

# NEW•DIRECTIONS

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

March 2023

## **Church Order**

General Synod report  
The Coronation Mass  
Holy Oil & Anointing



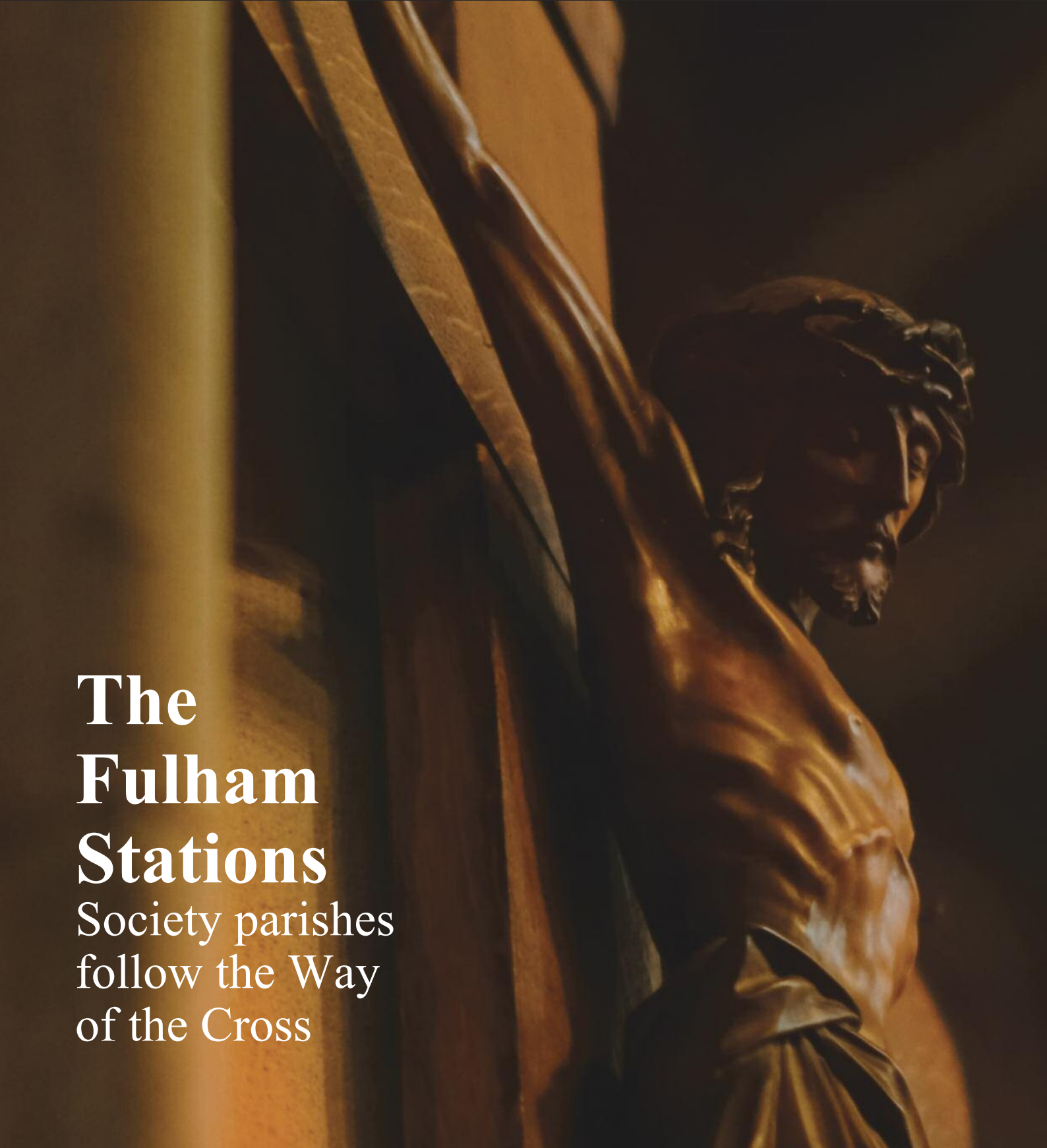
## **Holy Lives**

Anglicans in Ukraine  
Pope Francis's Decade  
The late John Zizioulas



## **Cultural highlights**

Hispanic world glories  
Christian verse  
Nick Spencer's Magisteria



**The  
Fulham  
Stations**  
Society parishes  
follow the Way  
of the Cross

# ◆ THE DIRECTOR'S CUT ◆

Hot on the heels of a full nave in York Minster for the consecration of Stephen Race as the Bishop of Beverley, with the Bishop of Wakefield acting as the Principal Consecrator and the Bishop of Chichester preaching, we have recently witnessed the consecration in Canterbury Cathedral of Paul Thomas as the first Bishop of Oswestry, with the Bishop of Chichester acting as the Principal Consecrator and Fr Barry Orford preaching.

Not even the challenges of train strikes the day before and the day after the consecration, a mid-morning start time and a geographically inconvenient – albeit hugely historically significant – venue could dampen the spirits of those attending. A full Quire was there to support Bishop Paul as he embarked on this the next stage of his vocation. Some had made particularly heroic efforts to travel to the consecration from the further flung parts of the See of Oswestry and even from our new bishop's homeland of Wales!

In thanking God for this new episcopal ministry beginning amongst us right now, we would do well to reflect on two remarkable statements of faith made at the consecration in Canterbury. The first came via a message from the Ecumenical Patriarch Bartholomew – as we know, recently a guest of Bishop Paul at a special service of Evensong at St James, Sussex Gardens – which was read out by one of his archpriests and including the following remarkable words:

*We are certain of your success and pray that your journey in this capacity will bear the fragrances of virtue and holiness and that your preaching from the pulpit will resound the eternal melody of ageless Patristic tradition and teaching.*

Bishop Paul cannot go far wrong with those words ringing in his ears and nor can he when considering the challenge laid down by Fr Orford:

*Father Paul, your experience as a parish priest gives you awareness of what the people of God, and those seeking Christian faith, are crying out for. Not more committees and discussions, not more plans for re-making the Church in our own image, not more band-wagons to chase after. We want strong encouragement to hold firm to the Catholic Faith. So, I make a plea to*

*you and to all bishops, BE WITH US where we are.*

The preacher went on to exhort the ordinand to, among other things, 'BE WITH US AS A TEACHER', adding that 'It's a reflection on how much we've lost sight of the real nature of the episcopal role that it might sound astonishing today to be told that a primary task of a bishop is to teach the orthodox faith of the Church and to defend it against error.'

Please pray for Bishop Paul in his new ministry and indeed all the Society bishops, particularly as they prepare to celebrate their Chrism Masses for 2023. The texts of both addresses – and the details of those Chrism Masses – can be found elsewhere in this edition of *New Directions*.

Meanwhile, there has been extensive coverage in the national media of General Synod's consideration of the bishops' conclusions and proposals arising from the Living in Love and Faith (LLF) process. The words of the last paragraph but one in this piece seem remarkable apt in this context.

As it transpired, while predictably fractious, the Synod session demonstrated that a degree of apostolic witness remains in the Church of England; strong enough presently, it would seem, not to capitulate to secular society – and indeed the threats of some of its cheerleaders in parliament – on every issue of the day. Reassuringly, Synod added the following additional text to its motion agreeing to support the bishops on LLF:

*That this Synod endorse the decision of the College and House of Bishops not to propose any change to the doctrine of marriage, and their intention that the final version of the Prayers of Love and Faith should not be contrary to, or indicative of a departure from, the doctrine of the Church of England.*

It would be naïve to think that this is the end of the matter; quite the opposite applies. However, there are signs of hope. The trajectory of the conversations among bishops seemed – from the outside at least – to move to a more considered position of what was at stake, not least in terms of our relationship with our ecumenical partners.

It seems fitting to close by requesting that the eternal melody be with us as we seek to hold firm to the Catholic Faith. **ND**

## NEW◆DIRECTIONS

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

Annual subscriptions can be taken out via the FiF office at:  
£30 (UK), £45 (Europe), £55 (global).

Individual copies available for purchase.

*The next issue of NEW DIRECTIONS will be published on 3 April (Deadline 14 March)*

## Synod Special

### 4 Grateful Thanks

Emma Jane Gregory pays tribute to Mary Nagel and Fr Paul Benfield

### 5 Baptismal identity

The Archbishop of York reflects on who we are as one

### 6 Roving Report

Thurifer went to see what the fuss was about

### 7 Chairman's View

Adam Gaunt looks at what really happened

### 8 Crown and Cup

The coronation must be eucharistic, argues Michael Brydon

### 9 The Fulham Stations

A new set of devotions from Fulham See parishes

### 12 Orthodox inspiration

The great Metropolitan Zizioulas (1931-2023) by his friend Douglas Knight

### 13 Ten Years a Pope

David Moxon assesses the Francis pontificate's first decade

### 15 Invasion Theology

Archdeacon Leslie Nathaniel looks at life in Ukraine after a year of war

### 16 Conflict Resolution

Nick Spencer introduces his new book *Magisteria: The Entangled Histories of Science and Religion*

### 21 The Consecration of the Bishop of Oswestry

- ◆ Fr Barry Orford's sermon
- ◆ Photo gallery
- ◆ The Ecumenical Patriarch's fraternal greeting

### 34 Obituary

Canon Arthur Middleton (1936-2023), longtime contributor to New Directions and former member of the editorial board

### 36 Holy Anointing

John Gayford looks at the use of consecrated oil and extreme unction

### 42 Afterword

The final column of Arthur Middleton: a tribute

### 43 Society Chrism Masses 2023

#### AXIOS, EPISKOPE!

Thursday 2 February, the Feast of Candlemas, saw the consecration of the Rt Revd Paul Thomas as the first Bishop of Oswestry with care and oversight for traditionalist parishes in the west of the Province of Canterbury. Our centre pages this month cover the great event, publishing Fr Orford's sermon and a selection of photographs from the day, and also reproducing the Ecumenical Patriarch's fraternal greeting, His All-Holiness Bartholomew I, which was read out at the beginning of the service.

#### THE FULHAM STATIONS

The Bishop of Fulham has commissioned a number of parishes in his See to produce a new set of multimedia devotions for the Stations of the Cross. Expertly managed by Fr William Davage and produced with great care by Karol Danielewicz, excerpts and images from them can be found in this issue on pages 9-11. The full results can be viewed online via YouTube (@the-bishopoffulham6949). The Fulham Stations. © Karol Danielewicz (2023)



# regulars

### 2 The Director's Cut

Tom Middleton's Take

### 19 Wandering Bishop

John Ford in retirement

### 20 ND Diary

Thurifer

### 25 The Way We Live Now

Christopher Smith

### 26 Treasure in Clay Jars

Festus

### 27 Books, Arts, Culture

#### ART:

- ◆ The treasures of Spain via New York are a treasure for Owen Higgs

#### BOOKS:

- ◆ Jeremy Sheehy commends a new patristic study of the Transfiguration
- ◆ Matthew offers much, finds Thomas Cotterill in a new commentary
- ◆ John Twisleton reviews a contemplation companion on Walter Hilton
- ◆ Christian verse is alive and well, finds Jonathan Baker, in three new titles

### 33 Poem

*The Virgin Mary Confesses to Her Mother* by Malika Booker

### 35 Church Crawling

Simon Cotton finds Annunciation in Shropshire and Norfolk

### 43 Ghostly Counsel

Andy Hawes is in a material world

#### Cover Image:

Karol Danielewicz/Fulham Stations

All other images: Karol Danielewicz/Fulham Stations (p3, pp9-11), Adam Gaunt (p7), Michael Brydon (p8), Peter Williams/CWC (p12), Liviu Barby (p13), David Moxon/ACR (p14), Emma Underhill (pp22-23), Royal Academy (p27), Simon Cotton (p35), Shutterstock (p36).

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# Synod Salute

*Emma Joy Gregory commends two General Synod Catholic Group figures as they step down from their roles*

**Mary Nagel** has been a member of the General Synod since 1990. Back then, the experience of General Synod meetings was quite different to those of today. She recalls how the Synod was a third bigger as well. In spite of only narrowly being elected as a lay representative for Chichester (she was 11th out of 11 candidates) Mary has been a stalwart of the General Synod, undefeatable in elections ever since, and in 1998 Mary was appointed Secretary of the Catholic Group.

In her 25 years she has been an unfailing support for four Chairmen: Andrew Burnham, David Houlding, Simon Killwick and Paul Benfield. In addition to the substantial archive of minutes of Catholic Group meetings and AGMs in her possession, Mary also holds its corporate memory. Her recall of detail is excellent, with a particular care for people. Ask Mary about any other Synod member and she can tell you their name, age, diocese, their home church and probably the rest of their life history. Even in the most divisive conflicts around the ordination of women debates, she offered friendship to all, would greet everyone by name, and would generally be found in the tea room having a heart-to-heart conversation with anyone sitting nearby.

Mary has given speeches in Synod at various points over the years, but most memorably she has spoken about the ordination of her daughter Lucy. They have learned to live with their different theological positions and, like the whole church, are a model of how to walk together in trust. The lighter moments and high points away from the Synod chamber for Mary are the famous Catholic Group parties, of which she is an essential part and usually one of the last to go to bed. Nevertheless, Mary will always be there on time for Mass, or breakfast, or Synod Business, first thing the following morning.

Mary will continue to be a General Synod representative for Chichester Diocese, and a loyal member of the Catholic Group for the next few years but won't stand again in the 2025/6 elections. The Bishop of Chichester awarded her the Order of St Richard in 2019 for her contributions to General Synod.

Incoming secretary of the Catholic Group, Stephen Hogg, said: "It is with some trepidation that I take on the role of being the new Mary Nagel. Mary has been Secretary for 25, through the most challenging times. She has diligently kept minutes and helped the various Chairmen in their role, but much more than that, has been the friend to new members, the voice of reason to the older ones, and a solid link with our history. In awe of her commitment and dedication, I am hugely grateful to Mary for offering to support me as I take on the role."

**Father Paul Benfield** has been a member of General Synod since 2005, and Chairman of the Catholic Group from 2015. He was a key contributor to the process

whereby a settlement was reached as part of the women bishops debate and his assured attention to detail was enormously valuable when it came to assessing voting figures and making judgements about how and where to utilise the legal structures of Synod. The 2008 debate on women bishops was a particularly testing period, but he kept a cool head and used his practical skills to explore solutions even when many Catholics felt that they had no future.

As Chairman, he saw us through the early days of the Five Guiding Principles and the unexpected challenge of the Covid years. He reiterated the importance of the General Synod as a law-making body and strongly encouraged Catholic Group members to fully engage with legislative items on the agenda and not to abandon the chamber when it gets technical, as many others do.

Fr Paul has made several incisive and enlightening speeches as part of Synod debates over the years; he can skilfully table amendments and is not afraid to take risks or offer critique of the prevailing opinion. In 2014, he gave a memorable speech about rescinding the Act of Synod in which he explained the merits of an Independent Reviewer as part of the proposed new solution.

In terms of his contribution to the wider Synod, Fr Paul is a well-trusted legal voice. He recalls the satisfaction of presenting the Miscellaneous Provisions Measure to the Ecclesiastical Committee of Parliament in 2014, where he had to convince them that the Measure was expedient. Since 2017 he has been the Synodal Secretary of the Convocation of York, a post held for life.

In 2022 the General Synod voted Fr Paul to the Crown Nominations Commission (CNC): an excellent appointment, proving the high esteem in which he is held across various parties in the Synod and wider Church.

Bishop Glyn Webster, who worked closely with him on Synod, said: 'Fr Paul has led the Catholic Group in Synod with great care for the members and much wisdom in helping us to think through the agenda items before they come to the floor of the Synod. Fr Paul's contributions to debates are always made clearly, calmly and courteously, which we look forward to continuing to benefit from.'

His successor as Chairman of the Catholic Group, Fr Adam Gaunt, said 'We are all very grateful to Fr Paul for his commitment to the Catholic Group in General Synod and we congratulate him on his retirement as Chairman. I am also personally very grateful to Fr Paul who encouraged me to stand as Chairman of the Catholic Group and for his many contributions to the work of General Synod.' **[ND]**

*Emma Joy Gregory represents the Diocese of Bath & Wells, and previously represented the Diocese of Exeter.*

# Water is thicker than blood

Archbishop of York *Stephen Cottrell* recaps on his words to General Synod during the LLF debate

**W**e live in a culture and inherit a history where disagreement usually leads to division, division to conflict, and conflict to schism. I'm sure I will be called naive, but I dream of a better story.

On the night before Jesus died, he didn't say to his disciples that they would be known as his followers by their agreement with one another, but by their love.

The history of the Church has, sadly, been a history of disagreement. And often this has led to conflict and separation. However, in the last century, and through the birth and influence of the ecumenical movement, we have seen the tide slowly beginning to turn. At the heart of this has been the recovery of baptismal identity and the recognition of a common baptism. This has allowed us to make space for one another *with* disagreements and not in spite of them.

I wonder whether we need to apply the same ecumenical theology to some of our own internal disagreements as members of the Church of England and the worldwide Anglican Communion.

I long for us to share a common table, to break one bread, and to share the common cup. The Eucharist is right at the heart of my own spirituality, and my own understanding of what it means to be the Church. I find it viscerally painful to be at a Roman Catholic celebration of the Eucharist and not be able to receive Communion and I've learned to endure the same pain within the Church of England itself. We have lived now for many years with impaired communion. In my new role as Primate of the Northern Province, I recently presided from the chair at the ordination of the new Bishop of Beverley. But other bishops presided at the consecration and the Eucharist itself. With my high doctrine of church order and Eucharist, I found this difficult. If you examine it too closely, it doesn't always make a lot of theological sense. But it works pastorally. It holds us together. And provided we choose to inhabit this slightly muddled, ecclesial structure with generosity and grace, we offer the world a better story, one where disagreement no longer leads to division, but to mutual flourishing, and one which is marked by the love that Jesus asks of us as the surest sign of our discipleship. And at this service, I was particularly impressed, by the gracious generosity of the many female bishops in attendance.

Such a way of living with profound disagreement, absolutely requires two things. The first, is that we do not have separate jurisdictions. We are still the one Church of England, but providing pastoral, and, where necessary, sacramental space for those who are unable to conscientiously inhabit some of our more recent developments in faith and order. So, in the consecration I just referred to, although I had no part in the sacramental ministry of the service, the new bishop still pledged 'due reverence and obedience' to me in my office, as Arch-

bishop of York and Metropolitan.

The second is baptism. Despite the ongoing pain I experience in our impaired communion, I have come to see that water is thicker than blood, and that the bonds we have in Christ, and with one another through our baptism fixes us together as the body of Christ in ways that simply do not permit us the luxury of saying, as it were the eye to the hand, I don't need you. Of course, we live in our tribes, societies, groupings and even denominations. It has ever been thus. And these things can provide many benefits. But baptism is deeper and more binding and cannot be undone. Therefore, I dream for the Church of England a better and more beautiful story where, even with the challenge of our current disagreements, we learn to inhabit a space where, although from time to time, we will be sitting at separate tables, we are still in the same room, recognising the image of the same Christ in one another, delighting in each other's well-being and flourishing and refusing to give in to the pull of human history and human culture that would drive us apart.

*I find it viscerally painful to be at a Roman Catholic celebration of the Eucharist and not be able to receive Communion and I've learned to endure the same pain within the Church of England itself*

We think our current disagreements are about sex and gender and sexuality. I rather suspect they are also about power. And I am deeply sorry for the times I may have mis-used mine. But I am also determined to try and faithfully follow the one who, for love of fallen, muddled, and broken humanity laid aside his majesty, emptied himself of all but love, and showed us a better way. It is into his dying and rising that we are baptised and it is this that makes us the Church. There is so much more we long to reveal about our unity and identity in Christ. But there must never be less.

Let us then strive to inhabit one Church of England, a Church of England where there is room for conscientious disagreement, and where we welcome those with whom we disagree because they may turn out to be the unexpected angels in whom Christ will be present to us, and show us in his gentle doggedness where we have got things wrong.

Thank you, *New Directions* for the opportunity to briefly expand my thoughts on a throwaway line from a very short speech in Synod that water is thicker than blood. Baptism cannot be undone. Let it therefore be the cord that holds us together even when the spaces between us seem large and unbridgeable. **ND**

# The love that dares to speak its name

Thurifer visits General Synod

The tea rooms were empty. The debating chamber was full. That could mean only one thing. The General Synod was debating sex. And gay sex at that. The debate over the blessing of and prayers for same sex relationships but not for same-sex marriage was spread over two sessions.

The most effective speeches were those that were extempore not those had been written (with perhaps a little too much of the midnight oil) with overwrought metaphors or grandiose phrase-making that may have seemed profound in the writing but were clichéd and overly verbose in the delivery. Some of the worst were the clergy who mistook the podium for the pulpit, whose self-conscious oratorical clichés and mannered delivery were less than convincing.

There were relatively few interventions by bishops during the debate of the proposed amendments, apart from the Bishop of London who was steering the legislation through the Synodical process. She did it with calm reasonableness even when batting amendments to the boundary. She had a sticky wicket but played her innings well. There was only one charming slip when he she appeared to commend Holy Matrimony for same-sex couples but meant Holy Communion. Interventions by bishops from the floor were less accomplished. The Bishop of Lancaster's contribution seemed, at least to this observer, chaotic and unhinged. The Bishop of Chichester was as eloquent as usual but the prose seemed overwrought. The Archbishop of Canterbury opposed one proposed amendment and launched into a passionate defence of Nigeria for which country and its people he evinced a respect and admiration. However, when he means to be passionate he sounds merely querulous and ill-tempered and that was not redeemed when his voice faltered and he seemed on the verge of tears. This heart of stone remained unmoved.

Most of the two lengthy sessions was occupied with a long series of amendments which came primarily from an Evangelical perspective. They won one or two and came close to winning in a few others in the House of Laity but the House of Bishops and the House of Clergy trumped them on each occasion. The most sustained applause over the two sessions came when a point of order suggested that a vote by Houses, rather than Synod as a whole, gave the House of Bishops an inbuilt power to block any amendment to their own document. That is the nature of an episcopal church and the logic of Apostolic Succession. But in the world of *realpolitik* that is the way it is.

What came as something of a revelation was the procession of those in favour of *Living in Love and Faith* who announced their relationships of one sort or another. Among the more soberly dressed there were splashes of colour and the exotic. Vivid reds, purple hair, a pink suit. The division was sartorial as well as doctrinal and moral. It is an irreconcilable division, as much as the division over the ordination of women was (and is). The compromise that is the national church, the divisions of catholic, broad/liberal, evangelical are more sharply delineated. there is no middle ground. There is only the exercise of power, even if it is a quasi-democratic power.

Once the amendments had been determined, the final debate added little and was unlikely to have changed any minds. Trenches had been dug and occupied. All this was acted out against the recent evidence from the last Census that the for the first time under half of the population descried themselves as Christian. And of that minority, a mere fraction is Anglican. This debate was little more than forlorn echoes along empty corridors. The final vote to accept the prayers for same-sex unions was House of Bishops 36 for 4 against 2 abstentions: House of Clergy 111 for 85 against 3 abstentions: House of Laity 103 for 92 against 5 abstentions.

One of the heroes of the marathon was the unruffled Chair (although as he was often but not invariably referred to as Mr Chair, it is unclear what point was being made) Geoffrey Tattersall. He was an oasis of calm and measured reasonableness with a telling and appealing sense of humour sprinkled throughout the long sessions. Challenged once on procedure that contributions from those opposing amendments were given the last word, he was gracious to a mean-spirited intervention. He only voted once and that was when he suggested that the debate concluded. He may well have voted in favour. He was ably assisted by one of the Synod lawyers, wigged and gowned, and their head-to-head discussions, switching the microphone on and off, were, oddly, mesmerising.

Some forty years ago a new vicar was moving into his vicarage, in what was then a typical Anglo-Catholic working-class parish, and was being assisted by two parish stalwarts, women in the early sixties. As a bed was being taken in by the removal men one of the women asked the vicar, 'Is that your bed, Father?' 'Yes', he said. 'But it's a single bed, Father'. 'Yes'. 'Father A [his predecessor] had a double bed. He had a friend, Father. Do you have a friend, Father?' 'No, I don't'. She turned to the other woman, 'Mavis, Father doesn't have a friend living with him'. Mavis said, 'Oh dear. Who will do the tombola?' **ND**



# Holiness and Housekeeping

Adam Gaunt reports on the February 2023 General Synod, and it wasn't all about LLF

Inevitably, the lengthy debates and discussions around the *Living in Love and Faith* (LLF) process have dominated reports from this February's General Synod meeting; however, this group of sessions wasn't all about LLF.

In common with most groups of sessions, General Synod did a great deal of business, which may be best summarised as good old-fashioned housekeeping. For example, musings around the *Church of England (Miscellaneous Provisions) Measure* were far more interesting than it might appear at first sight. Among other things, under this measure, when one of the archbishoprics is vacant the remaining Archbishop will be given the authority to approve appointments to the Pensions Board during the interregnum of the other archbishopric. Moreover, the measure frees the General Synod from debating and approving any proposed change of name of suffragan sees; and the measure also creates the new office of lay residentiary canon for our cathedral churches.

A debate was also held on the *National Church Governance Project*, and the synod formally moved to encourage the project board to continue with its endeavours. Whether we are in favour (or not) of the national church doing more at national level, we can all agree that all work done at national level should be accountable and well-governed.

*Draft Amending Canon 42* was presented and approved, changing the role of diocesan safeguarding adviser to that of diocesan safeguarding officer, strengthening this position in our dioceses as recommended by the report of the Independent Inquiry into Child Sexual Abuse.

The *Diocesan Stipends Funds (Amendment) Measure* was debated, and synod welcomed this innovation, which will enable dioceses with significant historic wealth to share these resources with other dioceses to fund clergy posts within them.

The *Diocesan Boards of Education Measure 2021 (Consequential Amendment to Regulations under Canon B12) Regulations 2023* added our church schools to the regulations as to who can administer the sacrament of Holy Communion; another piece of house-keeping completed.

Meeting for the first time since the accession of His Majesty King Charles, the synod unanimously approved a loyal address to be sent to His Majesty on his accession and ahead of his much-anticipated coronation service.

The *Draft Parochial Fees (Amendment) Order* was debated and approved. This debate was brought in light



of the unusually high rates of inflation, with which we are all living. The amended order now requires the parochial fees to be raised either (a) by the rate of inflation or (b) by no more than 5%, whichever be the least. Parochial clergy, churchwardens and treasurers will hear more in due about the implications of this change in due course!

The *cost-of-living-crisis* was debated, and a motion carried, recognising that the ability of our communities to adapt to the current financial environment was limited and calling on government to do more to assist. Before being passed, the motion was amended to recognise the

need for synod to acknowledge the financial hardship of our own clergy at this time, 18% of whom applied for (and received) a grant from the Clergy Support Trust in 2022.

Synod had not one, but two sessions of *Questions and Answers*. Members of synod can submit their questions in writing ahead of a group of sessions, and those who respond also do so in writing in advance. When synod is in session, this then allows other members to ask supplementary questions from the floor of synod. There were 206 questions asked ahead of this group of session and the questions touched on most aspects of our church's life.

*Safeguarding* rightly continues to remain high on the synod's agenda and a presentation was made by our excellent new national director of safeguarding Alex Kubeyinje.

It never ceases to surprise me how varied the work of General Synod is, and how debates, presentations, and discussions are concerned with all manner of subjects from internal church housekeeping, new and revised legislation, to debating current affairs and world events.

Please do engage with the work of synod, feel able to contact your general synod members and please continue to uphold all member in your prayers, and especially the members of our Catholic Group: The Society in General Synod.

*The Revd Adam Gaunt is Chairman of the Catholic Group on General Synod.*

*Emma Joy Gregory adds:* The Catholic Group in General Synod is the gathering of clergy and lay people of an Anglo-Catholic integrity who have been elected to the General Synod. It is so important because it stands for scripture, tradition and reason and reminds the Church of the holistic view of the Catholic life as we have received it. We have been, and continue to be, navigating our way through turbulent times in the life of the Church of England. **[ND]**

# Coronation Cup of Blessing

The crowning is surely worth a Mass, says *Michael Brydon*

In a few months we look forward to the Coronation where we will hallow King Charles with prayer. At that service we have historically done everything the Church can to nurture and strengthen our Supreme Governor. There is the anointing, the presentation of the Bible as ‘the most valuable thing that this world affords’ and the celebration of Holy Communion. Every pre-Reformation Coronation we have records for was in the context of a Mass and every post Reformation Coronation, with the one exception of the Roman Catholic James II, has also been in the context of a service of Holy Communion.

In 1689 the Coronation Rite was revised for William and Mary, by Bishop Compton of London, to ensure that it was impossible to separate the crowning from taking place within the celebration of a Communion Service. Compton’s motivation was clearly to make it impossible for another Roman Catholic to be crowned but he happily, if unintentionally, restored something of the Medieval order to the Rite. It is also worth noting that whilst it may be the crowns, sceptres and orbs that excite visitors to the Jewel House of the Tower of London, the collection also includes the gold chalice and paten made for the Coronation of Charles II. The procession of the regalia has always included the episcopal carrying of a chalice and paten (often called the patena in this context) and since 1689 they have been joined by the Bible. The official illustration of the three bishops carrying their part of the regalia, at the Coronation of George V, is a particularly fine illustration of this.

The procession of the chalice and paten with the Bible obviously makes the clear point that the Lord is made known to us in both the Scriptures and the Sacrament. The importance of this public linking of Word and Sacrament is hinted at in Archbishop Wake’s post Coronation annotation of the Rite for George II. Wake was frustrated that although the Bible was carried, the ‘neglect of the officers’ meant that the accompanying bishops failed to bear the chalice and paten although the bishops ‘who should have borne them [still] walked in their places.’

If past Anglo-Catholics preferred to forget that Queen Anne and her immediate successors all took clear oaths denouncing transubstantiation, during the Coronation, there was still plenty in the Rite to encourage them to use it as a way of pushing for the centrality of the Lord’s Service. The notion of a Eucharistic sacrifice was gently maintained by the unique continuation of the word altar in the Coronation Rite, as opposed to the Prayer Book’s reference to the Lord’s table. This point was not lost upon more militant Protestants who routinely petitioned the Archbishop of Canterbury, at successive Coronations, to do something about this. The Coronation also served to preserve the notion that some-



Bishops with the regalia in 1911

thing a little more exotic than a surplice and hood might be worn with the continued use of copes. In addition, past royal offerings associated with the Coronation, have routinely been used to embellish the Lord’s Service in some way. Quite often it has been a new altar frontal, but sometimes actual Communion plate. For example, in 1953 the Duke of Edinburgh gave a wafer box to the Abbey but also commissioned a chalice and paten for Lambeth Palace Chapel.

It is often recounted that the moment of anointing was deemed too sacred to film in 1953, but it is routinely forgotten that the same was true of the moment of Communion. If anything, this seems to have caused Archbishop Fisher more anxiety and prolonged discussion with the BBC. Fisher was no Anglo-Catholic, as shown by his suggestion that the ablutions might be performed without the use of water, but that doesn’t mean that he didn’t have a high view of the Sacrament. One of his reasons for moving the presentation of the Bible to after the oath was to make the teaching point that ‘the Word (as the prayer book (sic) shows) comes before the Sacrament.’ He and Archbishop Garbett of York were uncomfortable at the BBC’s request that they might broadcast the whole of the Communion Service in 1953, as opposed to 1937 when radio coverage had not included any part of it. Fisher felt that it was right for people to hear the words of consecration in ‘quiet homes and hospitals’ but that one couldn’t guarantee ‘quietness and stillness’ on all the stands where people would be listening outside the Abbey. In the end neither the radio nor the television shared the prayer of consecration and coverage resumed with the singing of the newly commissioned motet, *O taste and see*, by Vaughan Williams.

Fisher was equally anxious that the young Queen was carefully prepared for all aspects of the Coronation including the moment of Holy Communion, and to be spiritually prepared for that in particular. With assistance from Miss Margaret Potts of St Julian’s Community and

*continued on page 32*



# THE FULHAM STATIONS

## **The First Station: Jesus is condemned to die**

How often are we like Pilate, how often do we wash our hands of a situation when to engage would mean meeting Christ in our midst? Those times we have washed our hands in matters of right and justice, or of our duty of care and love for our fellow humans.

The third figure in the station, the slave boy holding the bowl doesn't appear in the biblical account, but we can safely assume there would have been a servant to bring Pilate his water, water that would never quite cleanse him of his guilt or sin. Water so unlike the regenerating water of Baptism. The boy has almost by accident been brought into to contact with Jesus, how would his life been transformed by the encounter.

As we journey through Lent we need to find ways to allow people to encounter Jesus, to come across him almost by accident, to allow them to meet him. We don't know anything about the slaves in Pilate's household but we do know they cannot have failed to have their lives changed by coming into contact with Jesus who frees us from the slavery of sin.

*Fr Philip Corbett, All Saints', Notting Hill*



## **The Second Station: Jesus receives his cross**

St John seems to describe Christ as in full control of the events of his Passion and death. St John's Passion is characterised not so much by the agony as by the glory.

We might feel it is unlike the experiences we sometimes have of carrying our own crosses. Burdens of illness, anxieties about loved ones, our own personal insecurities, perhaps feelings of loneliness: these be might the crosses we have to offer up. But on the whole, we don't accept them with the same peaceful serenity that Christ exhibits in this image.

The Passion of Christ in Matthew, Mark and Luke offers us an image of the suffering Lord in solidarity with us, like us, when times are hard. This is an important image of Christ: like us – a fellow sufferer – who is able to redeem our suffering and who ultimately save us. Christ takes up his Cross, by which he redeemed us.

*Fr Tim Pike, St Michael's, Croydon*

## **The Third Station: Jesus falls for the first time**

It is too much for him. He staggers, and collapses beneath it. The full weight of the cross comes crashing down upon him. The splinters drive themselves deeper into the open wounds across his back from the scourging. And yet he hauls himself to his feet again for our sake. And once more takes up the cross which has already caused him so much pain, and takes another step.

We have all experienced times when we have fallen. When the weight on our shoulders is too much to bear. When we again fall into the same old sins. We are reminded that in our trials, in those moments of intense pain and difficulty, Christ is with us. He walks with us and supports us as we take up our crosses and follow him.

*Fr Stephen Miller, St Matthew's, Sinclair Road*

## **The Fourth Station: Jesus meets his mother**

What a meeting this must be, a tender meeting, As Jesus continues his journey, his eyes meet those of his blessed Mother. How must she feel? She surely wants to help her Son with his burden, but she cannot get near to him. The piercing of her heart begins, just as Simeon prophesied.

The pain of watching a loved one suffer can be unbearable. Sometimes we lack the patience to walk with them in their suffering. Sometimes we turn away because the burden is too heavy. Even though the challenge to love may at times feel overwhelming, we are invited to put aside our own feelings and be present to those before us.

And what of Jesus? How does he feel in this moment? Perhaps he wanted to reach out and comfort his weeping mother and be comforted in return. Burdened by the cross and held back by the soldiers and the crowd, his heart is breaking, a look is all he can give, a look of love for his mother, for the whole world and for us.

*Fr Alex Lane, All Saints', Twickenham; filmed in St Mary's Convent, Chiswick*

## **The Fifth Station: Simon of Cyrene helps Jesus carry his cross**

Jesus's road from the place of sentence to the place of execution was filled with a crowd. We have to imagine the noise, the shouting, the jeering, the taunting, the mocking. The crowd were spectators to the execution of Jesus. We, too, can be a spectator to the events of Jesus' walk to Golgotha. But then into this scene walks one of the great bit players of the Gospels. A character who will make a fleeting appearance then disappear again. Simon of Cyrene.

We don't know what it was about Simon that made the Romans pick him from out of the crowd and force him to help Jesus carry the cross. Whether he looked willing or not, Simon found himself swept from the crowd, changed from spectator to one now sharing in Jesus' walk to his death. To change from the one on the

outside of the story, to one on the inside.

Now Simon is walking alongside Jesus, seeing the walk to Golgotha with the same view Jesus had. To be a follower of Jesus, as he tells us, is to daily take up our cross and follow him. To step out of the crowd.

*Fr Tim Handley, St James's, Garlickhythe; filmed in St Luke's, Uxbridge Road*

#### **The Sixth Station: Veronica wipes the face of Jesus**

Veronica, so moved with sympathy upon seeing Jesus on route to his crucifixion, offers her veil to wipe his face, which is caked with blood, sweat, and dirt. He wipes his weary face, then hands it back to Veronica with his image imprinted upon the piece of cloth. While there is no explicit reference to Veronica in the Gospels, her gracious act on the Via Dolorosa has lived on in legend for centuries. Who of us wouldn't offer this some token of comfort to somebody suffering so? This station surely also moves us to show compassion.

The true image of who God is has a lot less to do with physical appearance than to do with the actions we take for one another. Veronica was not just compassionate, she was attentively compassionate. It did not take theatrics or heroics for Veronica to receive Jesus' miracle – only the awareness of the need for compassion and the compassionate action itself.

In our own lives, let us relish these simple moments where our own attentive compassion is needed.

*Fr Simon Clark, St Mark's, Noel Park*



#### **The Seventh Station: Jesus falls a second time**

Did Jesus have to fall a second time? Was not once enough?

Yes, that fall immediately relates to our own theological description of not only the temptation but the falling from temptation into sin by Eve and Adam and hence 'The Fall' not only of humanity but, as a consequence, of the whole of creation.

Yes, Jesus in his utter compassion, his desire to identify totally with humanity now he falls with his cross to identify with humanity's and creation's fallen state.

Perhaps it was sheer exhaustion. Indeed, how often do we fall under such maltreatment from those set above us? The consequence of their power and authority divorced from justice or whatever virtue they should be inately displaying yet forget, or worse, lay aside, washing their hands, pretending, while the abuse is played out. Perhaps this fall is one of exhaustion and if so can bring comfort to those who are exhausted at the unprincipled whim of others.

Perhaps this fall was Jesus' voluntary identification with us in our frailties. Yet, within his frailties he is without sin, we in our frailties are sinful. Not just once, if only so that would be an improvement. We repeat. So often we fall a second time.

Perhaps this is Jesus voluntarily identifying with the sinful humanity he knows he is about to sacrifice himself to death and hell to rescue. We fall so often.

*Fr Colin Amos, St Augustine's, Kilburn*

#### **The Eighth Station: Jesus meets the women of Jerusalem**

The women of Jerusalem who encounter Jesus are moved to tears at the sight they witness. Many of them were no doubt mothers and understand that this figure of tragedy could be one of their children. They put themselves psychologically in the place of Mary who witnesses the agony with them. They see not only his physical pain but they also see his innocence.

What then of the reaction of Jesus to their tears and wailing? To their empathy and compassion? He says to them that they should not weep for him but for themselves and for their own children! They cannot for one moment have imagined such words to be coming from Jesus. Surely he would be grateful to them for extending their love and pity for him? But no, it is not just about the suffering Christ but about the state and predicament of humanity. This final journey, as Jesus knows, but others didn't was to fulfil the promises of God the Father in God the Son. By going to Calvary and dying on the cross, Jesus is bringing everything to accomplishment. He is bringing salvation to the world and forgiveness to the wayward children of God.

*Fr Nicholas Wheeler, St Mary the Virgin, Hayes*

#### **The Ninth Station: Jesus falls for the third time**

All that is, is created through him. This wood, this iron, this hill, this earth. This flesh. This man, who struggles to carry the cross on which he will be sacrificed.

Now he falls. Again. Or rather, kneels. Not to another in adoration, for it is to him that every knee must bow and of him that every tongue must make confession. Rather, he sinks to his knees beneath the weight of the world; to anoint the earth with his holy blood which even now streams from his sacred skin. God in substance of flesh, who will for three days sleep in this same earth, now loves by his third fall that which his willing sacrifice will redeem.

And we too, who are both created and yet through baptism begotten, kneel. We kneel to adore. To adore the ground on which he has trod, to adore the way that he has walked, and to follow. To follow the one who has made holy the path of suffering, if we but bear it for him – who is making holy our very selves if we but live in him.

*Fr Guy Willis, St Benet's, Kentish Town*

#### **The Tenth Station: Jesus is stripped of his garments**

Jesus is stripped of his garments. Clothing gives us our social position; it gives us our place in society, it makes us someone. His public humiliation means that, in that

moment, Jesus is no longer anything at all - he is simply an out-cast, jeered at and despised by all alike.

In the moment that Christ is divested of his clothing we are brought in our mind's eye to Adam and Eve in the garden of Eden: the moment where God's splendour fell away from our first parents, who stood naked and exposed, unclad and ashamed as a result of the first sin.

In this station Christ takes upon himself the shame of Adam, but he also heals it.

We ask at this station that Christ may implant in us a profound respect for humanity at every stage of existence, and in all situations. We pray for those in this parish and in our city whose dignity is diminished in any way: those who are homeless, victims of modern-day slavery, those who today are without home or without work, for any who are victims of discrimination, and for all who go hungry today.

*Fr Philip Kennedy, The Ascension, Lavender Hill*

#### **The Eleventh Station: Jesus is nailed to the cross**

Jesus and the two criminals who are to be crucified with him are stretched out upon their crosses.

He takes upon himself all the pain of the crucifixion. Yet he is also feeling a real sense of abandonment from the people he loves so much.

So often our prayer, our hope, is to be more like Jesus and by that we usually mean gentle, meek and mild – as witnessed by his quiet acceptance of the nails piercing his flesh. Yet perhaps we are more like Jesus when we rail and shout out against God. 'My God. My God, why have you forsaken me'. It is in that moment of utter desperation, that moment of emptiness, that sense of abandonment, that we become fully open to the love of God. Here Jesus is a priceless ransom. We share in the faith that Jesus had in his Father. But in this deepened faith we need to cling to him, as Benedict put it 'nail ourselves to him', uniting with him resisting the desire to separate ourselves from him to stand apart, and not to mock him.

*Canon Andrew Stevens, St Nicholas's, Plumstead*

#### **The Twelfth Station: Jesus dies on the cross**

It is finished. Humanity has passed judgement on God, who came among us in a unique life of humility and love, but we still brought about his death. All of humanity's transgressions, from the greatest evil to the smallest resentment, all the disobedience of God's people throughout history, all our petty idolatry, duplicity, cowardice, find their climax in this moment, in the rejection of God by his people.

And yet, just as we might be tempted to despair, we remember that 'God sent his Son...that the world might be saved through him.' But the image of the dead Christ upon the Cross looks like an image of defeat, not victory.



This moment of death is, paradoxically, the place where freedom and life are made possible. Here we find a new depth of meaning for in Christ we see that real power is not about knowing how to kill, but knowing how to die, not returning evil for evil, but transforming it through forgiveness and love. Here Jesus Christ, God made man, lays down his life for his friends; he loves even unto death.

Such love is stronger than death and so it cannot be defeated. It is finished, but it is not over.

*Fr Christopher Trundle, Holy Redeemer, Clerkenwell*

#### **The Thirteenth Station: Jesus is taken down from the cross**

The death of any loved one feels like a desolation, but the loss a mother feels for a child is particularly acute. But there's something else here: Jesus is received into Mary's arms, she cradles him again as she once cradled him in Bethlehem. Could it be that this place of death is also a place of new birth? Could it be that this is not simply one more image of sorrow, but an image of fecundity, of life, a sign that beyond human sight there's a new beginning for him who Mary holds at her maternal breast.

'In my end is my beginning' writes T S Eliot in the Four Quartets. In this seeming end is the sign of the utter creativity of God, who takes a dark act, the murder of his only Son, and makes it bear fruit for us. A fruit which is the ground of our hope, and the source of our light in the darkness of sorrow.

*Fr Philip Barnes, St Stephen's, Gloucester Road*

#### **The Fourteenth Station: The body of Jesus is laid in the tomb**

On the seventh day, at the end of his work of creation, God rested. Now the Lord of Life rests in the tomb. For his friends, for his disciples, this is a time of confusion, desolation, despair. Hopes are dashed, dreams dispelled, vision occluded. The early days of any bereavement combine grief, anger and denial and we can be sure that those who had fled and those few who had stood near to or at a distance from the cross would be united in that mixture of emotions.

Christians bless graves, that they may offer a peaceful resting place for the departed. But as St Paul writes, in Christ we have the victory over the grave; and as he writes in another place, in baptism we were buried with Christ, so that, as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

The stillness of the grave, the silence of the tomb: these are but the prelude: and on the third day, the garden where Our Lord was laid will become the fresh Eden of resurrection, the site of the new creation. **ND**

*The Bishop of Fulham,  
filmed in All Hallows', Gospel Oak*



# Orthodox titan of theology

*Douglas Knight* reflects on the life and work of his friend Metropolitan John Zizioulas

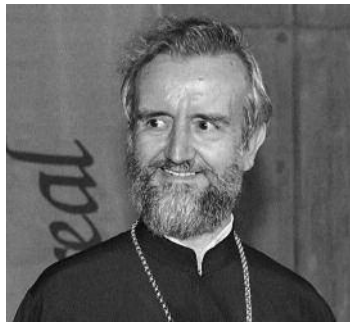
John Zizioulas, who died recently, brought modern philosophical thought into conversation with the experience and teaching of the early Church. Though this may sound like a modest project, Zizioulas was a very significant thinker who set out fundamental issues of human dignity with unrivalled clarity. The Fathers of the early Church, Zizioulas suggested, discovered a very rich conception of human being, which Western churches had not managed to transmit in its entirety. The witness of Western churches was handicapped by philosophical presuppositions that do not serve the gospel. The result was that a richer theological account of human dignity disintegrated, so that we have inherited only a much poorer account of human being that is unable to support our hopes of freedom, dignity and social life. Modern and secular thought are the result of poor transmission of a once rich theological inheritance.

The Christian theological concept of person insists on the sheer openness, unpredictability and futurity of every human being. Human existence is not a matter of fate imposed on us, but is open and unpredictable. Every human being is destined to become the bearer of freedom. Every person is intended to become the presence of God within creation, and the permanent counter-party of God.

Zizioulas realised that the three thinkers in particular, the Cappadocians Basil of Caesarea, Gregory Nazianzen and Gregory Nyssa, had given expression to a metaphysical revolution. In order to pursue the implications of the Christian doctrine of God they adopted the concept of the person, the living agent who is related to other agents in freedom.

But this revolution was not fully taken up by the Western Church, creating a deficit which continues to this day. As a result, behind so much recent ostensibly Christian thought, there lurks the metaphysics of fate. Without this breakthrough, thinkers both ancient and modern inevitably conceive what is living in terms of what is dead, and attempt to understand each human being first as an isolated unit, and only then as a more or less social being. Each of us has to struggle to free ourselves from all the relationships necessarily imposed on us. Society and our own bodies are enemies to our own self-realisation. Without the Christian doctrine of God, all relationships impose themselves on us as remorselessly as fate; we may attempt to break free from them, but cannot. All life is struggle against what is imposed on us.

Zizioulas suggested that Westerners should not limit themselves to the tradition we associate with St Au-



credit Peter Williams, WCC

gustine, for whom the fall and sin entirely defined man. His account leaves man looking only for a restoration and a return to an origin. Other teachers suggested that man was from the beginning intended to grow up into a much vaster status, in which each of us is related by love to all other beings, and is called to receive a greater glory. Following Irenaeus and Maximus the Confessor, Zizioulas insisted that man, though in his

beginning immature, could grow to maturity and so become more than he was. The meaning and significance of all things is decided not by what they once were, but by what they may become, and so by their eventual consummation. It is not their starting point, but the end and goal that determines the permanence and so the identity of all things. The existence, the truth and the freedom all come to us from God, and so from our future. The truth of our existence is to be reckoned from that future. Sin is simply delay and refusal to move towards our completion. Man's destiny is not simply to return to a restoration of what was lost by sin, but to grow up into his full estate in order to be the representative of God and God's presence in creation.

It is not as the tradition that followed Augustine taught that the interaction of God and man was not necessitated by man's fall. The result of such an assumption is that man's relationship with God is ultimately impossible, and as a result man's relationship with his fellows is impossible too, and human society is constantly in crisis. Each generation finds social life to be an impossibility and seeks new ways to express its revulsion at its predicament. As a result we have sectarian identities, gender wars, with the result that family, reproduction and the responsibility of one generation to the next are denied. Can any society survive that is based in such an antagonistic account of human existence?

Modernity cannot sustain any account of human beings – it cannot do so because it separates itself first from God, the source and underwriter of relationship as such. It has decided that is God a monolith, that exists prior to all relationship and ultimately without it. When God is as the protological Western secular theology asserts, nothing other than God is possible, so there can be no creation and no human being. Then man makes himself God, but cannot come to terms with his fellow man, but attempts to assert himself as this man's god, and make every man his creature and worshipper. Then, when the individual has asserted his complete aloneness, then there is only complete breakup of relationship, nihilism and then nothing.

The Cappadocians realised that it is not possible to talk about God prior to his relationships, or consequently

# The Franciscus Decade

Archbishop Emeritus *David Moxon* offers an Anglican view of the Pope's first ten years

‘Joy, Mission, conversion, diversity; Poor, inclusive, decentralize’ – these were the main words on the cover illustration from a copy of *The Tablet*, derived from Pope Francis’s early missive to the church and the world in 2014, only a year or so into his pontificate. These were the words he used to speak of his faith, his hope and his love. JOY, MISSION and CONVERSION, were among the larger type words to emphasize the Pope’s priorities. It seemed to me then that this kind of approach was surely God given, knowing the challenges and complexities that the church and the world were facing, and continue to face. This is also the message of Christmas, this is what God’s incarnation is like. The ‘Word’ made flesh; love incarnate looks and feels and sounds like this it seemed to me.

For many around the world, JOY was the most tangible sounding in the newly unfolding pontificate. There was and is a sense of God’s reign of righteousness and justice being heralded in a new way, by a joyful generosity of spirit. In joyful generosity there is the sense of re birth, of an immanence of the love that moves the heart, which is nearer than heartbeat and closer than breathing. For Pope Francis this Word incarnate comes to us as we are, but doesn’t leave us there. Radical demonstrations of unexpected love are being called for, especially amongst those who aren’t expecting it or think they don’t deserve it.

Over the first ten years of this pontificate, we began to see evidence of this thinking and this priorit-

*continued on page 14*

about everyone else apart from their relationships, for relationship is (love is as fundamental as ‘being’). God is intrinsically the Father of the Son, so there is no monad God behind the Father.

Zizioulas’ thought is without clutter. He simply did not follow as the crowd down each conceptual or ethical dead-end. Instead, as Metropolitan (archbishop) of Pergamon, Zizioulas spent his career encouraging orthodox churches to understand themselves as the one Church, and by giving up their ethnic rivalries and insecurities, to witness to the universality of the truth. He encouraged Western churches to discover this vanished common inheritance, so that we not continue to be riven by concepts of the fall and sin that derive from metaphysics that are pagan and fatalistic. Such unbaptised concepts only allow us to see all relationships as suffocating, so that we are antagonistic individual units our life’s work is to free ourselves from others. It is this that tempts our contemporaries to relationship of men and women as forever locked in conflict. Western churches and their societies


struggle with a series of heresies, that is, of inadequate views of man, that result from failing to receive the whole theology of man with God once comprehensively set out by the Greek Fathers. Without this larger Greek and Byzantine theological context, man is only ever a fractured being, endlessly refracturing. When substance is understood as prior to relationship, even love can be understood as a threat, and conflict is built in.

It is a paradox that a man who insists on speaking from the Church, whose own personal self-deprecation is legendary, and who insisted that he is simply describing what the Christian tradition gives us, was the most innovative and creative thinker of all. Much of the reception of his work has been hasty, lazy and hostile. But for those willing, Zizioulas is the guide most able to lead us back into the deepest part of the tradition in which we can discover the grandeur of the Christian theology of man, the chief creature of God.

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Metropolitan John Zizioulas & Dr Douglas Knight  
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**John Zizioulas** (10 January 1931-2 February 2023), Greek Orthodox bishop and Metropolitan of Pergamon of the Ecumenical Patriarchate of Constantinople from 1986, died in Athens on the Feast of Candlemas at the age of 92. He was Professor of Patristics at the New College in Edinburgh from 1970 until 1973, then to the University of Glasgow to teach systematic theology, during which time he was also was a visiting Professor at the Research Institute in Systematic Theology of King’s College, London. In 1986 he returned to Greece and taught full-time as Professor of Dogmatics at the Thessaloniki University School of Theology. 



environmentally simply to survive, but because this is our sacred vocation under God; to care for God's earth, our only home.

The Pope called for a movement out of our sanctuaries and self-interest into the streets of a common solidarity: to rediscover ourselves as 'team human' under our Creator. He himself seeks to express this crucial simple common spirituality in his own life. He is driven in a small ford focus car, queues for breakfast in the community hostel of Santa Marta where he lives out of a small room, carries his own bag on occasions, makes his own lunch at times, wears relatively simple clothing, and treats everyone as his neighbour.

zation. From the unexpected papal visit to the desperate refugees on the Mediterranean refugee island of Lampedusa who had survived Aleppo and the sea, to papal washing of a Muslim woman patient's feet in holy week, to the offer to the homeless poor of Rome to shelter under the colonnades of St Peter's Square at night supported by the St Egidio community, to a ground-breaking meeting with the Russian Orthodox patriarch, to the face to face hug of a man with a major facial disfigurement outside St Peter's Basilica, to the offer to many main line churches to walk together in new ways, having talked together for so long. One of Pope Francis's first global ecumenical initiatives was the faith-based anti-slavery cause.

Speaking of these priorities in terms of ecumenism the Pope said:

*'we have all been damaged by these divisions. None of us wishes to be the cause of scandal. And we are all journeying together, fraternally, on the road toward unity, bringing about unity even as we walk: That unity comes from the Holy Spirit and brings us something unique which only the Holy Spirit can do, that is, reconciling our differences. The Lord waits for us all, accompanies us all, and is with us all, on this path to unity.'*

Pope Francis's pontificate represents in himself the cumulative wisdom and experience of a Franciscan and Jesuit Catholic Christian. This is what the church and the world need today more than ever, now ten years into this Pope's time. These traditions emphasis the presence of God in, but not of, all things. In an often hedonist, fractured and fearful world we need the ecological, compassionate and justice seeking imperatives that these two traditions seek to embody. St Francis called us to embody the gospel in action, and St Ignatius the first Jesuit sought the same, with a strong intellectual integrity.

The eco theology encyclical *Laudato Si* in 2015, inspired by the Pope's namesake St Francis, is still being referred to in many places as the world wrestles with its very existence as a viable planet. The thesis of the encyclical is that we are called to transform our relationship with the earth, since we belong to all of creation as brothers and sisters within it. Our challenge is not only to act

The Pope's message at its heart is:

*'...looking to the mind and heart of Christ, who cannot be divided, who wants to draw us to himself, to the sentiments of his heart... to his radical self-emptying for love of humanity. Christ alone can be the principle, the cause and the driving force for our unity.'*

I experienced this spirituality personally in small ways on many occasions. In one of his first papal celebrations of the January week of prayer for Christian unity at the basilica of St Peter and St Paul just outside Rome, in front of three thousand or so people, the Pope took an Orthodox metropolitan and myself alone, unexpectedly, down to the tomb of St Paul in the centre of the basilica. He held us both by the elbows as he beckoned us to approach the grave and then invited us to bow together, which we did for three minutes. After he shared a brief word of intimate reverence between us there, we continued with vespers with that huge congregation above, praying for the unity of the church and the world. At the end of the liturgy, again unexpectedly, Pope Francis invited the Orthodox archbishop and I to share in the final blessing in Italian. An unforgettable moment which he then repeated each year after that. Maybe that is one way of understanding this remarkable pontificate: to discover the joy of being a blessing to each other.

I left Rome in mid-2017 but have followed the pontificate closely since then and I see that the grain still runs true, from those early expressions of faith, hope and love. Even when some papal initiatives in recent times have been complicated by ecclesial details or world events, the papal resilience and the undying hope remain. Pope Francis reminds us in himself, that giving up on hope is always wrong, because it privileges the mind over the soul; even in the face of what seems like certain despair, giving up on hope is always wrong. We are an Easter people. **ND**

*Archbishop Emeritus Sir David Moxon, a former primate of the Anglican Church in Aotearoa New Zealand and Polynesia, was the Archbishop of Canterbury's representative to the Holy See and director of the Anglican Centre in Rome 2013-2017.*



# Ukraine one year on: Enough!

*Leslie Nathaniel* reflects on how God can turn the cry of despair into a prayer of thanksgiving

**I**t is a full year that Ukraine finds itself defending its territory. Since then, open war is waging within its borders with all the unconscionable scenarios of lives lost, of destruction and the fallout for the civilian populations. Neither an end nor a resolution to the conflict is in sight. What many parts of the world found hard to comprehend a year ago and yet responded to with a mostly unified voice of condemnation of the aggression has become a reality that has brought uncertainty and volatility into all, even day-to-day, aspects of our lives, especially here in Europe. Politically, militarily, economically and socially, normal citizens are being challenged to take on board the heavy costs of this war, first and foremost the people of Ukraine, but also the people of Russia and not least our own communities. It has turned into a war of attrition, in far more than the military sense.

Our members in Christ Church Kyiv of up to currently 10 people attend the biweekly prayers and services of the Word. These are both Ukrainians who have stayed on or returned in the city plus some individuals from the foreign communities who work for international aid missions in Ukraine. This community aims to stay in Ukraine, pray and give hope to those who are in need of physical, material emotional, and spiritual support during these difficult and uncertain times. We pray with confidence that Christ Church Kyiv will be able to have a resident chaplain as soon as the ground realities allow.

For the people of Ukraine, this war is turning into a marathon. It has been anything but a sprint, and they have not been vanquished. They have shown enormous courage and resilience despite the persistent threat to life, air raid alerts, emergency blackouts, disruption of the heating systems, transport and essential supplies.

In times such as these, many are more closely drawn to their Creator. The confidence that Christ in their midst will see them through has grown, despite their day-to-day struggles. They are reminded that Jesus came and lived among his people, innocently bore the penalty of death, but rose to new life. It is a promise they hold on to. The need for pastoral care and support is great, not only in our small church community. Enough is enough, is their cry and we feel we cannot countenance what we see coming.

*It is enough!* is the stinging condemnation that came from His Beatitude Metropolitan Onuphry of Kyiv and All Ukraine: *such a war has no excuse, neither from God, nor from humanity.*

It is cried out in the voices of Jews and Christians in Ukraine as together they prayed the ancient prayer of Psalm 31.

It was also the message from the Archbishops of Canterbury and York lamenting with the people of Ukraine and praying for the victims of the war. We lend our voices to the lament this Lenten Season.

Where is God's answer? What does God require of us? Has God retreated from the scene, leaving humankind to its own destructive devices?

One year into the war in Ukraine, I find myself reflecting once more on the text from 1. Kings 19. I was initially pointed to it by a sermon preached by the Chair of the Council of the EKD (Protestant Church in Germany). The prophet Elijah was on the run for his life from the vengeance of Israel's King Ahab and his wife Jezebel.

Enough is enough, was also on Elijah's lips and in his heart. He was running to save his life, but also in disgust over his own actions. He had blood on his hands. This was the outcome of his act to prove his God's supremacy over the Canaanite god Baal. The outcome of his righteous wrath had been for nothing and worse than nothing!

Disillusioned and exhausted Elijah went on a day's journey into the wilderness – the place for total withdrawal. He came to sit under a broom tree and wanted nothing more than to take his leave of everything: even of his calling as God's prophet, even of his life. *It is enough!* He had been convinced that he had done all this for his God.

Our text tells us that God hears, and God does answer even when all seems futile, lost or misguided. And God helps in ways unexpected and surprising. Above all God does not give up on us if we do not abandon our trust in God. Into Elijah's individual situation of despair God intervenes, but his intervention is unspectacular. We read, an angel nudges him to discover bread and water at his side. They are the most basic elements to sustain his strength and spirits: the first time to ease him into the sleep he so desperately needed, and the second time to strengthen him for the next lap of his journey in God's mission. These simple, basic elements are enough for Elijah to pick himself up and continue his journey to the Holy Mountain. He must not run away now. He is to live with precisely this self-destructive experience behind him. Now more than ever he must live, though in a new and transformed way. And what is more: He discovers that the little God provides, is indeed enough!

It is in echoing these three words of a battered warrior that we too can look and find signs of hope and courage for the next steps – and be prepared that they may be found where least expected. The cry of despair turns into affirmation of trust. What God provides is in-

***continued on page 33***

# Faith and Reason

Nick Spencer introduces his new book 'Magisteria: The Entangled Histories of Science and Religion'

John William Draper was an eminent American chemist who also fancied himself as an intellectual historian. Son of a Methodist convert, he left Britain aged twenty, though took his father's views of Rome with him. Having achieved scientific eminence, he turned to writing. His 1874 book *History of the Conflict between Religion and Science* compressed the story of two allegedly clearly-defined and self-evident entities into a simple narrative of relentless argument. In actual fact, Draper focused his aim on the Catholic church – he more or less excused Protestantism, Eastern Orthodoxy and Islam from his critique – in a way that resonated powerfully with his largely Protestant audience, many of whom were worried about the Vatican's authoritarianism. Draper's *History*, combined with another large polemic written by Andrew Dixon White twenty years later, and the boundless energies of the publisher Edward Youmans, took the gospel of science and religious warfare to an unprecedentedly wide audience, and embedded the narrative in an anxious Protestant mind.

*Religion wasn't quite as destructive of science as we have been led to believe. In fact, for much of history, religion actively supported*

The academic study of the history of science was still in its infancy at the time and it wasn't until a generation or so later that scholars began to pick away at Draper and White's 'conflict narrative'. An important monograph, written by a young sociologist, Robert Merton, in 1938, argued that Puritanism had made a decisively important contribution to the birth of modern science, but that the narrative only began to unravel half a century later. From the late 1980s, a growing band of historians (and sociologists) began to undermine the idea that there is a single controlling metaphor for the long history of science and religion, let alone one of relentless warfare. Reality turned out to be much more entangled and much more interesting.

Some of this was down to the ordinary everyday process, and progress, of historical research. Some of this it was a question of historians emerging from the shadows of what was once deemed obvious.<sup>ii</sup> But some of it was down to entirely new discoveries, a few genuinely ground-breaking. In 2018, Salvatore Ricciano, a postgraduate student from the University of Bergamo, was searching through the Royal Society archives when he stumbled across the original of a crucial but apparently lost letter that Galileo had written, but then retracted and doctored, during his first clash with the Papacy in 1615–16.

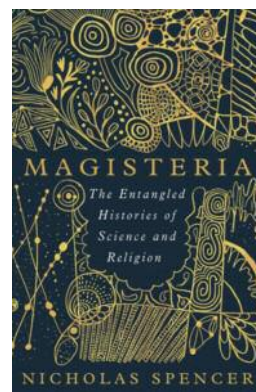
Around the same time, a keen-eyed American

scholar noticed a previously unknown and remarkably full account of the 1860 Huxley-Wilberforce debate, published in the *Oxford Chronicle* and *Berks and Bucks Gazette*. Up until then, the famous debate had been known only through a handful of brief newspaper accounts and some gossip letters, which meant that no one had ever really been sure what the two protagonists had said to one another, or how the audience reacted. The new source finally put the uncertainty to rest.

Such new scholarship and fresh discoveries undermined many of the myths that have long disguised themselves as history in the field. For example:

The science of Christendom was considerably more sophisticated than most people give it credit for; medieval science is not a contradiction in terms after all.<sup>iii</sup> Nicolaus Copernicus never imagined that his theory was a threat to his religion. Senior Church figures were initially positive about heliocentrism. Almost nobody thought the Copernican decentring of the earth demoted or degraded humans, as Freud later claimed. Giordano Bruno was not made a martyr on account of his science. Galileo's trial was as much about Aristotle, the Protestant threat and his soured friendship with Pope Urban as it was about heliocentrism. Catholic science did not disappear after Galileo. Early scientific societies, such as London's Royal Society, were not anti-religious. Newton wrote considerably more about theology, which he judged far more important, than he did about science, and his science did not banish God from the universe (in that respect, Newton was not really a Newtonian). The Enlightenment – or at least the Enlightenment outside France – was the period of closest *harmony* between science and religion. Much of the early work of geology was conducted by clergymen, most of whom managed to accommodate the newly-extended history of the earth into their faith without too many tears. Darwin did not lose his faith on account of evolution – or not exclusively on account of evolution – and to the end of his life he denied that evolution was incompatible with theism. The Huxley-Wilberforce debate was not about science vs. religion or even narrowly about evolution vs. Genesis. The Scopes trial was as much about eugenics as it was evolution. And so on and so forth. The facts that everyone knew about science and religion turned out not to be facts after all.

Myth-busting is helpful and can be fun but it can still leave a rather negative impression in the mind. Religion wasn't quite as destructive of science as we have been led to believe. Hallelujah! Rejoice! In actual fact, however, for much of history, religion wasn't just 'not at war' with science, but actively supported it, serving to legitimise,



preserve, encourage, and develop scientific ideas and activities.<sup>it</sup>

So, again, a few examples. There was an Islamic ‘Golden Age’ of science between the eighth and twelfth centuries and although some scholars have claimed that its originality came from the Greek thought that Muslims inherited, the fact is that Islamic scholars did make significant original contributions to their classical inheritance.

A few centuries later, the first great scientific flourishing in medieval Europe, before the eruption of Aristotle in the thirteenth century, witnessed a small group of Christian scholars – self-designated *physici* – develop a concept of nature that was rationally-ordered, consistent, quantifiable, comprehensible, and capable of analysis through scepticism and methodological naturalism.

The longstanding metaphor of God’s two books – of scripture and nature; of his Word and his Works – created a powerful argument for the study of the latter. ‘Science’ was a theologically-sanctioned – indeed theologically-commanded – activity.

The development of the experimental method in the early seventeenth century, and in particular Francis Bacon’s contribution to early science, was closely linked to the Protestant understanding of the Fall of mankind, in which human *cognitive* abilities were judged to be as damaged as our moral and spiritual ones. In effect, humans could not be expected to think our way to the truth, but had to feel, to test, to experience, to experiment our way there.

The early years of ‘modern’ science, as we come to know it, during which time it promised much but achieved little, were lived under the protection of theology.

There are plenty of other examples peppered through this book but these five underline how, particularly in its formative centuries, religion acted as midwife to science. For much of the time, the relationship of science and religion has not only *not* been one of relentless conflict but characterised by profitable collaboration.

For *much of the time*, not, it should be stressed, at *all* times. There is no merit in demolishing one simplistic and unjustifiable narrative – of constant conflict – only to replace it with an equally simplistic and unjustifiable narrative of constant amity.

So, one final set of examples: Islamic science did decline after the thirteenth century, and it did so in part for theological reasons. The Church banned the teaching of Aristotle in Paris in 1277 because it was judged a threat to theology. Sixteenth-century Protestants pitted the book of Joshua against Copernicus’ heliocentrism and found the latter wanting. The Catholic Church did threaten Galileo with torture, prohibit his books and ban the teaching of heliocentrism for nearly two hundred years. The church in France, in particular, sought to suppress biological ideas in the eighteenth century for fear of what they did to the idea of God-created life. Geology was judged unbiblical by many in the nineteenth century. Darwin was roundly attacked by many Christian correspondents, including many clerics. The Huxley-Wilberforce debate

and the Scopes trial were not *only* about the theory of evolution but they were still about it. And today, millions upon millions of Protestants reject Darwinism, as do an increasing number of Muslims. Whatever else this is, it is not a picture of unspoiled harmony.

We are left with a bit of a mess. The histories of science and religion have not been dominated by straightforward conflict. But nor have they been tales of uncomplicated concord. Is there any order in all this? Are there any plots to be discerned amidst the chaos of events?

Historians of science and religion have struggled to find or name any. In academic circles, ‘complexity’ rules.<sup>iv</sup> In writing this book, however, it became clear that, for all its undeniable ‘complexity’, the histories of science and religion do converge, repeatedly, on two issues. Whether we are in the classical Mediterranean world, tenth-century Baghdad, thirteenth-century Paris, seventeenth-century Rome, eighteenth-century France, nineteenth-century Oxford, twentieth century Russia, or twenty-first century Silicon Valley, two particular themes kept on arising from the noise.

*Bacon’s contribution to early science  
was closely linked to the Protestant  
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human cognitive abilities were judged  
to be as damaged as moral and  
spiritual ones*

The first is the question of authority. Who has the right to pronounce on nature, the cosmos and reality? For much of the time there has been broad agreement on this, but when there has been conflict between science and religion – when the Church Fathers disagreed with the philosophers in the ancient world, rationalist theologians with religious scholars in the Abbasid caliphate, theologians and philosophers in mediaeval Paris, Baconian and Aristotelian scientists in the early modern period, clerical naturalists and scientists in the Victorian age, creationist Protestants and eugenicist Darwinians in the Deep South – it has usually been about this issue. Much of the Galileo affair was about the first great shift in such authority, when scholars like Galileo began to assert their right to judge the way of the natural world. The same can be said of the Huxley-Wilberforce debate, which was about newly-professionalised scientists (like Huxley) knocking old-school natural philosophers (like Wilberforce) off their perch. And a similar point can be made of the Scopes trial, in which Bryan, ‘the great Commoner’, focused the question on what level of authority resided in ‘the people’. The question of authority served as a lightning rod for disagreement – and never more so when combined with second theme.

That is the nature and status of the human. Time and time again, it is the concept of the human – our makeup, origins, purpose, dignity, and uniqueness (or lack thereof) – that that emerges from the debate. Time and again, when it seemed as if people were arguing about the power



of the planets, the composition of the body, the order of the cosmos, the design of nature, the origin of life, the age of rocks, or the development of species they were really talking about the nature of the human beast.

On reflection, this makes sense. Only the most obtuse – whether religious or non-religious – believe that science can pronounce authoritatively on the question of whether God exists. Certainly, it may gesture in a particular direction – towards the God of the Abraham, or the God of the Philosophers, or the God who hides himself, or the God who is simply the invention of the anxious human imagination. People do and always will disagree on this. But those who think science can judge definitively on the God question are getting their physics and the metaphysics muddled up.

*Only the most obtuse – whether religious or non-religious – believe that science can pronounce authoritatively on the question of whether God exists*

The nature of the human is different. Human existence is open to scrutiny in a way that God's is not, and what we think of the human profoundly influences what we think of the divine. If humans are – or more precisely, if they are *only* – puppets of the stars, or beasts of the field, or 'man machines', or accidental primates, or creatures of their desires, or marionettes of their genes – they are not really the kind of creatures envisaged the world's religions. Most of those religions recognise that humans are material beings – physical, animal, evolved, genetic – but they claim that we are not *only* or *merely* such beings. We have some moral or spiritual or eternal or transcendent or divine dimension to us too. Throughout history, when science has claimed that humans are material beings, some religious thinkers have shrugged and some have shrieked. But when it has claimed that humans are *only* material beings, they have all shrieked. In this way, the messy histories of science and religion have repeatedly converged of the question of the nature of the human beast – or, more precisely, the natures of the beast, because what is at stake is not so much how we understand ourselves as whether there is more than one way of doing so.

What (or who) is the human, and who (or what) gets to say? These two questions run through the histories of science and religion like rivers through a landscape. Not every feature on the landscape we will pass through can be explained by the course of these rivers. Sometimes science and religion *has* been about the interpretation of empirical evidence or the reading of holy texts. Sometimes, a cigar is just a cigar. Moreover, even when these rivers – of the human and of authority – have been in clear view, they have not always been equally important. In the centuries before science and religion assumed anything like their modern form – say up until around 1600 – the question of authority was the more significant feature, if only because few people imagined that science, or natural philosophy, could cast any doubt on human spiritual identity.

After that, authority would remain an issue but it would increasingly be the nature(s) of the human beast that would assume significance.

The two rivers finally met in the later nineteenth century – when science was professionalised and Darwin revealed our evolved history – and that was, not coincidentally, the moment at which the 'warfare' narrative was born. But thereafter, even as the professional status and authority of scientists was settled, science's capacity to redescribe humans and to remake their society and planet, meant that whether in Tennessee, Vienna, Moscow, Arkansas, or Silicon Valley, science and religion would still engage in lively conversation about human beings, our nature and our future.

To repeat, then: the histories of science and religion are many and messy and it would be misleading to cram Hypatia of Alexandria, Muhammad ibn Musa al-Khwarizmi, Maimonides, Adelard of Bath, Robert Grosseteste, Nicolas Copernicus, Galileo, Bacon, Margaret Cavendish, Boyle, Newton, la Mettrie, David Hartley, William Buckland, Darwin, Rifa'a al-Tahtawi, Dixon and White, Faraday and Maxwell, Jennings and Bryan, Einstein and Dirac, Freud, Frazer and Evans-Pritchard, Yuri Gagarin and John Glen, George Price and Richard Dawkins, Alan Turing and Ray Kurzweil into the same neat coherent narrative. We have to see the histories of science and religion in all their heterogeneity and complexity.

But those histories do repeatedly converge on the questions of who we are and who gets to say, and while it is quite possible to enjoy the stories of science and religion without paying attention to these two questions, it is impossible to understand the lie of the land, or the argument of this book, without them.

The late, great American palaeontologist Stephen Jay Gould claimed, towards the end of his life, that science and religion were 'non-overlapping magisteria', distinct fields of human activity that need not – should not – encroach on each other's territory. It was an intervention borne of good intentions, hoping to bring a ceasefire to an exhausted local conflict between fundamentalists who disbelieved Darwin and fundamentalists who disbelieved anything that wasn't Darwin. Whatever its merits as a description of how science and religion *should* interact, Gould's model patently does not work when it comes to history. The 'magisteria' of science and religion are indistinct, sprawling, untidy, and endlessly and fascinatingly entangled. **ND**

*Nick Spencer is Senior Fellow at the thinktank Theos. He is the author of a number of books and reports, most recently The Political Samaritan: how power hijacked a parable (Bloomsbury, 2017), The Evolution of the West (SPCK, 2016) and Atheists: The Origin of the Species (Bloomsbury, 2014), and host of the podcast Reading Our Times. Outside of Theos, Nick is Visiting Research Fellow at the Faiths and Civil Society Unit, Goldsmiths, University of London, and a Fellow of the International Society for Science and Religion. Published by Oneworld, Magisteria is available now.*

# ◆ WANDERING BISHOP ◆

John Ford



The time since I retired in 2019 has been in stark contrast to my life and ministry pre-retirement. I have swapped the dry and dusty landscape and high temperatures of South Australia for the verdant green pastures and unpredictable weather in Sussex. It is refreshing to open the curtains each morning in a spirit of discovery as to whether it is raining, windy, dull and wintry or, in summer, sunny or cloud covered. In The Murray almost every day it was predictably bright; hot in the summer and pleasantly warm by UK standards in the winter.

The diary has changed. I made a conscious decision to take a break for at least six months. It has been a struggle to sit and watch and pray in congregations and leave the politics to others. I have busied myself in parts of my life that had been neglected. I have been active in discipleship. I made space to visit friends, I spend quality time with the family, we are able to visit children and grandchildren at weekends, and there is time for prolonged silence, prayer and contemplation. All of this had been marginalized to varying degrees in my daily round in ordained ministry. I am not proud of this admission but quality time in which to love and be loved, to pray and be fed was regularly squeezed out of a busy diary. I expect that this is the case for many.

In my wandering from the southern hemisphere to home in Sussex via Australia and New Zealand, and various chaplaincies in Europe, I have found some common threads in the tapestry of the Anglican Communion. I have gathered with congregations for beautiful liturgical celebrations with sublime music and fine preaching. Most worship has been on a much smaller scale, often filled with hope and expectation, a celebration of the presence of Christ in Word and Sacrament.

Something about our worship at its best has defined us as Anglicans; we no longer have a common Rite but there is something about the ‘style’, the music, the setting and the participation of the whole assembly. I am very conscious that this isn’t common in all of the Anglican places of worship spread across the globe. Therefore, I rejoice that I now have free choice. But worship shouldn’t be a matter of personal preferences. We are formed and shaped by our worship. The hymns we sing, both words and music, take root deep within and form a reservoir of resources for prayer and action. Our buildings and their iconography direct and draw us into the mystery we celebrate.

I have always felt it important to worship at the local church but sadly this isn’t always possible nowadays. The local gathering of people from within an identifiable community permits the offering of the wider neighbourhood on the heart and mind. Prayers bring the cares and concerns of others to the table of the Lord’s mercy and the dismissal is into that wider community we seek to serve and before whom we are called to bear witness.

The gathered congregation seems to be unselfconsciously inclusive. Everyone in the locality feels welcome and on Sunday mornings the assembly is diverse in all kinds of ways, often from a variety of Christian traditions – all together because it is local. In my experience, the ‘style’ is, by nature of its common life, inclusive and diverse. Anyone is welcomed without distinction or differentiation as they were by Jesus in the towns and villages of the Galilee. It is an integral

part of the witness of these ‘congregations’, lived out in catechesis, costly service and by numerous examples of holy living, that draws others to the life of Christ into which they are unconditionally welcomed. But it is essential that such catechesis, service and lived examples don’t ignore the demand to transform one’s life that is part of the call when Christ invites us to follow him. Inclusivity is part of our DNA as Bishop Robert Barren has recently noted, succinctly quoting his mentor, Francis Cardinal George: ‘All are welcome in the Church, but on Christ’s terms, not their own’.

Being able to worship in the local church is disappointingly no longer due to simple preferences over music, style, language or Rite. I have become more keenly aware that there are matters concerning the life and witness of many of our churches which have pulled at the threads (broken them?) of the tapestry of Anglicanism to which I referred at the beginning.

The recent letter from several Primates in the Anglican Communion is a very public example of this. Any perceived break in communion is seriously compounded by the fact that, as the failure of the ‘Anglican Covenant’ process reveals, there is no agreed procedure to address the presenting issue, let alone to judge the depth or effects of the schism. I have a hunch that most questions about the use of the language of communion and identity have their root in our inability to agree what Christ’s terms are. Not only whether they should be held in common, but also who decides their extent and application in such a way as to serve our complex and challenging world.

What are Christ’s terms? I persist in trying to discover the answers. Or rather, I will be still and ask the Father to reveal them to me.

ND

# ◆ MARCH DIARY ◆

## Thurifer

A degree of schoolboy amusement was to be had considering a list of Habsburg emperors. Werner the Pious, Albert the Rich, Rudolf the Kind, Albert the Wise were fairly staid but were followed by Rudolf the Tight Lipped, Albert the One-Eyed and the sinister John the Parricide. He was followed more hopefully by Frederick the Fair (whether a physical or moral quality is uncertain). Albert the Lamé (a physical description or a judgement of his reign?). Albert the Pig-Faced, speaks for itself. William the Courteous, Leopold the Fat, Ernest the Iron, Frederick of the Empty Pockets, Philip the Handsome, and the unfortunate Charles the Bewitched bringing the series to an end in 1700. The last Emperor Regnant, Karl, received a soubriquet to outdo all his predecessors. After his deposition and death, he was numbered among the Beatified.

The annual commemoration of King Charles the Martyr was again held amidst the Butterfield glories of All Saints' Margaret Street. Solemn High Mass was celebrated, relics were venerated. Since the pandemic the Banqueting House in Whitehall has restricted access for the general public, only available for private (corporate?) hire and guided tours on specific dates, which seem few. Only one day a month are advertised on an unhelpful, sparse web-site. The Society of King Charles the Martyr has had 'increasing difficulty in communicating with Historic Royal Palaces'. The Society asks 'if anyone has any information or contact that might be helpful' to restore the Commemoration to its 'rightful home' to be in touch. See the website for addresses. Perhaps the Royal Martyr's namesake and descendant, now gloriously reigning, might be contacted by his loyal subjects.

The sermon was preached by the Rev'd Nichols Johnson, the Vicar of St John, Tuebrook, who came to one glittering church from another. St John's is one of Bodley's finest, and also has work by Comper and Stephen Dykes-Bower: quite a trinity. Consecrated in 1871 following a year's delay (the Bishop of Chester objected to the reredos and two stained glass windows). When it became part of the newly-created diocese of Liverpool, St John's had to contend with protestant bishops, Ryle and the 'incredibly mean-spirited' Chavasse. There were two notable, long incumbencies: Fr Ralph Brockman (1896-1925) and surpassed by Canon Frank Sampson (1946-1994, dying in office). Among his curates were Fr David Diamond, died 1992, and Fr David Hope.

The National Portrait Gallery has been closed for some time, some three years, for a major reconfiguration of the interior to allow easier access and to permit better movement through the galleries. There is also to be a new entrance hall but no additional exhibition space. That some of the closure coincided with the restrictions of public movement and access in the wake of the pandemic is fortunate. Other institutions have managed a partial closure and allowed some, albeit restricted access to collections but not here. Given the level of public funding which such institutions rightly have, it is odd that there seemed to be no such provision. The re-opening date: 22 June this year.

The Sainsbury Wing of the National Gallery is scheduled for renovation. Some, like me, may remember that it replaced a previous architectural design that King Charles, then Prince of Wales scornfully dismissed as a 'monstrous carbuncle on the face of a much-loved and elegant friend'.

Not that its replacement seemed much better. You entered a cavernous space, with the shop to the left (now boarded up and the much smaller shop located elsewhere) and an enormous, broad staircase that was grandiose rather than imposing, and where escalators may have been more useful. The new scheme, part of the Galleries 200th anniversary celebrations, seeks to make the space more inviting. When last there the main galleries were crowded and in many were groups of schoolchildren, primary and secondary, sitting cross-legged before paintings which were being explained to them. Milling around were large numbers. Galleries off the main thoroughfare were less crowded but the atmosphere was not conducive to quiet, individual contemplation.

To see David Duckham run so swiftly and gracefully, swerving, dummieing to left and right, heading for the try line was one of the glories of English Rugby Football. His death in January rekindled those memories. He played in what was a golden age (certainly compared with the dour fare now offered). He played for the Lions in New Zealand in 1971 and was part of an unsurpassed line of backs: Gareth Edwards and Barry John, John Dawes and Mike Gibson, Gerald Davies, with Duckham as fellow winger, and J. P. R. Williams at full-back.

As Lent is upon us, it brings to mind an exchange of some years ago. A pious young man asked, 'What are you giving up for Lent, Father?' 'Sex and opera,' he replied. Abashed but undaunted the pious young man turned to the curate and, hesitatingly, asked, 'What are your giving up for Lent, Father?' 'I prefer to do something additional in Lent. I am taking up what Father is giving up'. **ND**



# Father, be with us!

The sermon preached by Fr Barry Orford at the consecration of Bishop Paul Thomas

**W**e come joyfully to Fr Paul's Consecration as a Bishop in Christ's One, Holy, Catholic and Apostolic Church. And what better than to present him here as we celebrate the Presentation of Christ in the Temple, a Feast of the light of Christ shed on all people. But Candlemass is a good day for consecration because it has an ambiguity which is important when we consider the office and work of a Bishop.

St Luke's Gospel (2.22-40) offers us two symbols which we mustn't separate – light, but also a sword. This cathedral church is familiar with applying swords to a bishop, indeed to an Archbishop, but I don't think St Luke is encouraging that. He shows us Simeon rejoicing in the light in Christ. Then immediately he shows us Our Lord's mother being given a message about her future suffering.

Before Jesus has even grown up and begun his ministry, St Luke warns us of what is coming; the light and the darkness, the joy and the sorrow, the Cross and the Resurrection. Even though darkness cannot extinguish the Light, and though death is trampled down by the Resurrection, Christian living must include the glory *and* the piercing sword.

*There is an ancient tradition that besides the guardian angel appointed to every person, there is a second angel appointed to bishops at their consecration*

This is true for all Christians, and it certainly speaks to the episcopal ministry. We frequently impose on our bishops quite impossible expectations, which ought to make us ask whether we pray for our bishops anything like as much as we should, because those standing in the succession to the Apostles can't, if they're being faithful, avoid the joys and pains of the Apostles, and indeed of the Good Shepherd. Unless they feel them, they can't help us.

The whole people of God must rejoice in the Good News which has been entrusted to us, and in the riches of our doctrinal and liturgical inheritance, and in belonging to a company of the faithful. There's the glory for us.

But there's also the sword to pierce us as we hear the Christian faith subjected to mockery and lies on public media, and as we encounter the relentless (and usually ignorant) assaults of secularism, and (worst of all) whenever we watch the Church tearing itself apart. We feel all these things, and therefore we need to know that our bishops feel them, and that they will stand firm for the faith entrusted to us.

The consecration service contains a list of the duties of bishops in caring for the flock entrusted to them, but inevitably, that list is a formal matter. The real ministry of bishops needs to be expressed in the context of the life

we all know.

Father Paul's experience as a parish priest gives awareness of what the people of God, and those seeking Christian faith, are crying out for. Not more committees and discussions, not more plans for remaking the Church in our own image, not more bandwagons to chase after. We want strong encouragement to hold firm to the Catholic Faith. So to that end, I make a plea to you and to all bishops, **BE WITH US** where we are.

**Be with us as a teacher**, and encourage your clergy in that task of teaching. It's a reflection on how much we've lost sight of the real nature of the episcopal role that it might sound astonishing today to be told that a primary task of a bishop is to teach the orthodox faith of the Church and to defend it against error.

**Be with us in worship**, and in particular remind us of the necessity for reverent worship, with the disciplines involved in it. Show us again the wonder of the Eucharist and the other Sacraments. Teach us to pray, and teach us how to be silent.

**Be with us in the way of penitence**. Not just in the recognition of personal sins and failure, but in the call to corporate purification. The Spirit is now summoning the Church to *chastening*, to a humbling realization of the ways in which we squander time, energy and money on secondary matters. By your apostolic witness, remind us of our first call, and of God's infinite ways of forgiveness and renewal.

**Be with us as the one who visits**, and who encourages even the smallest congregation with the knowledge that it's part of the Church universal, and of absolute value in the sight of God.

**Be with us when the sword of discouragement strikes us**. One of the most insidious techniques of our spiritual enemy is to lead us onto the path of despondency. Nothing else so effectively saps our strength, our initiative and our faith. Lead us again into the Eastertide light of Christ.

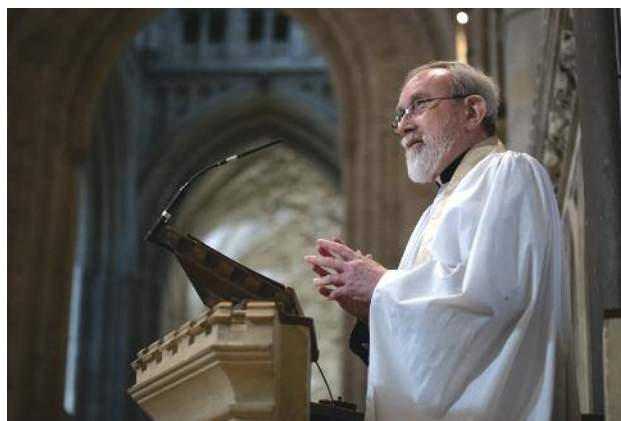
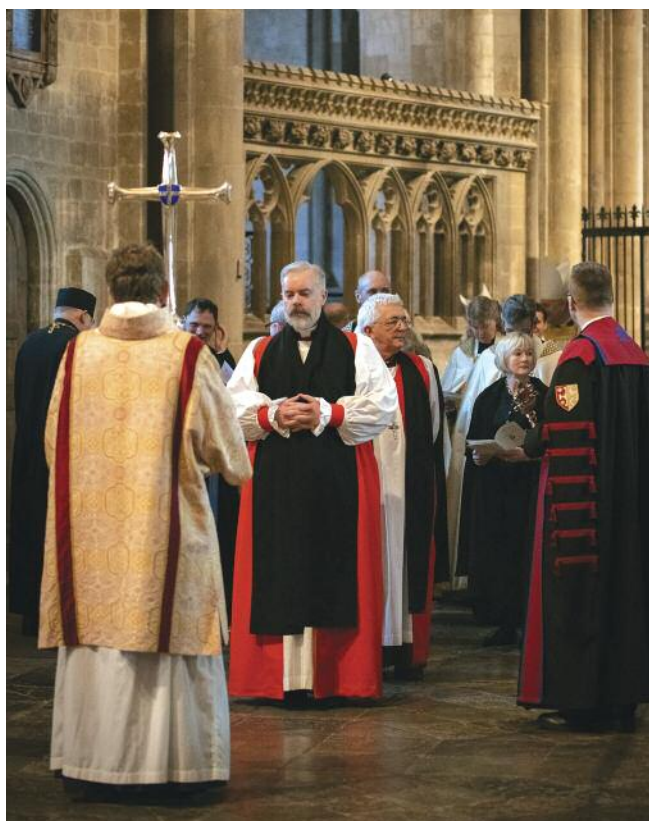
**And be with us in joy**. Not just in cheerfulness, but a joy rooted in the *absolute* conviction that God in Christ has conquered death. We need this not just for ourselves, but so that we can offer to the world one thing which secularism can never give – ultimate hope.

And so, Father Paul, we hand you over to the vocation to which God has summoned you. You have, of course, all our prayers, especially those of your episcopal colleagues in the Society and in Lichfield.

That great Anglican, Bishop Jeremy Taylor, refers to an ancient tradition that besides the guardian angel appointed to every person, there is a second angel appointed to bishops at their consecration. This shows, he says, 'what a precious thing that order and those persons are in the eyes of God.' That being so, dear Father, be of good courage, and go forward, firm in faith. **ND**

# The consecration of the first Bishop of Oswestry at Canterbury Cathedral: 2 February 2023

Photography by Emma Underhill











To the Rt Rev. Paul Thomas, Bishop of Oswestry, our beloved Brother in the Lord: grace be to you and peace from God.

It is a great joy to address you on the day of your consecration as the first Bishop of Oswestry, and to convey to you our heartfelt congratulations from the Holy and Great Church of Christ, the Ecumenical Patriarchate, seated for over 17 centuries, here, in the City of the Ecumenical Councils of the Apostolic Church. We commend you in prayer at this moment as you begin a ministry of new dimensions, taking upon your shoulders a greater mantle of responsibility before God and your countrymen. We are certain of your success and pray that your journey in this capacity will bear the fragrances of virtue and holiness, and that your preaching from the pulpit will resound the eternal melody of ageless Patristic tradition and teaching. May you always be proven worthy of the honour that has been bestowed upon you through this great vocation in the Church of England.

As you inaugurate your archpastoral ministry, we pray that you will persevere in resembling St. Paul's exhortation for bishops, namely that they are to be men "above reproach, faithful, temperate, self-controlled, respectable, hospitable, able to teach, and gentle", always keeping the sole purpose of Christian ministry at the forefront of your efforts: the salvation of the people of God and the conversion and transformation of the hearts of men.

Please know that we cherish the memory of the wonderful Vespers Service at St. James Church in Sussex Gardens that you graciously offered in our honour during our recent visit to the United Kingdom. The whole evening was a shining example of ecumenical fraternity, deep prayer, liturgical splendour and sincerity, for which we deeply thank you, once more.

Conveying our commendation and sentiments of fraternal admiration, we convey to you our wholehearted personal congratulations and prayers, as well as on behalf of our Venerable See, and we embrace you with a "holy kiss", and remain with much love and honour.

At the Ecumenical Patriarchate, the 2<sup>nd</sup> of February, 2023

Your beloved Brother in Christ,

✠ BARTHOLOMEW

*Archbishop of Constantinople-New Rome  
and Ecumenical Patriarch*

# ◆ THE WAY WE LIVE NOW ◆

Christopher Smith

This time three years ago, I put in a rather jolly column using characters from Molesworth to take the mickey out of certain types on General Synod. The following month, my April column, written in mid-March, commented that, following advice (not, at that point, an instruction) from the hierarchy, we at St Alban's Holborn had stopped administering the Challice to the congregation and exchanging the sign of peace. I said I was afraid that, come Good Friday, the chances of us coming to kiss the Cross would be pretty slim.

Over the weekend of Lent 3, we went to Walsingham for the Children's Pilgrimage, on a crowded train from Kings Cross. That pilgrimage was pretty much the last 'normal' thing we did in parish life; the following Sunday was distinctly abnormal, and the day afterwards we were required to close our churches and cease public worship. I wrote a note in my diary on that date (23rd March): 'The suspension of our civil liberties'. In fact, society had been closed down by decree. The Statutory Instrument to shut businesses was laid before Parliament on that day, but its commencement date was two days *before* anyone, including Parliament, saw it. And the Regulations that superseded it, which locked us in our homes and closed our churches, were not laid before Parliament until 2.30 pm on Thursday 26th March, to come into force an hour and a half *earlier*.

I find it interesting to note how little we are talking about all this. Memory is a funny thing, and perhaps we just don't want to have to call it back to mind. We are, however, using 'Covid' as a marker of time. Did a particular event take place before, during, or after Covid, we might say. But I don't think we should forget too easily.

I'd like to revisit a lecture by the Archdeacon of Hastings, Fr Edward

Dowler, which he gave in May 2021 in Oxford. He quoted a Dominican theologian called Fr Thomas White, who maintained early in the closure that 'whatever the particular parameters of a given culture and its safety or threat from the virus, the Church's suspension of public sacramental practice cannot be of indefinite duration'. And he contrasted that with the Diocese of Bath and Wells, which claimed that 'Both clergy and lay people [had] expressed relief at the absence of the weekly routine of Sunday services', and that the 'duty' had evidently become 'onerous'.

*Memory is a funny thing, but I don't think we should forget too easily*

Fr Dowler went on to speak of his concern, which I shared and about which he and I spoke often, about whether our national response was proportional, effective, and, even if both proportional and effective, justifiable. We both worried about the undermining of personal communication and relationships caused by the compulsory masking, and Fr Dowler quoted another Dominican, Fr Timothy Radcliffe, as saying 'We are the body of Christ and so we must be his face. In Graham Greene's *Monsignor Quixote*, the priest calls the human face 'the mirror image of God.' We are smiled upon by the invisible God and this is mirrored in our faces.'

The Archdeacon also spoke movingly about singing, and I wrote about that in December, specifically in the context of a study which clearly showed that the ban was neither proportional nor effective. He went on to speak about the injunction to keep six feet away from each other, and on the use of fear to drive

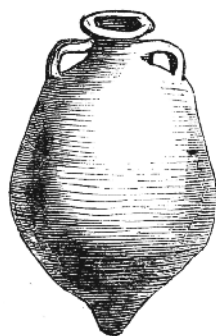
compliance. He said, 'where I think the Church can and must offer an alternative perspective is that whilst it is entirely human to fear a nasty disease, and entirely right to make prudent assessments of risk in any circumstances we might face, we cannot allow ourselves to be primarily driven by fear and concerns about safety'. He quoted from the first letter of S John: perfect love casts out fear. I was more blunt in my column of June 2020—'decisions that affect everybody need to be based on facts not fear'—and in September, 'The world is governed by fear at the moment, because the world, or the western world at any rate, has come to believe that death is the end. It is worth living indoors and in fear in order to put off the end.' And yet, 'Behold our end, which is no end,' as St Augustine said.

What I think upsets me most looking back at it all is how terribly secular the response was, not just from the state, but also from the churches. 'Fear not, little flock,' says the Lord, 'for it is your Father's good pleasure to give you the kingdom.' The very business of meeting together physically is part of our being the Body of Christ. Watching mass on a computer screen is not being at mass. Or, as Fr Dowler put it rather more subtly, 'Our physical proximity may indeed always put us in some danger of transmitting germs to one another, but we cannot lightly set aside the gifts that we gain by physical closeness to our brothers and sisters in the Christian community.'

Indeed. Being part of the Mystical Body raises our thoughts beyond this life, and 'our belief in the resurrection of the body and the life of the world to come is surely the message that our society desperately needs'. The Prince of Life, who died, reigns immortal. **ND**

# ◆ TREASURE IN CLAY JARS ◆

## Festus



It felt like time to give Martyn Percy a rest, then the Editor sends on an email. A former member of General Synod (who failed in their 2021 re-election attempt) has written in to take issue with this column in the December magazine, with one point about legal process and the other about referring to Christ Church's former Dean as 'the millionaire Martyn Percy'. Our correspondent continued: 'True it is that Percy reportedly received over £1m in compensation when settling his dispute with the College Governing Body in February 2022 but, as well as compensation for loss of office, some £400,000 of that was, in effect, reimbursement of the legal fees the Dean incurred in his defence of the spurious 27 charges brought against him in 2018'. That's alright then. Except there is a little more to this than meets the eye as another email quickly followed, from none other than Martyn Percy, replying to the letter's author. 'Many thanks for this... And for having my back once again. ND is a pretty bitchy magazine, and it will be interesting to see if they publish your letter. Watch this space.' We hope this suffices, and satisfies their request.

But could such a high compliment come from the same Martyn Percy who wrote for *New Directions* and took to these very pages in October 1996 to criticise the *Working As One Body* report as 'no *Lumen Gentium*, but a bourgeoisie-management-led bid for the centralisation and control of power'? Indeed it could, for he was then only the Chaplain of Christ's College, Cambridge. Like so much of the very sorry Christ Church tale it is hardly an Oxford mystery worthy of Inspector Morse. With plenty of time for his crossword, he would have knocked off early and had an extra pint.

Free Church (of England) minister Calvin Robinson said recently to the *Catholic Herald* of Anglican training 'the institution has been

captured by a particular line of thought, repeated in short courses. It's all a massive echo-chamber.' He cannot surely have been speaking of his own alma mater, St Stephen's House. He tweeted a photograph of the leavers' service last summer with his own sober scarf alongside various ordination stoles being blessed and the simple caption: 'Black scarves matter'.

The Living in Love & Faith team may find themselves back at the drawing board sooner than anticipated. Polyamory is involvement in a number of consenting romantic relationships at the same time. Progress (if we can call it that) is already being made in the US with some authorities in Massachusetts passing ordinances 'recognising multi-partner domestic partnerships' although marriage equality is remote considering all 50 states prohibit polygamy and bigamy.

A Synod speech from the Revd Miranda Threlfall-Holmes raises eyebrows. 'As a historian, I want to challenge this idea that we have heard repeatedly expressed, that the church has always had one fixed doctrine of marriage,' she began. But with a loose grasp of historical language use, she went on to thunder how 'the 1938 report of the first Doctrine Commission in the Church of England spoke of marriage as being between "two Christian persons".' Indeed it did, although it seems to have escaped her scrutiny that homosexuality was illegal in 1938. She's also overlooking the fact that for all of its history the Church of England has had a fixed doctrine of

marriage. It's to be found in the Book of Common Prayer, where she might also be interested to read the Table of Kindred and Affinity. Dr Threlfall-Holmes is currently the Acting Archdeacon of Liverpool.

Ecclesiastical legal processes are sometimes a little controversial. St Nicholas's, Leicester, is currently standing in as the cathedral while it undergoes refurbishment. The city-centre church is hosting the cathedral's usual weekday services, but has attracted attention for using a rainbow flag as an altar frontal. In fact, 'something more permanent' was stitched for them by 'Margaret from Loughborough' although it's not clear if she belongs to NADFAS; the DAC has not been very enthusiastic all the same. A diocesan Consistory Court decision has tactfully yet to appear.

Leicester Cathedral's Chapter is not itself a bastion of diversity and inclusion though. The newsletter for the First Sunday of Lent featured a line of ladies in copes on the front cover and the self-congratulatory tagline 'Leicester Cathedral celebrates first all-female clergy team'. Perhaps they have given up men for Lent.

Passiontide approaches and many clergy will doubtless think of a day off for relaxation and refreshment before the strains of Holy Week and Easter. Maybe even a day at the races – like Aintree. (Fast trains from Sheffield.) But perhaps don't wear clericals, or a top hat, or get caught by the Daily Mail ('The booze is flowing at Aintree as the glamorous guests let their hair down' was their 7 April headline last year). At least the 2023 Grand National is on Easter Saturday, which will surely confuse many.

Congratulations to Bishop Paul Thomas who wasted no time in getting to work in the See of Oswestry. But with his striking appearance, wonderful robes, and mellifluous voice, how long before he becomes known as the Bishop of Oz? **ND**



# ◆BOOKS◆ARTS◆CULTURE◆

## ART

### SPAIN AND THE HISPANIC WORLD: Treasures from the Hispanic Society Museum and Library

Royal Academy, London,  
until 10th April, 2023

**This short** exhibition opened at the end of January and will soon be over. Don't waste the opportunity, book your ticket now.

Here's why. The Hispanic Society of America holds (probably) the largest collection of Spanish and Latin American artefacts of any museum or library outside of Spain. The Society was founded by Archer M. Huntington (1870-1955) on the back of the fortune made by Collis P. Huntington from building railways. His mother Arabella had a great interest in culture and was probably behind two visits the family made to Europe when Huntington was young. It was on those visits that he fell in love with the museums he found in London and Paris. The Library and Museum he founded in New York in 1908 grew out of that love. It was also both part of a fashion sweeping the US and a pioneering experiment. This show is a tribute to Huntington's love of Spain and his talent for creating a museum.

The Trustees of the Hispanic Society have generously loaned some of their finest items and they are to be enjoyed. This is not a show which sets out to present a theory about the sweep of thousands of years of Spanish history or just one segment of that history. Nor is it an inquisition into Spanish imperialism, though it should be noted that Huntington pursued the enlightened policy of only buying items which had already left Spain. It is simply a series of interesting and beautiful objects which

make up a museum collection.

And the range of objects is huge. There are textiles such as the 'Alhambra silk,' a panel from Granada dating from ca. 1400. There are tin-glazed (*cuerva seca*) plates from a hundred years later – the wyvern in green and brown and blue and white should be enough to convert the visitor to naïf provincialism. There's Mexican scenes from the life of Our Lady. And there's maps.



Francisco de Goya y Lucientes,  
*The Duchess of Alba, 1797.*  
Oil on canvas. On loan from  
The Hispanic Society of America,  
New York, NY

And then there's also a splendid series of fifteenth century doorknockers (yes, really) with Islamic and Viking motifs. And if that doesn't convince the punters, there's some excellent ecclesiastical gear – look at the dalmatic through a camera lens to appreciate the animation of the needlework saints.

Above all there's the paintings. Huntington was a great collector of Joaquín Sorolla, and there's some of the artist's most famous works on show – 'After the Bath,' 'Sea Idyll' and 'Louis Comfort Tiffany.' There's also sketches for Sorolla's great depiction of Spain, the huge commission from Huntington which possibly killed him (and

which is not short of touristy Spanish scenes).

There's also works by contemporaries of Sorolla, though not by his biggest contemporary – Pablo Picasso. But the painterly highlights are from Golden Age of Spanish painting and from Goya. From the Golden Age there's works by El Greco; not, in truth, either the artist's or the Museum's best, but interesting to the El Greco completist. There's a splendid Zurbarán of St Emerentiana (St Agnes' wet nurse, killed by a pagan mob and much loved in Spain). The fabrics are painted with skill and delight.

And there's two major works by Velázquez. One is the instantly recognisable Count Olivares in typical thuggish statesman pose. The other, much smaller, is of a young girl, possibly the artist's granddaughter, Inès Manuela. The artist kept this for himself and it is a genuinely lovely picture made up of loose brushwork and finely drawn detail.

Another painting kept by the artist in his studio is Goya's 'Black Duchess,' María Cayetana de Silva, Duchess of Alba, painted in black (as opposed to the portrait Goya made of her in white). This is justly the most famous painting in the collection. It is also less obvious than it looks. The Duchess is dressed fashionably as a *maja*, a lower-class girl. She has rings engraved with her name and Goya's. And she's pointing to the ground where is written 'sola Goya'. The suggestion is the Duchess was having an affair with Goya. But it maybe that this was wishful thinking by the artist (Goya was not above fudging the historical accuracy of some of his pictures). The Duchess was reckoned to be the most beautiful woman in Spain. She was said by some to be an air-head. Whatever the truth, Goya's fantastic brushwork has done her – or his image of her – proud.

Owen Higgs

# BOOKS

## PATRISTIC PERSPECTIVES ON LUKE'S TRANSFIGURATION Interpreting Vision

Peter Anthony

T & T Clark, Library of Biblical Studies, 2022

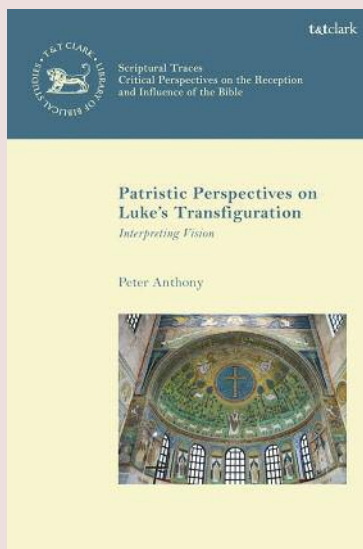
ISBN 9780567699756

**This book** surveys the New Testament accounts of the Transfiguration of Jesus, with special attention, as the title makes clear, to Saint Luke's version. It then seeks to survey the patristic discussion of the Transfiguration both in East and in West, again with special attention to what is written in, commenting on and drawing significance from Saint Luke's version. Father Peter Anthony divides his discussion chronologically, taking the death of Tertullian as the dividing moment in the West and the death of Origen as the moment for the Greek East. And then, in what is perhaps its most obvious distinguishing feature compared to many other studies of patristic perspectives on biblical literature, he devotes a chapter to the earliest depictions of the Transfiguration and specifically the way in which they draw from Saint Luke's version and also show how the artists and those who commissioned them understood what this gospel had to say.

As he argues, 'Visual depiction of the Transfiguration allows new facets of its character as a visionary incident to be expressed' (p. 151). He is surely right that our understanding of how people understood their Christian faith and salient moments in the work of salvation can learn from their art and architecture as well as from their words. And as he points out, the fact that these earliest depictions are found in church (almost inevitably) means that there is also a liturgical context to help us understand the depictions and what points they are trying to make.

Those who know him will not be surprised that one feature that

immediately stands out from this book is Fr Peter's skills as a linguist. His quotations from the Latin and Greek fathers he renders in his own translation and the bibliography ranges effortlessly through scholarship in German, French, and Italian. This is a major merit of the book. Those of us not so linguistically blessed (or perhaps hard-working) will be truly admiring and a little bit envious. It is important for there to be some people working in English church life and theology who are as at home in the major European languages as he is.



Whereas much biblical scholarship seeks to look back from the texts to 'what actually happened,' here the attention is rather more on looking forward from the texts to 'what did subsequent Christians (and for this book particularly the patristic age) make of this.' This second issue of 'what was subsequently made of this' is what the experts call reception history. As Fr Peter writes, 'modern scholarship sees as its aim ascertaining the historical 'origin of our story' (p. 3). Both no doubt are necessary, but there can be little doubt that this exercise in looking forward from the texts to their interpretation is a useful attempt to do a bit to redress an imbalance.

It does, I feel, still show its origin as a DPhil. thesis at Oxford, with what can at times seem overfull footnotes and a bibliography to match. That is because in a thesis you have to show not only that you

have read all relevant material but that you have also read lots of other stuff just in case it was relevant to your subject matter! But they could perhaps have been pruned for the book, even if only to intimidate the reader a little less.

It has to be admitted that there are points at which (like most such theses) it is rather heavy going. That's the nature of the beast. This is not a work to pick up if you want a little gentle devotional reading about the mystery of the Transfiguration. And although I am not sure I have a solution to offer, I do wonder whether Fr Peter might not have found an alternative to ploughing straight into the 'the main theoretical contours of the approach' in his first chapter.

And one concluding thought: Fr Peter comments on 'the privileging of words over image in modernity, and of sight over hearing in antiquity' (p. 10) and refers to Stephen Pattison, the writer on pastoral theology, on 'modernity's scepticism concerning the reliability and value of images, and exaltation of words as communicators of true meaning' (p. 10). I am sure they are right about this privileging in academic, political and governmental life (in fact where the levers of power are), but I wonder how far this is true if you go away from those levers. Many people still prefer a good picture to lots of words: we say 'I saw with my own eyes' and 'seeing is believing,' and we all know how obsessed people can be with getting the right picture, be it at a wedding, a baptism, or a football match.

Jeremy Sheehy

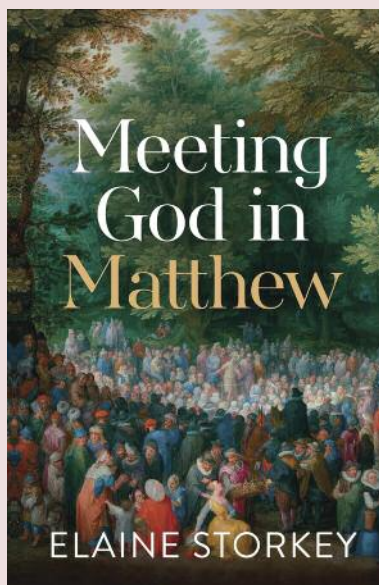
## MEETING GOD IN MATTHEW

Elaine Storkey

SPCK Publishing, 2022

ISBN 9780281081950

**In her** introduction to Matthew's Gospel, Elaine Storkey, who describes herself as a 'philosopher, sociologist and theologian' (in that order), does an impressive job in drawing out key themes from the



First Gospel and offering everyday application. Indeed, at the end of her introduction, she makes clear that her book is not a theological tome devoid of any faith in the Christ revealed in and through Matthew's Gospel. Indeed, Storkey encourages the reader to have a Bible open alongside her book so that we can 'receive' in our hearts what Matthew says 'through God's Holy Spirit.'

Storkey's book does not shy away from some of the vexed areas of academic debate regarding Matthew's Gospel, such as questions of authorship and dating. She writes for a general readership, seeking to present scholarly debate in an accessible way. For more academically-minded folks, the coverage can perhaps feel a little cursory, though all can benefit from her clear presentation of issues that sometimes can attract more heat than light. In particular, the chart which comes in one of the appendices to her book helpfully presents the degree of commonality between the Synoptic Gospels which is at the centre of what is known as 'the Synoptic problem.' Storkey does not seek to argue for one particular theory over any other, something which would require much more space and depth than is possible, indeed desirable, for what is intended as an introductory volume.

Contemporary events feature in Storkey's exploration of Matthew, such as the war in Ukraine and the QAnon conspiracy theory. Drawing

heavily on theologians like Ronald Rolheiser, she seeks to relate Matthew's narrative of Jesus' life and ministry to the present day. In general, Storkey offers insightful reflections, culminating in the five questions she offers per chapter that can be used on one's own or as part of a group for further study. Personally, I would have preferred the questions to have come at the end of each chapter rather than all together at the end of the book itself, so that connections could be more easily made between her enriching analysis and the areas she offers for discussion.

Though often thought-provoking in her writing, it was striking that Storkey did not make much reference to the connection between Matthew's Gospel and the call on our lives as Christians which is to worship the God revealed in Jesus Christ. More could have been made of the plurality of figures who do exactly this according to Matthew, such as the Magi or the apostles after the Resurrection. There was a reference at one point to 'Christian meditation' but a deeper reflection on this important area would have been more satisfying.

Moreover, for some reason, Storkey's book did not touch on the Transfiguration of the Lord, an event which is of much significance not only to Matthew but also to Mark and Luke. The late Pope Emeritus spoke powerfully when he reminded us that we are only Christians if we encounter Christ. To leave out a key moment of encounter with Christ seemed a regrettable absence. Even in a book intended for a general readership, more space could have been given to explore the repeated references to Jesus being worshipped in Matthew. Alongside a revelatory moment of encounter like the Transfiguration, this theme is surely an important impetus to the desire to receive what God's Holy Spirit says through Matthew: a central aim of this volume.

Having said that, Storkey offers many riches from the treasury of old and new. She has a great degree

of insight into the First Gospel, which is presented clearly in this well-written introduction to the text. Whilst some might benefit from supplementing her book with other works, Storkey helps her reader, whether a newcomer to Matthew's Gospel or an old-hand, to learn more about and grow closer towards the Emmanuel in our midst.

Thomas Cotterill

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## THE GREATEST DESIRE Daily Readings with Walter Hilton

**Kevin Goodrich OP**

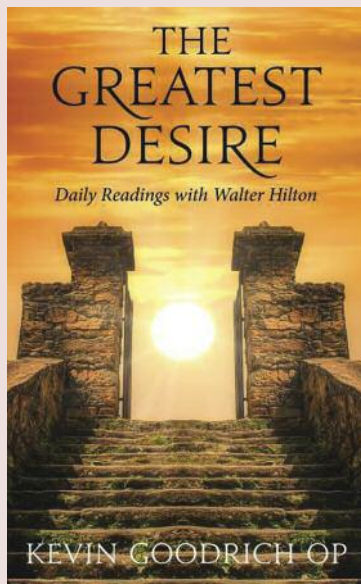
Darton, Longman & Todd,  
2023 ISBN 9781913657963

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'It is commonly said that a soul shall see our Lord within all things, and within itself' writes Walter Hilton. 'It is true that our Lord is within all creatures, but not in the way that a kernel is hidden inside the shell of a nut, or as a little bodily thing is held inside another big one. But God is within all creatures as holding and keeping them in their being, through the power of his own blessed nature.' This passage, resonant of his contemporary, Mother Julian of Norwich and the hazelnut of her *First Revelation*, captures an insight into God from Walter Hilton (1340 – 1396) from his work *The Scale of Perfection*. The compiler of these daily readings aims to serve his readers by bringing them closer to God whilst introducing them to Hilton. He lived and gave counsel during a remarkable 14<sup>th</sup> Century spiritual renaissance, witnessed to by Mother Julian, Richard Rolle and the anonymous author of *The Cloud of Unknowing*.

I was struck by Hilton's assurance of salvation and his commending of that hope as a necessity for his readers. He sees it as pointless to pray or work as a Christian without this: 'Steadfastly believe that you are ordained by our Lord to be saved as one of his chosen, by his mercy; and do not budge from this belief whatever you hear or see,





whatever temptation you are in ... The passion of Our Lord and this precious death are the ground of all the reforming of a person's soul, without which it could never have been reformed to Christ's likeness or come to the glory of heaven.' Head knowledge of salvation is key but heart experience is important, though secondary: 'As Jesus illuminates the reason through his blessed light he opens the inner eye of the soul, to see him and know him; not all at once, but little by little at different times... through an understanding which is strengthened and illuminated by the gift of the Holy Spirit. Although this sight may be only little and for a short time, it is so excellent and so strong that it draws to itself and ravishes the entire affection of the soul from the consideration and awareness of all earthly things, to rest in it forever if it could. And from this kind of seeing and knowing the soul grounds all its inward practices in all the affections, for then it fears God in man as truth, wonders at him as power, and loves him as goodness.'

Like Richard Rolle the writer speaks of sensing periodic warmth from God in the soul, similar to contemporary experiences which some people recall from baptism in the Holy Spirit or charismatic renewal, which helps make this book topical. Many who feel touched by God in this way drop away when their feelings become a distant memory. In this selection of spiritual readings there is good counsel

about rooting Christian life in a grateful resolve of the will, the liturgical prayer of the Church, spiritual direction and the sacrament of confession whilst being open to experiencing God directly. 'The soul does not see *what* God is, for no created being can do that in heaven or earth and the soul does not see God *as* he is, for that sight is only in the glory of heaven. But the soul sees *that* God is: an unchangeable being, a supreme power, supreme truth, supreme goodness, a blessed life, and an endless beatitude. This the soul sees through... the gift of the Holy Spirit.'

Another topical aspect is the encouragement of a variety in devotion with no 'one size fits all' beyond the need to be sure of Christ. 'By whatever kind of prayer, meditation, or occupation you can have the greatest desire for Christ and the most feeling of him; by that occupation seek him and best find him.' Then, one of many lovely images: 'The more sticks are laid on the fire, the greater is the flame, and so the more varied the spiritual work that anyone has in mind for keeping his or her desire whole, the more ardent shall be their desire for God. Therefore notice carefully what spiritual work you best know how to do and what most helps you to keep whole this desire and do that.'

Love for God in Christ is countered by self-love about which Hilton has much insight as well as about how we counter it, inviting the Holy Spirit to turn the love within us outside of ourselves towards God and neighbour. 'Beware of carnal desires and vain fears that rise out of your heart to hinder your desire for the love of God. Whatever it may be that they say, do not believe them, but keep on your way and desire only the love of Jesus. Always give this answer: I am nothing, I have nothing; I desire nothing, but the love of Jesus alone.' Stating that desire day by day as an act of will such as in a morning offering is encouraged: 'When you are about to pray, make your intention and your will at the beginning as complete and as pure

toward God as you can, briefly in your mind, and then begin and do as you can. And however badly you are hindered from your first resolve... trust confidently in the mercy of our Lord that he will make it good and if you do so, all shall be well.' The last phrase has a resonance with Mother Julian. Fr Kevin's compilation rings true to her optimism.

John Twisleton

 **FORWARD  
IN FAITH**  
supporting  The Society

## Forward in Faith Festival 2023

**Saturday 20 May**

St Alban the Martyr,  
Holborn EC1N 7RD

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

2.15pm Meeting & presentations  
3.30pm Benediction,  
finishing by 4pm

The Festival is open to all Forward in  
Faith members

You are welcome to become a  
member and attend the Festival

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

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

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

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

Deadline for registration:  
Friday 28 April

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# CHRISTIAN VERSE

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## THE SAINT MARY'S BOOK OF CHRISTIAN VERSE

*Chosen and Introduced by Edward Short, with a Foreword by Dana Gioia*

Gracewing, 2022

ISBN 9780852449868

## THE BACKWATER SERMONS

*Jay Hulme*

Canterbury Press, 2022

ISBN 9781786223937

## PSALMS FOR THE CITY

*John-Paul Flintoff*

SPCK Publishing, 2022

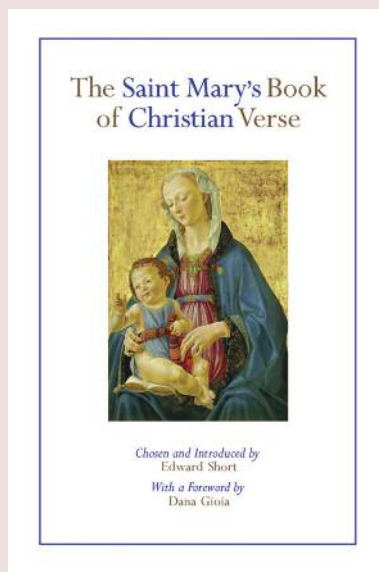
ISBN 9780281086047

'Religious emotion,' wrote Lord David Cecil in his introduction to the first *Oxford Book of Christian Verse*, published in 1940, 'is the most sublime known to man.' But, he went on, 'though the great religious poets have been equal to any, they have been fewer in number than the great secular poets.' This judgment was surprising in 1940 and remains so today, though it begs the question, what is 'religious' or 'Christian' poetry? Those terms certainly cannot be confined to poetry which is explicitly doctrinal, liturgical, mystical, or even overtly 'spiritual.' Cecil's choice of texts in the 1940 book is not as limited as his own introduction might imply.

More than one contemporary poet of demonstrably Christian conviction has explicitly rejected the notion that there can or should be Christian poetry as a category thus defined. So Edward Short, the New York based Newman scholar (*Newman and His Contemporaries*, 2011) and his collaborator the poet and critic Dana Gioia, also an American, who provides the Foreword to *The Saint Mary's Book of Christian Verse*, wade into contested territory with this attrac-

tively produced and easy-to-read collection.

Gioia's Foreword sets his useful exploration of the character of 'Christian' poetry, and of the relationship between poetry and theology, in the context of the Scriptures. Discussing the *Magnificat*, he suggests that 'in the Gospel of Luke, when Mary announces the news of Christ to humanity, she speaks in poetry not prose. Why



does the Virgin (and Luke) do something so preposterous when they could just speak plainly? Because they both know that ordinary language will not suffice. Prose cannot express the extent of Mary's wonder, joy and gratitude. Plain statement will not evoke the unique miracle of God's becoming man. The incarnation requires an ode, not an email.'

The contemporary liturgical language of both the Church of England and the Roman Catholic Church struggles to pass this test, but that is another story. Gioia has more confidence than Cecil in the Christian ethos of the poetry of England (and the great majority of the poets represented in the book are English, or American, rather than Scots, Welsh or Irish.) He writes, 'If one compares the canon of English poetry to that of France

or Germany – or even that of Italy after the age of Dante and Petrarch – its Christian character becomes striking ... Christianity was not incidental to English poetry; the history of its Christian verse is also a history of its spiritual consciousness.'

The advantage of anthologies is their convenience. They are user-friendly, good for browsing, and a fruitful means of rehabilitating forgotten voices or promoting new ones. The problem with them, of course, is that every choice about what to include by definition also excludes, certainly in a collection of some 325 pages covering almost 1,400 years. Short, assisted by Gioia – both are Roman Catholics – cannot quite decide if this is a book of *Christian* verse or *Catholic* verse; as we come closer to the present day, the bias in favour of the latter becomes quite pronounced. It is very good to begin with Caedmon, with extracts from the *Dream of the Rood*, and from early medieval lyrics on Marian themes. Many of the poems one would immediately look for in a collection such as this are present: Donne, Herbert, Milton, Hopkins, T.S.Eliot are all well represented, to name but a few.

But there are eccentricities, and space is allocated with great generosity not only to Shakespeare (5 sonnets) but to Shelley and Edith Sitwell, who by differing criteria of quality and belief (or lack of it) might have a pretty weak



claim to get in. Newman is, of course, included, but not Keble, nor Isaac Williams. Elizabeth Jennings gets a lot more space than Geoffrey Hill. There is no Spenser, no Herick, no Thomas Ken, no Edwin Muir, no R.S. Thomas and, among living poets, no Michael Symmons Roberts and no Rowan Williams. Nevertheless Hilary Davies' *In the*

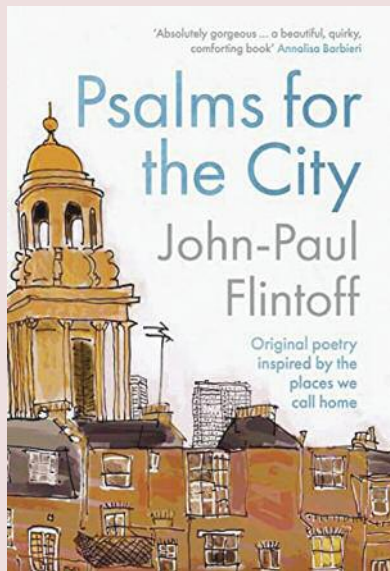
*Fire-Frost Morning* keeps the end up for something contemporary and English, an epiphany in Tottenham Marshes.

In his introduction to *The Backwater Sermons*, Jay Hulme describes himself as having spent most of his life feeling 'too poor, too queer, too dodgy' even to step inside churches and cathedrals. Hulme, who is transgender, came to faith just before the outbreak of the Covid-19 pandemic, and was baptised in October 2020, when social distancing and other restrictions were still very much in place, and just before churches were closed for a second time. The poems in this collection reflect Covid times, Hulme's own journey, and the elusiveness, intimacy and mystery of God. There are lyrics here of often touching and arresting beauty – playful, witty and truthful. Sometimes the message (and the anger behind it) threatens to overwhelm the medium; the least successful poems are the more obviously di-

dactic or campaigning. But when Hulme hits the target, the results are admirable: try *Sketches from an English Summer 2020*, or the poems inspired by Coventry cathedral; or, a personal favourite, *An Angel in Baker Street Station*.

*Psalms for the City* is another collection written out of the journey of conversion, and, in this case, the experience of breakdown and therapy. The poems are slight, but engaging. The relationship between the Word Incarnate and the word written is a recurring trope. The 'big stories' of the Scriptures, Old Testament and New, are transposed into the geography and topography of London: there will be added value for the reader who can place themselves in recollection into the locations chosen. *Thirty Two Boroughs* is clever if you have the sort of (usually, male) mind which likes making lists. The text is accompanied by vivid colour illustrations drawn by the author.

Jonathan Baker



## Coronation Cup of Blessing *(continued from p8)*

Mother Clare of St Clare's Community, Fisher worked very hard on *A Little Book of Private Devotions*, which offered a reflection, a prayer and scripture for every part of the service. Elizabeth II was encouraged to meditate on such biblical passages as St Paul's advice to the Corinthians to remember that 'the bread which we break is it not the communion of the body of Christ?' She was reminded that 'from the depths of our unworthiness we pass to the heights of Christ's sacrifice for us and of Christ present in the Sacrament of his communion with us.' And if our late Queen wondered how all of this happened, she was offered those careful word of the first Queen Elizabeth:

'Twas God the word that spake it,  
He took the bread and brake it;  
And what the word did make it;  
That I believe, and take it.

We know from a letter of appreciation that the late Queen both appreciated and used the book. Although well-known for normally attending morning prayer this partly stemmed from Her Majesty's recognition that the reception of the Sacrament was not to be undertaken lightly. At the time of writing, we don't know whether Charles III will be sustained by the Sacrament or not at his Coronation. There are rumours that there are pressures for this not to happen, which may explain why at the February

General Synod, the Archbishop of Canterbury said that he did not know when the Rite would be in the public domain. We have to pray and hope that the Coronation remains within the context of this dominical Sacrament, since it not only offers living bread to sustain the King in his momentous task, but also as an opportunity for the Church to explain its centrality and importance to the wider world. It would be a tragedy if that purple passage by Gregory Dix about the dynamic centrality of the Eucharist to Christian people in all circumstances was no longer true.

*Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance for every conceivable need from infancy and before it to extreme old age and after it, from the pinnacles of earthly greatness to fugitives in the caves and dens of the earth. Men have found nothing than this to do for kings at their crowning.....*

Charles III is a sincere believer and can arguably claim to have been the most interested heir to the throne in the study of religion since the Stuarts. At previous coronations the newly crowned monarch has removed the crown before receiving the body and blood of Christ. If this were to happen, again, it would be a powerful and teaching sign to the nation and beyond that Charles III knows the importance of the King of kings. **[ND]**



# ◆POEM◆

## *The Virgin Mary Confesses to Her Mother*

by Malika Booker

The mother stood up and banged her fist  
onto the table top. Plates leapt up, crashed  
to crack, teapot spilled brown tea. Mary leapt  
back to avoid the mother's foot lunging  
towards her in anger, till it kicked  
the table foot, vex to break her too.

Something splintered that morning.

The barefaced cheek of her child, sitting  
here with big belly, this daughter who had  
been her sunrise. Her shoe possessed her  
and her hand leapt over the table to clench  
Mary's short collar, yank her over the table.

She wanted to maim the baby out  
of that belly. The mother could just hear  
Miss Lee's voice, bad mouthing she and she  
child, talking this business to death.

Every time she said, *not Joseph's chile*. Each  
time she uttered *virgin; not Joseph's chile*.  
the mother would rage *whose is it?*

Each *no nobody's*. Each time she refused  
to say, the mother's hand, hard slapped  
her cheek till it swelled in retaliation.

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Malika Booker (b. 1970) is a poet and multi-disciplinary artist of Guyanese and Grenadian parentage. She is currently Creative Writing Lecturer at Manchester Metropolitan University and her writing collective, Malika's Poetry Kitchen, has had a major impact on the British Poetic landscape. Malika's poetry collection *Pepper Seed* was shortlisted for the Seamus Heaney Centre Prize and her poem 'The Little Miracles' won the Forward Prize for Best Single Poem in 2020; she was also inaugural Poet in Residence at the Royal Shakespeare Company.

This poem deals with the aftermath of the Annunciation (25<sup>th</sup> March) and shocks in the way it recalls the initial, natural shock for Mary's family. How many imagine St Anne this way? With simple, dramatic lines, Booker tells the story and in the second half her own cultural heritage comes through (she grew up in Guyana) to make the reader think anew about time and context. Almost monosyllabic, there is only one word in it over two syllables: the final word. It jumps from verb to verb and has clear signs of Christ: splintered, sunrise, to death, retaliation. **ND**

## Ukraine one year on: Enough! *(continued from p15)*

deed enough. We can act as angels - for those who are on the run with food, safe shelter, assistance in a diversity of ways to find their feet in a strange land. God needs hosts of angels.

Within all the questionability and ambiguities about the way ahead in Ukraine, the principle, namely the right and the duty to struggle for freedom and to withstand subjugation, has not changed. Steffen Dobbert, a journalist with a master's degree in European Studies and winner of the German Reporter Prize in 1917 who has researched extensively in Ukraine writes in the foreword to his book *Understanding Ukraine* (Klett-Cotta, 2022): 'By definition, courage is the readiness, even in the face of expected disadvantages, to do what one considers to be right. A secret of freedom is courage.' *(My translation)*.

For ourselves, we can find new strength in discovering that God can and will turn the cry of despair into a prayer of thanksgiving. It is enough for God to provide the daily measure of strength and courage to continue our work of mission and service. And God will continue to do so, mostly in unspectacular ways as for Elijah.

For remember, further on in the text when Elijah reached the Holy Mountain, where he expected the awesome presence of God in the fierce wind and the terrifying fire: it was in the still small voice, 'heard' in the resounding silence, that he experienced God's presence. Let us learn to give ear to that still small voice.

As Archdeacon in the Church of England Diocese in Europe with responsibility also for our small congregation in Ukraine, my prayer is one of thankfulness for their fortitude and courage through all the troubles, and continues for their physical safety and spiritual well-being. I pray also for the leaders of our countries, that wisdom to seek a just resolution and the avoidance of escalation may guide them in their decision-making and lead to a free Ukraine and a restoration of peace. We live in the Easter faith and in the assurance of God's guiding Spirit. **ND**

*The Venerable Dr Leslie Nathaniel is Archdeacon of Germany and Northern Europe and the Eastern Archdeaconry.*

# OBITUARY: The Revd Canon Arthur Middleton (1936-2023)

AKC, MLitt, FRHistS, Hon Fellow of St. Chad's College Durham, Patron of the Society of King Charles the Martyr

*Andy Hawes writes:*

Following the vote on the ordination of women in 1992, Arthur Middleton found himself drawn out of his parochial base in Boldon, County Durham, into the centre of the newly-formed national movement Forward in Faith. In the summer of 1993 FiF organised a national conference at York University. This gathering had two functions: first, to provide an opportunity to discuss the national and local structure of FiF, and secondly to revisit the fundamentals of the orthodox position in Scripture and Patristics. Arthur was given the task of providing an overview of orthodox Ecclesiology and Christology. Here Arthur wore his scholarship lightly but displayed his genius in revealing the patristic roots of Anglicanism and opening up themes he would often explore in *New Directions*: faith and practice rooted in the Incarnation and the essential relationship between worship, prayer and learning.

Arthur, despite his role at St Chad's Durham, was not primarily a lecturer. His real strength lay in retreat ministry, spiritual direction, and working with individuals and small groups as a tutor. Nevertheless, he found himself giving series of lectures and retreats in Australia, Canada, and the United States. His lectures and retreat addresses were reworked into a series of substantial books. 'Towards a renewed priesthood' (1996) 'Fathers and Anglicans' (2001), 'Prayer in a Workaday World' (2006), and 'Restoring the Anglican Mind' (2008). If Arthur's lectures were slow paced, lengthy and sometimes a difficult listen, his writing was fluent, imaginative and full of passion. He had a wonderful gift for a phrase or illustration. He was, without doubt, a priest of profound prayer. Throughout this purple period, he was a parish priest. I asked him how he managed to keep up with his reading, his reply 'In the smallest room in the house'.

It was through *New Directions* and his monthly column 'Faith of our Fathers' (Foof to its friends) that Arthur reached a wider audience, and it was through the monthly meetings of the editorial board that I came to know Arthur. They were a rich experience from 12 noon until 3 o'clock on the first Thursday of the month. A collection of lay and ordained, evangelical and Catholic, from all parts of the country, in discussion, argument and exploration. They were times of deepening fellowship salted with hilarity. Through *New Directions*, FiF seized the imitative in the ongoing debates and often put the establishment on the back foot: Arthur kept us rooted in both parochial realities and Anglican Patrimony.

Arthur and I would travel together up and down the East Coast mainline to King's Cross. Without fail Arthur

would soon be in conversation with fellow passengers. Without religious regularity, he always insisted that we had a pint before we caught the train. He had a great gift of empathy and always a sound word of advice. He often stayed with us at Edenham Regional House, giving quiet days and talks, fully at home in a family of rowdy teenagers. We would have liked him to be our priest!

Latterly, he moved with Jennifer to Chelmsford to be nearer their two sons and their families, of whom he was very proud indeed. He was content to retreat to his study. I would speak to him on the phone from time to time. 'I've just spent the day with John Chrysostom,' he would say. Last Lent he spent with William Laud. The Anglican Divines were his companions on the way: he was intimate with them. They were his soul friends. He was thoroughly secure in being an Anglican and was rather dismissive of, and not a little angry with, the dominance of metropolitan Anglo-Papalism in the Catholic Movement. Last December he sent me an (unpublished) critique of the contemporary Catholic scene in the Church of England. His last words 'The Church, if it is to win the fight against modern paganism, and not only win the fight but heal the wounds inflicted on man's nature, needs a re-integration, a new wholeness in which the dogma, the prayer and the life form a living unity. Within the Anglican Patrimony can be found such a re-integration centred in the dogma of the Incarnation.'

*Arthur Middleton was one of the most steadfast contributors to New Directions from its earliest days as a supplement in the Church of England Newspaper. He also brought academic rigour and intellectual depth. His Faith of Our Fathers column which ran for over 25 years was a pithy look at Anglican patrimony and its genesis, seeking always to prove the Church of England had not been deracinated by the Reformation but actually renewed in its historic identity through the Anglican Divines. In the early days he did not write each column himself but soon came to, often finding journalistic hooks such as national anniversaries and commemorations. Latterly, it became difficult for him to file as regularly as he once had, and his final piece is now published in this issue on p42. As he wrote in the very first standalone New Directions in June 1995: 'For Augustine as for Julian of Norwich, the discovery was that hope, as a purely human aspiration, has no future until it rests in something outside ourselves, in the divine life that Christ lives with the Father. Only as we root our lives in the life of the Blessed Trinity will we find a peace, and it is a peace that passes all understanding.' May Arthur rest in peace and rise with Christ in glory. Editor. **ND***



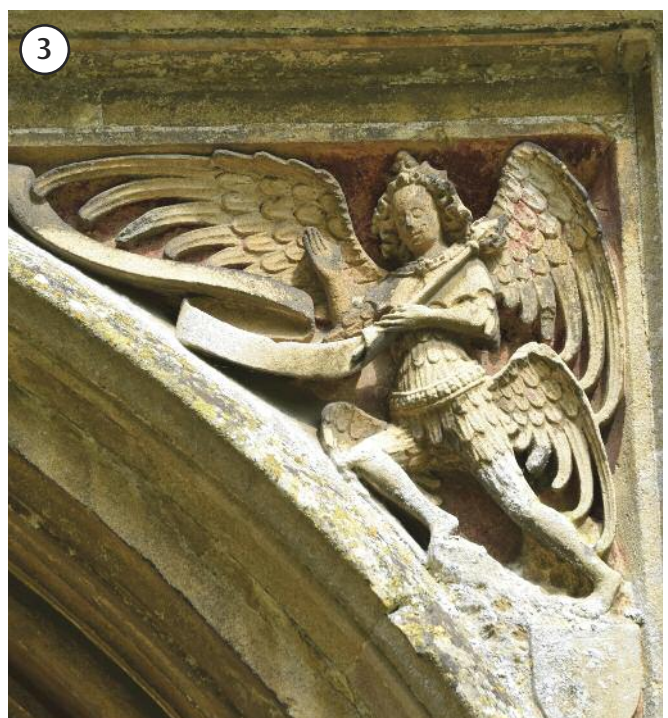
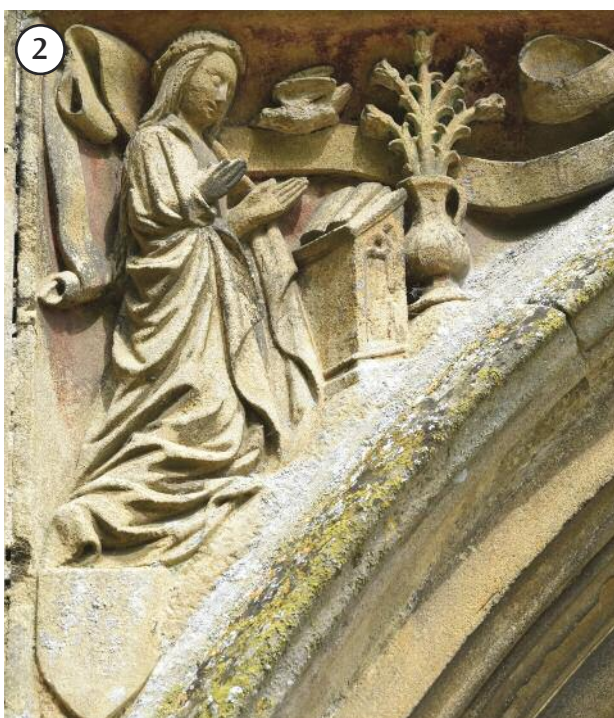
# Church Crawling

Simon Cotton sees how the call and the cross were closely intertwined for the BVM



In the Middle Ages, the calendar changed year at the Annunciation. This was a frequent subject of the mediaeval artist, for example on a misericorde at Tong (1. Salop). Here in addition to the usual subjects, Christ is shown crucified on a lily crucifix, the lily being the symbol of the Virgin Mary. In the Middle Ages, the Crucifixion was commonly believed to have occurred on March 25<sup>th</sup>.

In a number of church porches, such as **Great Witchingham** (Norfolk), the figures of the Virgin Mary (2) and the angel Gabriel (3). The scrolls may have borne texts from Luke 1: 26-35, such as “*Ave Maria, gratia plena, Dominus tecum*” (“Hail Mary, full of grace, the Lord is with thee”) and “*Fiat mihi secundum verbum tuum*” (“Behold, I am the handmaid of the Lord; let it be done to me according to your word.”) **ND**





# Anointing the Sick with Holy Oil

John Gayford explores a Sacrament of Healing in the Western Church

There are three holy oils (olive oil is traditional but other vegetable oils can now be used sacramentally). They are the Oil of the Sick, the Oil of the Catechumens and Oil of Chrism; blessed by the bishop at the Chrism Mass (customarily in Holy Week) and each administered with their own particular purpose, ritual and prayers. The history of the various oils is complicated with variation through time and denomination. At the Reformation they were all abandoned by churches of the reformation which included the Anglican Church as being superstition. The oil of chrism for the anointing of monarchs somehow remained in the Anglican Church.

Jesus did not anoint the sick but cured and forgave sins, he himself is called the anointed one (*the Messiah*). The disciples were instructed to anoint and cure the sick with oil and casting out demons (Mark 6.13). In Luke 10.30-37 Jesus preaches the parable of the Good Samaritan in which oil and wine were applied to wounds. In the Epistle of James (5.14-15) the Church teaches for treatment of the sick ‘call the elders (presbyters or priests) of the church and have them pray over them, anointing them with oil in the name of the Lord’. This implies that this can only be done by a priest.

How this was done in the very early Church is not explicit until the 7<sup>th</sup> century but it is clear that differences were developing between the Eastern and Western Churches. In the Ancient Jewish faith and early Christianity there was always an association between sin and illness and so the forgiveness of sins was an essential element in healing. There was much variation, from simple to elaborate, in how this was done. The *oleum infirmarum* (oil of the sick) may have been given to the sick persons to anoint themselves; they may even be given it to drink. Historically in some Eastern Orthodox liturgies an extremely elaborate rite is described where seven priests are required in a long ritual that ideally has to be repeated seven times. It would seem that this long rite was only performed on rare occasions and may in the main be celebrated in a Metropolitan cathedral on Wednesday in Holy Week in a special liturgy preferably with seven priests. Practical necessity reduced the rite to being performed by a single priest even in the Eastern churches.

Ideally it was the bishop who sanctified the oil but the actual anointing could be done by others including a priest,

deacon or deaconess in the early church. Oil left over could be used for making bread that could be consumed by the sick person as they recovered. The priest prays and performs the ritual but it is God who heals the soul which in turn will affect the body. At the beginning of the fifth century it is noted that Christians were turning to pagan magicians and sorcerers rather than calling for the elders of the Church. Secular rituals had developed and still exist that use a lamp for healing in which a variety of herbs with claimed properties are burned.

In the Western Church the rite is more likely to be administered by a single priest but with a variety of prayers. Pope Innocent I (Pope between 401 and 417) stated nobody should be anointed who had not repented and that anointing should be postponed if this had not been achieved. For the first eight centuries this was for any illness, but for the next twelve hundred years it was for the dying and was referred to as ‘the Last Rites’. It was Duns Scotus (about 1300) who called it ‘extreme unction’ claiming that the person receiving this sacrament was incapable of further sin. The Council of Trent discussed this issue but final left the issue open. The code of canon law of 1917 stated that this sacrament should only be administered to those in danger of death. Pope Pius XI (1922-1939) spoke against this but it was not until after the second Vatican Council that the definition of illness was extended and could include psychological illness. If the illness remitted and then reoccurred the rite could be repeated and in the case of chronic illness anointing can be repeated at intervals. Canon law of 1983 made the necessary amendments. In pastoral care of the sick there is more involved than just the ritual of anointing. This left room for others to be involved in care and support. Where attendance at Mass becomes impossible



the Eucharistic sacrament should be brought to home, hospital or nursing home by a priest who could anoint if needed. Priests are instructed to keep the Holy Oils in a safe place like a locked ambry but some priests like to have the oil of the sick readily available for an emergency when taking the Eucharistic communion to the sick. This may take the form a piece of cotton-wool with a few drips of the oil of the sick on it in a small stock. There are pocket stoles available that is purple on one side for anointing (and confession) and white on the other side for communion.

In the Anglican Church the order of visitation of the sick of 1549 included the anointing of the sick but it was missing from the 1662 version with claims there was an element of superstition needing eradication. The Non-jurors (that is, those who refused the oath of allegiance to the new monarchs William III and Mary II) reintroduced it in 1718 but it was not until the latter part of the 19<sup>th</sup> century that it was reintroduced by Anglo-Catholics. In 1915 the Guild of St Raphael was formed within the Anglican Church to promote the ministry of healing. This has initially worked through healing services which could incorporate laying on of hands and anointing looking for physical healing but especially the healing of the whole person. Now within the Anglican Church various forms of anointing are performed but it is not always called a sacrament and is not always performed by a priest. Other churches of the reformation occasionally anoint the sick. The Anointing of the Sick may be carried out in the context of the Mass or in connection with an Office of the day or even on its own, either privately or with a congregation. The rite may take place in a person's home, hospital, nursing home but is also applicable for pilgrimage. Sprinkling with Holy Water may be used in remembrance of the Sacrament of Baptism. If in Church it may coincide with the Angelus and prayers of Our Lady may be invoked possibly with the lighting of a votive candle. There is no reason why more than one person should not be anointed but some precaution should be taken that others are not sacramentally anointed just for the sake of joining in. Where appropriate in public celebrations the priest may say a few words of introduction. The whole sacrament needs to be celebrated in an atmosphere of prayer bearing in mind it is the prayers of the faithful which effect the healing by the anointing. Those suffering from serious illness need God's grace at a time of anxiety for restoration of human dignity. If the oil has not already been blessed there should be blessing of the oil by the priest as part of the liturgy. As the priest anoints with his right thumb on the forehead of the recipient he says 'Through this holy anointing may the Lord in his love help you with the grace of the Holy Spirit'. A hand or other part of the body may also be anointed. Historically many parts of the body have been anointed, sometimes symbolic of the various senses. Special prayers may be used for children and those about to undergo surgery. If the Blessed Sacrament is to be received this should follow the anointing with the priest wearing a white stole. After anointing a blessing is given unless the Blessed Sacrament is to be received.

The Viaticum is the Latin word meaning 'provision for the journey', strictly speaking the last Holy Communion given to a dying person, often given after anointing and part of 'the Last Rites'. When the Communion is given the priest will say 'The Body of Christ' adding the words, 'May the Lord Jesus protect you and lead you to eternal life'.

Even in Catholic circles the question is being asked is it necessary for a priest to do the anointing. For the traditionalist there is no doubt that this must either be a bishop or priest (based on James 5.14). Since Vatican II, the Anointing of the Sick is seen as a liturgical celebration and not just an application of blessed oil. There is now encouragement for a number of people to join in the liturgy to include if possible the person being anointed. More elaborately there are votive Masses for the sick with Gregorian chant settings for Sacramental anointing.

A deacon can baptise and use the two oils, of the catechumens and the chrism, both of which have been blessed by the bishop, and administer the Blessed Sacrament which has been consecrated at the altar at Mass by a priest. So why not anoint the sick? If no priest is available in an emergency a deacon or a Eucharistic minister can bring the sacrament to the sick but officially they cannot anoint with the holy oil. Much comes down to the interpretation of the letter of St. James (5.14). English translations of this text refer to 'elders' of the church. At the time of Our Lord elders were seen as senior Jewish figures who were prominent in the Sanhedrin and are mentioned in the Gospels as challenging Jesus in his ministry. The tradition was of elders together with apostles to appoint elders for each church (Acts 14.23). Some of these were ordained as bishops and priests but others were not. Regardless of their status some had the power to heal the sick as sent out by Jesus (Mark 6.13). St Jerome in the Vulgate Bible in Latin speaks of *presbyteros ecclesiae* and considered them priests.

The main message of this sacrament is faith in Christ's healing power, which heals the whole person, body and soul. Ancient prayers make it clear that this includes forgiveness of sins.

#### **Suggestions of further Reading: -**

- Dudley, M. and Rowell, G. (editors) *The Oil of Gladness; Anointing in the Christian Tradition*. SPCK London. 1993.
- Martimort, A.G. *The Sacrament: The Church at Prayer* (Volume III) The Order of St. Benedict Inc. Collegeville Minnesota 1988.
- Kasza, J.C. *Anointing of the Sick* in the Oxford Handbook of Sacramental Theology edited by Boersma, H. and Levering, M. Oxford University Press 2015.
- Parenti, S. *Anointing of the Sick during the Four Centuries both in the East and West*. Handbook for Liturgical Studies (Volume IV edited by Chupungco, A.J. A Pueblo Book. The Liturgical Press Collegeville Minnesota. 2000. ND



# parish directory

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

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

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

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

**BLACKPOOL St Stephen on the Cliffs**, Holmfield Road, FY2 9RG. A SWSH Registered Parish. Sundays - 9am Said Mass, 10.30am Solemn Mass, 6pm Evening Service. Easy Access & Loop. Tel 01 253 351484 [www.ststephenblackpool.co.uk](http://www.ststephenblackpool.co.uk)

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

**BOURNEMOUTH St Ambrose**, West Cliff Road, BH4 8BE. A Parish under the patronage of Ss. Wilfrid & Hilda. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial (CW), 4pm Solemn Evensong, 2nd Sunday of the month Solemn Evensong with Benediction. Daily Mass, Monday to Saturday, at 8.45am and Daily Evening Prayer, Monday to Saturday, at 5.30pm and the Rosary on Wednesdays at 5.00pm before Evening Prayer. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: [afepear2@gmail.com](mailto:afepear2@gmail.com)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**FOLKESTONE Kent, St Peter on the East Cliff** A Society Parish under the episcopal care of the Bishop of Richmond. Solemn Mass: Sunday at 10.30 am. Benediction with Exposition: Sunday at 6 pm. Weekday Masses: daily at 12 noon. Thursday: 11 am coffee/tea prior to Mass. Contact The Parish Priest 01303 680 441 <http://stpetersfolkestone.co.uk> e-mail: [church@stpetersfolkestone.co.uk](mailto:church@stpetersfolkestone.co.uk)

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**PORTSMOUTH The Ascension and St Saviour**, Society Parishes under the Bishop of Richborough. The Ascension 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](http://www.ascensionportsmouth.org.uk)

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

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

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

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

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

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

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

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

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

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

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

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

**STOKE-ON-TRENT, LONGTON SS Mary and Chad**. A Society Parish. Sunday: Parish Mass 10am. Weekdays: Mon. No service, Tues 6.30pm, Wed 10am Parish Prayers online, Thur 11.30am, Fri 6.30pm. Confessions after any Mass by appointment. Fr Kevin Palmer - Parish Office - 01782 313142 - <https://www.facebook.com/stmaryandstchads>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Diocesan Directory

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

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

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

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

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

**DIOCESE OF EXETER** FIF Recommended Parishes: Abbotsham St Helen, Churchwarden 01 237 470447; Babbacombe All Saints, Fr P. Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Fr N. Debney 01 626 681259; Exeter St Michael & All Angels, Heavitree; St Lawrence, Lower Hill Barton Rd; St Paul, Burnthouse Lane; St Mary Steps, West Street, Fr B. Rabbjohns 01392 677150; Great Torrington St Michael, Taddipott St Mary Magdalene, Vacancy; Churchwarden - 01 805 623328; Newton Abbot St Luke, Milber, Fr N. Debney 01 626 681259; Paignton St John the Baptist with St Andrew & St Boniface Fr N. Knox - 01 803 551866; Plymouth St Peter and the Holy Apostles Fr D. Way - 01 752 240119; Plymouth Mission Community of Our Lady of Glastonbury St Francis, Hon-

icknowle, St Chad, Whitleigh, St Aidan, Emesettle, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; Sutton-on-Plym; St Mary the Virgin, Laira; St Simon, Mount Gould, Vacancy - Church answerphone 01 752 664191; Plymouth Discovery Mission Community, St Bartholomew, Devonport & St Mark, Ford Fr R. Silk - 01752 562623; Plymouth St Gabriel, Peverell Park Churchwarden 077528 51525; Torquay St Martin, Vacancy 01 803 327223; Torquay St Marychurch vacancy; Torquay St John with Torre All Saints, Fr P. March 01 803 312754

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

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

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

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

**FIF, DIOCESE OF PORTSMOUTH** Fareham SS Peter and Paul, Fr. Roger Jackson 01 329 281521; IOW: All Saints, Godshill, and St Alban, Ventnor vacant; Good Shepherd, Lake, and St Saviour on the Cliff, Shanklin, vacant; Portsmouth: The Ascension, North End, Fr. Benjamin Weitzmann 023 9243 9711; Southsea Holy Spirit, Fr. Russell Lawson 023 9229 6364; Stamshaw St Saviour, Fr. Benjamin Weitzmann 023 9243 9711

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

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

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

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

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

# FORWARD VIEW

## March 2023

- 13-16 Monday-Thursday Shrine of Our Lady of Walsingham: Lent Retreat
- 15 Wednesday Guild of All Souls: 150th Anniversary at St Stephen, Gloucester Road in London
- 25 Saturday Walsingham Youth Pilgrimage Taster Day at St Andrew, Holborn in London

## April 2023

- 9 Sunday Easter Day
- 15 Saturday Guild of the Servants of the Sanctuary: Easter Festival at St Stephen's, Gloucester Road in London

## May 2023

- 6 Saturday Coronation of King Charles III
- 8 Monday Additional bank holiday to mark the Coronation
- 11 Thursday Guild of All Souls: Day Conference at the Shrine of Our Lady of Walsingham
- 13 Saturday Society of Mary: May Devotion at St Silas, Kentish Town in London
- 18 Thursday Ascension Day

- 20 Saturday Forward in Faith: National Festival at St Alban, Holborn in London
- 20 Saturday Our Lady of Egmont: May Devotion
- 28 Sunday Pentecost Sunday
- 29 Monday Shrine of Our Lady of Walsingham: National Pilgrimage

## June 2023

- 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

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

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**The Guild of All Souls** was founded on 15th March 1873 to encourage prayer for the souls of the faithful departed and dignified funeral rites.

Its objects now also include prayer and care for the sick, dying & bereaved, publishing related literature and holding an annual day conference.



## 150th Anniversary Commemorations

**15 March:** St Stephen Gloucester Rd, SW7 4RL  
**17.00: Lecture:** 'O Valiant Hearts' - *The First World War, the Church of England and Prayer for the Dead* by Fr Robert Beaken.

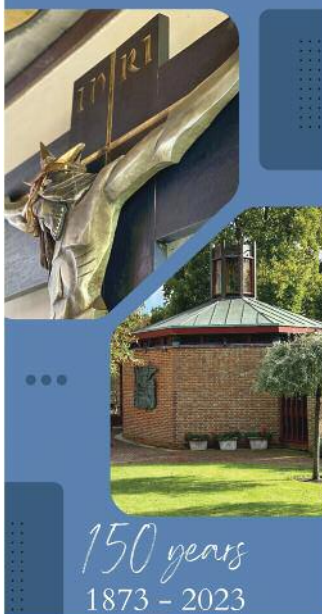
**18.30: Sung Mass**

**19.45: Reception in church & Book Launch:** 'Father Tooth - a Biographical Memoir' by Charles E Lee (first published in 1931) about the Guild's first President, with a new introduction by Colin Podmore.

**11 May** (Walsingham) and **21 Sept** (Cantley): **Day Conferences:** 'How are you doing?' - exploring mental health issues and a Christian response to them

## The Guild of All Souls

praying and caring for the sick, dying, departed and bereaved



**For more details see:**  
**[www.guildofallsouls.org.uk](http://www.guildofallsouls.org.uk)**



The Vicar of St Paul, Winchmore Hill, as Patron, with the Bishop of Fulham, seeks to appoint a  
**VICAR for the parish of HOLY TRINITY, WINCHMORE HILL (0.5 + housing)**

Holy Trinity is a Forward in Faith parish in the Catholic tradition serving a mainly residential part of the London Borough of Enfield, with excellent transport links to central London.

We are looking for a priest who will

- lead a Christian life that is deeply rooted in the Sacraments
- provide spiritual leadership and guidance through the practice and teaching of our faith
- be a good shepherd and pastor for those who attend church, those who are housebound and those in the wider community
- be an effective communicator with all age groups, including children
- have a good awareness of financial matters and the practical aspects of running a church
- preferably be comfortable with technology and social media.

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

**[www.holytrinitywinchmorehill.org.uk](http://www.holytrinitywinchmorehill.org.uk)**

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

**Closing date for applications: Monday 24th April 2023, Noon**  
**Parish visit: Monday 15th May 2023 Interviews: Tuesday 16th May 2023**

*All appointments are subject to acceptable pre-appointment checks, including a satisfactory Enhanced DBS Check. Global Majority Heritage/United Kingdom Minority Ethnic (GMH/UKME) and disabled people are currently under-represented among our clergy and workforce. We particularly encourage applications from those with the relevant skills and experience that will increase this representation.*



# ◆ AFTERWORD ◆

*Arthur Middleton's final column and a tribute to Faith of Our Fathers*

The original aim of *New Directions* was to give orthodox Anglicans opposed to the ideology of political correctness, the liberal agenda and the ordination of women a voice in which they could express their objections and promote the Anglican patrimony. It became a major publication against the captivity of the hermeneutic of sociological reductionism that was ignoring the Anglican mind and determining the policy of the Church of England while ignoring theological principle. The ideology of political correctness has reduced the apostolic order to a matter of human rights whereas orthodoxy safeguards the norm of apostolic faith and order as fixed in the Holy Tradition of the Church and sees as its task to actualize this norm continually for the fulfilment of pastoral and missionary tasks. The column *Faith of our Fathers* would keep readers aware of the rock from which they were hewn, the ignoring of which has led to a severe identity crisis within Anglicanism in general and the Church of England in particular. Metropolitan Hilarion in his address to the Nicaean Club (Lambeth Palace, 9 September 2020) noted that it is impossible to pass silently by the liberalism and relativism which has become so characteristic of Anglican theology.

Canon Demant published an important book *The Religious Prospect* in 1939, but because of the outbreak of war it did not attract the attention it deserved. In it he stated that the forces that are making history in Europe are not merely political, economic or moral; they are involved in conflicting assumptions about the nature of reality and of human existence in particular. It is on this plane of dogma about existence that the Christian faith has to meet the struggles of our times. The question he sets out to answer is whether Christianity is to oppose itself or ally itself with this anti-liberal drift, or whether it has a third position which is both interpretive of what is happening and constructive for the future. He argues that only along the road of the recovery of its own dogma will Christianity push into the future, because therewith alone can men interpret and direct what is happening to them, through springs of faith and action. To achieve this it will be necessary to make the Anglican Patrimony central, dogmatically centred in the Incarnation that issues in an orthodox ecclesiology where the apostolic spirit of the faith and order of the Primitive Church is preserved.

Here will be found the antidote to what Jacques Maritain claimed in a lecture that was published in 1946 as *The End of Civilisation*, that the great defect of classical humanism since the Renaissance lies in what one might call an anthropocentric concept of man and culture. The error boils down to affirming human nature as closed in upon itself or absolutely self-sufficient. Instead of a human and rational development in continuance of the Gospel, man has sought this development from pure reason as a *substitute* for it. And for human life, for the con-

crete movement of history, this means real and very serious amputations. Prayer, evangelical virtues, supra-rational truths, sense of sin and of grace, the necessity of self-sacrifice and ascetic discipline, for contemplation, for the means of the Cross – all this has been stuck between parentheses or finally denied divorcing human life from the suprarational. He claims that the forces in the presence of which we find ourselves are anti-Christic, which is an existential opposition to the presence and action of Christ in the bosom of human history.

A new humanism, which we may call the humanism of the Incarnation, and its resources are there in the heritage of classical Anglican theology. He sees it as the only force capable of offering a remedy against the evils from which we are suffering. The task is intimately linked with a renewal of religious conscience. Between Christ and the Pagan Empire there is no compatibility. The Neros of old and the new Neros know that Christ alone can overcome the Pagan Empire. This empire makes of the political the supreme rule and measure, superior both to the eternal law and to the Grace of God.

Maritain maintains that a new humanism must assume again and lift up into a purified atmosphere all the work of the classical period. It must remake anthropology, opening up the creature to the universe of the divine and the supra-rational which implies a work of the sanctification of the profane and the temporal. Consequently, man would rediscover himself rediscovered. Such a humanism that considers man in the integration of his natural and supernatural being and which sets no *a priori* limits to the descent of the divine into man is what Maritain means by the *humanism of the Incarnation*.

Within such an integrated humanism there can be no conflict between the vertical movement toward eternal life (begun and existing here and now) and the horizontal movement through which are revealed progressively the substance and the creative forces of man in history. These two directions must be pursued simultaneously and neither can be excluded. Nor can the horizontal be excluded from the vertical without the destruction of man for it prepares the way in human history for the Kingdom of God. George Addleshaw in his book, *The High Church Party*, said that dogma, prayer and life have been isolated; and in isolation their power and glory have vanished and withered away. The Church, if it is to win the fight against modern paganism, and not only win the fight but heal the wounds inflicted on man's nature, needs a re-integration, a new wholeness in which the dogma, the prayer and the life form a living unity. He sees a way forward in the liturgical ideals and principles of the High Churchmanship of people between the age of Lancelot Andrewes, Thorndike, Ken, Cosin and the Oxford Movement. There within the Anglican Patrimony can be found such a re-integration centred in the dogma of the Incarnation. ND

## Chrism Masses 2023

Bishops of The Society will be celebrating the following Chrism Masses:

### Bishop of Wakefield

- 11.30am on Monday 3 April at S. Peter, Barnsley \*

### Bishop of Beverley

- 6pm on Sunday 2 April at S. Aidan, Sunderland
- 11.30am on Monday 3 April at S. Peter, Barnsley \*
- 11.30am on Tuesday 4 April at Manchester Cathedral

### Bishop of Burnley

- 6pm on Sunday 2 April at Holy Trinity, Tarleton

### Bishop of Fulham

- 11am on Tuesday 4 April at S. Andrew, Holborn

### Bishop of Lewes

- 12pm on Wednesday 5 April at S. Saviour, Eastbourne
- For all parishes in the Diocese of Chichester with the Bishop of Chichester preaching*

### Bishop of Oswestry

- 11.30am on Monday 27 March at Worcester Cathedral
- 11.30am on Thursday 30 March at Bristol Cathedral
- 11.30am on Monday 3 April at Lichfield Cathedral
- 11am on Tuesday 4 April at Exeter Cathedral

### Bishop of Richborough

- 11am on Saturday 1 April at Guildford Cathedral
- 12pm on Monday 3 April at Chelmsford Cathedral
- 12pm on Tuesday 4 April at Canterbury Cathedral
- 12pm on Wednesday 5 April at S. Mary, Walsingham

*\* A joint Chrism Mass for the See of Beverley & for Society parishes in the Diocese of Leeds*

## ◆ GHOSTLY COUNSEL ◆

Andy Hawes

### In a Material World

In Lent we come to terms with our mortality. 'Dust thou art and unto dust thou shalt return,' we are told on Ash Wednesday. This is our physical reality. Or is it? We do claim in the Apostles Creed that we believe in the 'resurrection of the body and the life of the world to come.' St Paul in his teaching on the resurrection in Philippians writes 'our citizenship



is in heaven and from it we await a saviour Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.'

Our body, being part of creation, is to be transformed. This is a challenging concept to our mindset so influenced by a materialist world view and enslaved to science. We contemplate our mortality and physicality not because it is a final end, but because it is the only means by which we can become citizens of heaven, inhabitants of the new creation.

The material world which we inhabit is not destined to 'change and decay', it is the raw material for a 'new heaven and earth in which righteousness dwells.' The Romanian Orthodox writer Dimitru Staniloae was of the opinion that the western church has a 'depressed and negative view of creation.' This is in a 'solemn harmony with a rather negative view of human nature'. This observation demands some careful reflection. Is your view of creation positive and hopeful, and or is it overshadowed by the predic-

tions of global warming and the catastrophic analysis of much of the news and media?

Although Jesus taught 'the flesh is no help at all' he did have a kingdom view of creation. In creation – the mustard seed, the birds of the air, the lilies of the field, clouds and the sea he saw the nature of God at work. Creation is the primary work of God's grace; all is a gift and God has not

stopped giving. The sacramental life of the church takes the stuff of the material world bread, wine, oil, water; fruits of the earth and work of human hands to reveal the unfolding work of the creator moving inexorably to a new creation. Our fasting and any other ascetic practice is founded not on the assumption that the body is evil, and material world an enemy, but rather that we must use our wills live in a relationship with creation that in not overcome by physicality and materialism but experience them as life giving, enriching partners with the Spirit at work in us.

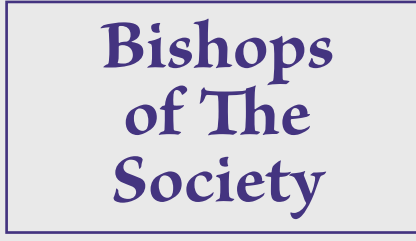
This is the Easter Faith; the Resurrection of Jesus reveals the potential of the material to be transformed in the same way as the Transfiguration warned the disciples that the body of Jesus was not what it seemed. This is the same for us. We may be dust, and to do dust we will return, but that will not be the end. 'What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him' (1 Corinthians 2.9). **ND**

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**The Bishop of Chichester**  
**CHICHESTER**  
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The Palace, Chichester PO19 1PY  
01243 782161  
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[www.bishopoffulham.org.uk](http://www.bishopoffulham.org.uk)



**The Bishop of Lewes**  
**CHICHESTER**  
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**The Bishop of Oswestry**  
**PROVINCE OF CANTERBURY: WEST**  
The Right Revd Paul Thomas SSC  
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[admin@seeofoswestry.org.uk](mailto:admin@seeofoswestry.org.uk)  
[seeofoswestry.org.uk](http://seeofoswestry.org.uk)



**The Bishop of Richborough**  
**PROVINCE OF CANTERBURY: EAST**  
(EXCEPT CHICHESTER, LONDON & SOUTHWARK); EUROPE  
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**The Right Revd Martyn Jarrett SSC**  
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(formerly Bishop of Edmonton)



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

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