basis to balance the claims with one group against another. To ascribe some sort of ulterior motive or systemic failing is serious. Government, first and foremost, has an obligation to consider the welfare of its citizens. How can these people, as well as newer arrivals, be

housed and fed? How can the children of both groups be educated? Where will they live and what does that mean for social cohesion? Can our social and physical infrastructure actually cope with all this?

Church leaders feel they are acting as the moral voice in this equation but there are twin dangers of demonising politicians over migration policies whilst also failing to engage with these genuinely complex issues at any real depth. Christianity does uphold the plight of the individual with proper concern for their moral, spiritual and material needs. The Bible, after all, is clear we must love the stranger. Churches and Christians must always attend to personal and social need. Yet we must also be serious about claims, conditions, and complexities and how government and local authorities respond to these. Even Churches do not grant baptism, marriage or the eucharist to anyone, for example. It is correct, even essential, that Christians participate in the immigration debate. Bringing a sense of ethics to the situation is important, and a valuable contribution. What we cannot know in advance is how complicated the situation can be, and what else might be possible instead of reaching for the easy answer.

Rwanda has rebuilt itself through stability and prosperity and one option is to fly some ‘asylum’ seekers there, while their claim is assessed. If that happens, our government owes a duty of care to anyone being resettled there with their fundamental human rights respected and the assurance of being treated decently. The UNHCR can also help with further resettlement options in third countries. Some may, in line with our own immigration policies, have a clear case for being in the UK after all. Even so, Europe and the UK should not be the sole standard-bearers for receiving and resettling migrants.

Other nations, arguably with greater wealth than ours, should also shoulder the responsibility, including North America, Australasia, the Arab League countries and those in the Organisation of Islamic Cooperation. Significant proportions of asylum seekers come from Arab and Islamic nations, after all. An end to regional conflicts has long been claimed to be a foreign policy objective for the British government – especially at a moment of such global instability – and along with our foreign aid developments, there must be an increasing focus on promoting the rule of law and freedom of religion or belief, as well as greater opportunity for the young for whom the cost of this turbulence is immense in terms of education, employment and family life. If the international community cannot come together on this with a new agreement on world order, including adequate provision for refugees and asylum seekers, what hope can there be for the future? Until then, fundamental freedoms will continue to be abused the world over and



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**Parish visit and Interviews:
Monday 19th June 2023**

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

the goodwill of ordinary, law-abiding citizens in this country and elsewhere eroded. Realpolitik is not easy: it demands a pragmatic approach to difficult decisions with as much evenness and equity as possible. But time is running out for these decisions to be truly effective. As Christians, we know the value of hospitality but also of honesty and the importance of sincerity and truth – together these should influence and shape our contribution. **ND**

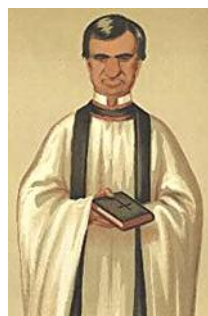
Monsignor Michael Nazir-Ali was born in Karachi, Pakistan. A former Bishop of Raiwind there and Bishop of Rochester (1994-2009), he is now a member of the Ordinariate in the Roman Catholic Church and prelate of honour to the Pope.

◆ GHOSTLY COUNSEL ◆

Andy Hawes

Marriage

Jesus valued marriage. The first sign by which he revealed his glory was at the wedding in Cana. He referred to himself as the 'bridegroom'. The heavenly banquet is compared to a marriage feast. He taught that marriage has its origins in the order of creation: 'From the beginning of creation. God made them male and female. Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh' (Mark 10.7-9). Marriage is the God-Given foundation of family and community.



mirrors the relationship between Christ and the Church. It is a relationship dependent on unconditional self-giving, with no limit of time. As the Church is utterly dependent on the graceful generosity of Christ so in a married relationship each person is sustained by the 'giving of themselves to one another' (Marriage Service). In marriage, the couple reveal Christ to one another.

Spiritual direction can often recall the married Christian to the nature and glory of this calling. Marriage is a religious vow binding one person to another and to God. Where a marriage is unstable or under strain it is near impossible for a fruitful spiritual life to flourish. If you are married it is vital not to take this vocation for granted, and to seek a daily renewal of commitment to your spouse. There are two key words in the traditional marriage rite; the first is 'cherish' – a careful, tender, gentle, nurture and care for the other. The second is 'join'. As St Paul teaches, the married couple become one 'body'. This is a profound insight of the Christian faith, and very unfashionable. In marriage each person is subsumed in the other. There is a giving up of individual independence for a mutual interdependence (like Christ and his Church).

If you are not a married person you can play an important part in praying for those who are married, of supporting the marriages you know, and being thankful for the marriages that are part of your own faith history. Let us all pray for a renewal of marriages and the Christian ideal of marriage. **ND**

The current crisis and confusion about the nature of marriage, and the relegation of marriage as one of many choices of arrangement in the creation of family, reflects a lack of confidence in biblical revelation and in the traditional and orthodox understanding of marriage and married life. It is a matter of spiritual life and death that there is a renewal of marriage and an investment by the church in resources to sustain and enrich the life of those who are married.

The wellbeing of individuals and the community of the Church is dependent on strong and Godly marriages creating homes of security, love and hospitality.

As the contemporary Anglican marriage rite states 'marriage is a means of God's grace'. The mutual self-giving of a married couple opens up the wills and hearts of both to a dependence on God. The married relationship flourishes in love and the fruits of the Spirit when it is open to the God of Love.

St Paul teaches that marriage

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