

NEW•DIRECTIONS

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

May 2023

Crowning glory

David Stanton in Westminster
Robin Ward on the liturgy
Ronald Corp and the music

Historic celebration

Norman Banks praises the oil
Philip Corbett's memorabilia
Ian Bradley explores the ceremony

Also this month

Chrism Mass Highlights
Theodore, Archbishop of Canterbury
Inventing modern art



2023 Coronation

Their Majesties go to the Abbey

◆ THE DIRECTOR'S CUT ◆

The impending coronation has already been a source of encouragement for many of us in the sense that generous gifts both from our Orthodox friends – in the form of the oil of Chrism to be used for anointing the monarch – and also from our Catholic friends – in the form of a relic of part of the one true Cross to be used in the processional cross – have opened up discussion on ritual and symbolism in a society in which they have tended to play less and less of a role over recent decades.

It should further encourage us that, while there does not appear to be a widespread understanding or a wholesale endorsement of the approach being taken, nor has there been noticeable condemnation. Indeed there appears to be some interest among the population as to what these ecumenical tokens might signify and the nature of the authenticity which they might bring with them.

In an age of projector screens and of PowerPoint presentations, of buzz words and of gimmicks, of quick fixes and of elusive accountability, we would be well placed to consider what opportunities the Coronation might provide to present timeless religious truths to a largely disbelieving populace. And we know that there is no better way to convey those timeless truths than through the beauty of holiness.

I happened to stumble recently upon a tweet from the parish priest of All Saints, Margaret Street in London's West End wishing us all a Happy Easter. The tweet linked to a piece of music sung in that church at Mass on the morning of Easter Day. The piece of music is Pietro Mascagni's Easter Hymn and it is still available on the Margaret Street website (at about 50 minutes into the service). Such is the joy conveyed through this beautiful, soaring piece of music is such that, while it could never hope to prove the existence of God, it certainly challenges head-on any listener looking to assert the contrary viewpoint.

Further, we know that Catholic Christianity engages our other senses – not just our hearing but also our sight, smell, touch and taste. The point is that the splendours on display for the coronation are – naturally – heightened for that occasion but also remain available whenever we choose to access them throughout the year.

We particularly think of the beauty of our churches and the liturgies they host.

So far so good, but we need to go further in making our argument. Our incarnational religion has more to offer than ritual and symbols, decorative beauty and exquisite music, important though they are. What it has to offer is transformation. The oil of Chrism may have symbolic value but it contains a transformative power once consecrated and used for Christian rites of initiation and ordination through anointing. Similarly, a processional cross has symbolic value but a relic of the one true Cross contains a sacred status such that it can bless, inspire and transform believers in a way that little else can.

I think you may have guessed where I am going next. Our Lord's injunction to celebrate the Eucharist was not, and is not, intended solely as a commemorative act involving symbols of bread and wine representing the Last Supper but as a means of his real presence being made available to us in line with apostolic faith and practice and as a living out of the Resurrection. Such an assertion is not an attempt to reopen the wounds of the Reformation, nor to score theological points, but to be a statement of what is at the heart of our faith – the bread of life which sustains us in our discipleship.

When we watch the coronation, we shall be watching something more than a very heavily subscribed, televised event, something more than a concert of fine music and something more than a gathering of the upper echelons of society. It will be primarily a religious occasion in which a Christian monarch, King Charles III, is to be anointed to strengthen him in his fulfilment of that office. We pray that the Christian witness of the coronation will act as a beacon to the nation as we acclaim 'I was glad when they said unto me : We will go into the house of the Lord'.

Zadok the priest and Nathan the prophet anointed

Solomon the king.

And all the people rejoiced and said:

God save the King! Long live the King!

God save the King!

May the King live for ever. Amen. Hallelujah.

ND

NEW◆DIRECTIONS

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THE 2023 CORONATION: A MOMENTOUS EVENT

The coronation of Their Majesties Kings Charles III and Queen Camilla is our focus this month. Not for 70 years has the nation seen such a remarkable occasion. Much has changed during that time, but much still remains. Our articles consider the relationship of Church and State with the Archbishop's Loyal Address (p4), the role of Westminster Abbey (p5), ceremony (p7), the anointing (p17), and the sacred nature of a monarch's vocation (pp33, 42). Coronation fever is evident in music (p12), merchandise (p14), and the colourful archiepiscopal anecdotes of previous ceremonies (p9).

Wherever you are and however you celebrate, may it be a joy-filled day, and most of all for the King and Queen; long may they reign!



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The King and The Queen Consort, by Hugo Burnand

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

This Momentous Event

Archbishop Welby's Loyal Address to His Majesty on behalf of the Church of England

As the nation prepares to come together this year on May 6th to celebrate the coronation of His Majesty The King, I wish to begin by reminding us of the tribute we have paid, and continue to owe, to Her Late Majesty Queen Elizabeth II. February marked the 71st anniversary of her Accession to the throne.

Throughout the many years that followed, we were blessed with a shining example of Christian faith and duty, which was recognised and mourned by Church, nation, by much of the world, last year. We remain encouraged by her discipleship and strengthened by her legacy. And now over 70 years later, we recommit our service to His Majesty King Charles III.

The King reigns in a very different era. The world has changed hugely since 1952. New challenges have emerged, new opportunities have arisen. History has progressed and had its effect. Science and technological developments have been more rapid than any of us could forecast. Culture has changed. Climate change has become the great threat of our times. We are once more observing a European war. And yet, as the years changed, the steadfast presence of Her Late Majesty The Queen was a source of reassurance. And we are fortunate that the same reassurance is now found in His Majesty King Charles III.

*We remain the only European country
where there is a religious coronation*

We know that His Majesty has been extremely prescient with regard to these changes. For many years, he has spoken of the importance of protecting our climate, something which the Prince of Wales has also taken up. He was probably 40 to 50 years ahead of his time in recognising those threats. Like his beloved father, the Duke of Edinburgh, he has been aware of, and fascinated by, the potential of scientific and industrial solutions to our modern problems. These are issues of profound importance to the Church of England and above all to the Anglican Communion. Christians around the Communion are at the forefront of climate change and we remember our brothers and sisters that are in countries that are already bearing its brunt. One of the things I heard this last weekend in South Sudan was the huge areas of the country still covered in water by the enormous floods of earlier this year, stagnant water now giving rise to a malaria epidemic on a scale they've never before experienced.

At home, the Church of England maintains an ambitious, but necessary, net zero carbon by 2030 as its objective. Churches care for the natural environment and their local communities. Christians are working together to protect our planet.

And we know also that the King has been extremely active in the interfaith area. And yet, at the same time as drawing others into dialogue from different faiths around the world, he has spoken out passionately for the plight of Christians who are persecuted. Here at home he has brought together so many of the different faiths and cultures in this country to enable better understanding. This coronation year will be a time to celebrate the culture that he has begun to create, and for which we long: of recognising how difference and diversity make us stronger and the common values that you unite us.

I have, as has been reported on the news, had several nightmares about things going wrong at the coronation, but I've been inspired and comforted reading about the tips and mistakes of previous Archbishops. Archbishop Fisher is said to have kept a flask of brandy with him on the day of the Queen's coronation. Given the service lasted four hours one understands why. Archbishop Lang and the other bishops at the coronation of King George VI and Queen Elizabeth perhaps finished their flasks before the ceremony. Archbishop Lang thought the Dean had given him St Edward's Crown the wrong way round, one Bishop stepped on the King's train, and another put his thumb over the words of the oath when the King was about to read it! I do look now at the Bishop of Bath and Wells and the Bishop of Durham because it was one of them.

It is a privilege for the Church of England to be at the heart of this momentous event. We remain the only European country where there is a religious coronation. And I know that churches and cathedrals all over the land will join and lead their local celebrations over that extraordinary weekend.

As we gather together to discern the will of God for the Church of England, we take great comfort in knowing, for certain, that the prayers of His Majesty The King are with us. In turn, we offer our own steadfast prayer that the Lord might succour and strengthen His Majesty The King and the Queen Consort. May The King be blessed with the wisdom and grace necessary for his reign as his late mother was in hers. And may he be blessed by grace as he seeks to point towards the Kingdom of Heaven, over which the King of Kings reigns eternal: the King for all of us. **[ND]**

Delivered at the February 2023 General Synod of the Church of England by Archbishop Welby.

The Coronation Church

David Stanton writes from Westminster Abbey ahead of the great day

With the Coronation Service fast approaching there is a heightened feeling of anticipation and expectation around Westminster Abbey. Our staff of over 300 people are highly experienced at preparing for high profile services, but preparation for a Coronation service takes things to a different level. Preparation is complex and intricate and it involves many different peoples and groups working and dovetailing together in a co-ordinated way.

It is not widely understood that all arrangements for coronation ceremonies are made by the Earl Marshal and his Coronation Committee on behalf of the Crown and not by the Abbey. But the Dean of Westminster instructs the sovereign on all matters connected with the service and assists the Archbishop of Canterbury, who always crowns the monarch.

Since the late 14th century every coronation ceremony has basically followed the same order of service laid down in the Abbey's magnificent medieval illuminated Latin manuscript, the *Liber Regalis*, which can be viewed in the new Queen's Diamond Jubilee Galleries at the Abbey. But for this coronation His Holiness Pope Francis has given the King two splinters of wood believed to have been taken from the Cross on which Christ was crucified. The relics will be carried at the head of the coronation procession. The fragments, which are 5mm and 10mm long, are a personal Coronation gift from Pope Francis.

The Vatican believes them to be authentic pieces of the 'true Cross' used in Jesus's crucifixion outside the gates of Jerusalem. The splinters have been embedded within a newly crafted silver cross called the Cross of Wales, which is made of recycled bullion from the Royal Mint, mounted on a staff made of wood from a tree blown down by the wind, and placed in a stand of Welsh slate. Such ecumenical generosity has heightened worldwide anticipation and expectation for this great event, which inevitably adds an extra dose of suspense.

The way we prepare such detail does reveal something about the professionalism and character of all who have worked so hard in creating this wonderful liturgical ceremony. Much of this has fallen to Fr Mark Birch, Precentor at Westminster Abbey. As we all know, anticipation generates a range of emotions, and all of us here witness a huge panoply of views that are expressed within today's world of instant communication.

Over the last few years Westminster Abbey, like so many other churches, has experienced some very difficult times. Following the coronavirus outbreak, we lost more than £13m in revenue and we faced one of the greatest challenges to hit the Abbey in recent times. Reserves were severely depleted, there were redundancies and very hard decisions to make.



However I am pleased to say that even during the most severe of lockdowns we maintained the daily Offices and daily Mass and even formed a small choir from our resident community to sing the Mass on Sundays. But this year things have dramatically improved. We have seen a huge rise in both people attending divine worship and those wishing to enter the Abbey as paying visitors.

On Easter day I presided at the said 8am BCP Mass and there were 278 communicants. Before we opened the Great West Doors for the Sung Mass we saw a queue that we could not possibly fit in the Abbey. At Evensong I preached to a congregation of 2,000. Again and again, the Holy Week services were crowded and in the days around Easter we were flooded with tourists. It was, I believe, the first time we hit 7,000 visitors in a day since the pandemic.

It would be wonderful to think that there was a huge religious revival taking place around London, and that these numbers would hold up through the years ahead. But in reality I believe we are witnessing a complex combination of international excitement intermingled with a deep desire to feel part of this particular sacred space and thereby explore, in a spiritual way, the intrinsic religious ethos that underpins the Coronation service.

Last month our Canon Theologian, Dr Jamie Hawkey, gave the annual Charles Gore Lecture on *A Theology of Monarchy for the 21st Century*. Amongst other things he reminded us about how traditionally the most sacred part of the ceremony is when the Archbishop of Canterbury pours holy oil from the ampulla onto the Coronation Spoon, and anoints the sovereign on the hands, breast and head.

You may well ask, what is the ampulla? Well it is shaped like an eagle and was made for the coronation of King Charles II in 1661. Unlike the regalia that had to be remade in the 17th century, the spoon is the only item to survive Oliver Cromwell's destruction of the sacred symbols of monarchy after the English Civil War. It dates back to the early 12th century, and is recorded

among objects at the Shrine of St Edward the Confessor in Westminster Abbey in an inventory of 1349.

You may ask how is this holy oil made? Well it remains a secret, but I can say it contains oils of orange flowers, roses, jasmine and cinnamon and is consecrated by a bishop on the Coronation day. This sacred blessing, using the ampulla and spoon, is right at the heart of our Christian coronation service, powerfully demonstrating the connection between the monarch and God.

All this ritual and symbolism does much to generate the current atmosphere of excitement and anticipation and enquiry. Enthusiasm is running high and is undoubtedly contagious so we are finding that people are listening attentively, and are genuinely inquisitive not only for royal history but living faith. This is an atmosphere that lends itself to listening and learning.

Many people are also discovering that one of the ways we can push back the darkness of this broken world is by looking for the light and beauty of God in everyday moments. Hundreds of candles are being lit daily before the large icons in the Nave that represent the Mother of God with the Christ Child and Christ himself. Perhaps this is one of the gentle and revealing consequences of ‘coronation fever’.

With young people in mind, and ahead of the service, the Abbey has launched an online Coronation Club with a series of videos to inspire children aged 7 - 11 to find out more about this historic service. It has been designed to be used in schools, youth groups and at home with families, and the episodes will bring viewers behind the scenes at the Abbey. Children will hear stories of coronations past, and discover what happens at a coronation service and why through games, challenges, crafts and quizzes. We have designed each episode to be accompanied by an activity pack with resources to help support the topics covered in the films.

This prompts me to say that over recent months McKinsey Management Consulting have been working with Chapter and our Senior Management team about how we could extend our mission digitally by launching a new Digital Abbey project, with a focus on curating and creating daily spiritual content for our proposed new mobile app. McKinsey have given their time and expertise free to the Abbey and we are all profoundly grateful. Like it or not, we at the Abbey believe there are significant cultural changes being forged by digital and social media, changes that are shaping the ground in which we are called to voice the faith.

In many ways we believe the most profound change that is taking place around us is not technological but cultural: a real challenge for us in the Church is to appreciate how much is changing in the ways that people, especially young people, are gathering information, are being educated, are expressing themselves, and are forming relationships and communities.

The Abbey is consequently now actively looking for a Succentor who will work with our two other Minor Canons (Precentor and Sacrist) to help capture the opportunities resulting from an ever-changing digital landscape and to write effectively for a digital audience.



Back in 1953 (a world away from digital media) Westminster Abbey was closed for five months before the Coronation for extensive work to transform the Church. This time, to prepare for the Coronation of Their Majesties on Saturday 6 May, we will be closing the Abbey from Tuesday 25 April and will re-open on Monday 8 May. I am pleased to say that Services will take place in St Margaret's Church up to and including Tuesday 2 May. Immediately after the coronation.

On the musical front, James O'Donnell, our Organist and Master of the Choristers, left the Abbey last Christmas to take up a new position as professor of Sacred Music at Yale university in the US. I am delighted that since January this year Andrew Nethsingha has accepted the post of Director of Music and Principal Conductor of the Abbey Choir. Our gain is the loss of St John's College, Cambridge. As head of the Abbey music department Andrew has hit the ground running and is now responsible for all musical aspects of the Abbey's work and will be directing the music during the coronation. Years ago I was a pupil at Exeter Cathedral School when Andrews's father Lucian was Master of the Choristers.

With an eye to the future, we have a long-term project to further enhance the welcome offered to the many thousands who come to the Abbey from around the world each year. Planning permission has been granted for the construction of a new building, designed by our Surveyor of the Fabric, Ptolemy Dean, on the site of the former medieval Great Sacristy on the north side of the Abbey.

This will greatly enhance the experience of all who come to the Abbey by freeing up more than 10% of the Abbey floor. In pre-pandemic days we had hoped this would be completed before the coronation. However it will be built to last and will be with us for many, many years to come. **ND**

The Reverend David Stanton is Sub-Dean and Canon Treasurer at Westminster Abbey.

Crown and Communion

Coronations are complex and clear, says *Robin Ward*, in considering the liturgy



The coronation rite of an English King – for that is what the service to be held on 6 May will be, albeit with some ceremonial recognition of the monarch’s other kingdoms and dominions – is a unique public and religious ceremony, not witnessed in this realm for seventy years, and without any comparable inauguration abroad since the coronation of Charles X as King of France in 1820. Its survival is a remarkable testimony to the conservatism of English ceremonial instincts, and more recently the capacity of those with responsibility for our State functions to update them for the age of film, microphones and television.

Although the coronation rite, and in particular the anointing of the monarch, comes to us with some important biblical resonances, it is essentially a mediaeval rite of recognition and investiture. Early witnesses speak of Anglo-Saxon crownings, but the coronation as we now know it carried out in Westminster Abbey takes its current form in the so-called *Liber Regalis*, prepared initially for the crowning of Edward II and then expanded for that of Richard II. This was the text of the rite from the reign of Edward until that of James II in 1685, although the service was translated into English for the coronation of James I in 1603, and the Communion rite of the Book of Common Prayer substituted for the Roman Mass.

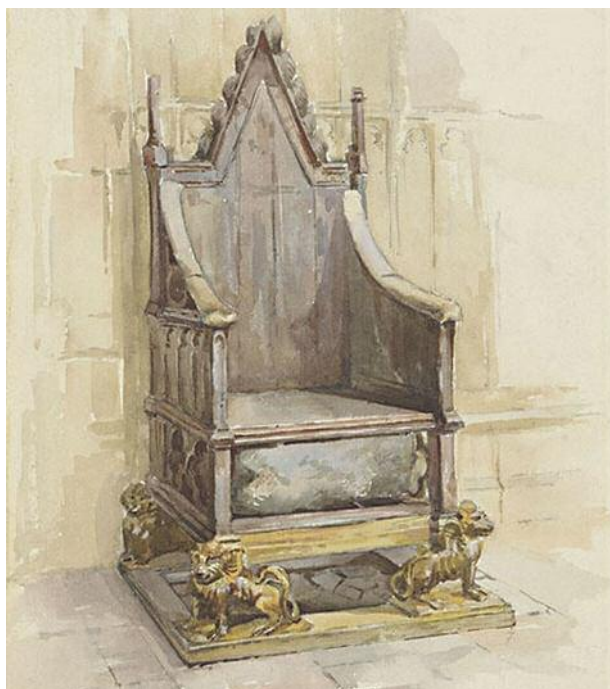
The coronation has suffered liturgical mutilation in various ways over the years: the first and most serious occasion was at the hands of Archbishop Sancroft, who took the opportunity in 1685 to remove the blessing of all objects except the actual oil of anointing, the King having asked for the rite to be abbreviated and the communion office omitted as he was a Roman Catholic. Further mutilation took place for the Coronations of William III and Mary II in 1688, when Bishop Compton of London introduced more disordering of the texts and ceremonies. Since then some work has been done to repair Compton’s activities, and also abbreviate the service by re-

moving the sermon and extracting the Litany from the rite itself, but essentially the text used most recently in 1953 is Compton’s 1689 order.

The coronation rite consists of a succession of separate ceremonies: the Recognition; the Oath; the Anointing; the Investiture; the Inthronisation; the Homage; and the Communion rite. The Recognition, at which the King is shown to his subjects by the Archbishop of Canterbury at the four corners of the ‘Theatre’ – the raised platform in the crossing of the Abbey – is essentially a secular presentation, at which the monarch is acclaimed, having already been greeted at the door of the church by the Vivats of the King’s Scholars of Westminster School. The Oath is administered by the Archbishop, and then made by the King at the high altar, where he signs it.

The Communion office then begins and continues to the end of the Creed, after which the King moves from the Chair of Estate to the Chair of King Edward, is divested of the crimson robe of state and anointed and blessed by the Archbishop beneath a canopy (hitherto) held by knights of the Garter. Having been anointed, the King is then clothed with royal vestments of Byzantine splendour, and invested with the insignia of his dignity: the Spurs, the Sword, the Armills, the Royal Mantle and Orb together, the Ring, the two Sceptres and finally the Crown of St Edward. The King is then blessed once more and taken to his throne which is raised in the centre of the Theatre, where seated he has in the past received the homage of the Archbishops and Bishops, and then that of the lay peers.

After this follows the coronation of the Queen, which is shorter and more conformable to mediaeval precedent: she receives the anointing kneeling rather than seated, and is invested with the regalia in the more traditional order, in which the sceptres are conferred after the crowning. The Communion office then resumes, just as it is set out in the Book of Common Prayer



Watercolour of the Coronation Chair which is used during the ceremony (copyright Royal Collection Trust)

although with the preservation of the mediaeval prayer over the offerings, and the King and Queen alone communicate with the officiating ministers. The rite concludes with the *Te Deum*, an innovation of 1902, and the King and Queen depart, the King wearing the Imperial State Crown and the great Purple Robe of Estate.

The coronation is a rite of investiture, and so distinctive objects play a critical role in carrying out the ceremony. The Royal Regalia is essentially a 17th century collection, the older objects with the exception of the anointing spoon having been destroyed during the Commonwealth. St Edward's Crown with which the King is crowned is used only at the coronation, and went out of use after 1688 until George V's coronation in 1911, on account of its weight. The two sceptres, one of which houses the largest diamond in the world, Cullinan I, and the orb date from 1661, as does the ampulla for the oil.

More recent are the ring, which used to be personal to each monarch but which is now that made for William IV, the Sword of Offering which was similarly personal but is now that of George IV from 1821, and the Armills, ceremonial bracelets given by the Commonwealth in 1953. The Imperial State Crown which the King wears to leave the Abbey dates from 1937, but contains some outstanding gems, including the Cullinan II diamond, the Stuart Sapphire given by the Cardinal Duke of York to George III, the Black Prince's Ruby worn at Agincourt by Henry V, and St Edward's emerald.

These constitute the principal regalia than have a role in the service, although four swords are also carried: the great Sword of State, the two swords of temporal and spiritual dominion, and the sword of mercy called Curtana. These latter three date from the coronation of Charles I, having been saved from the depredations of the Commonwealth. There is also a staff of King Edward, remade in 1661, but whose purpose is obscure.

The Queen's regalia dates from 1685 and was made for the coronation of Mary of Modena, although there are three 20th century crowns from which the consort may choose, one made for Queen Alexandra, one for Queen Mary, and one for Queen Elizabeth. The Queen consort has traditionally worn the Koh-i-noor diamond, a spoil of the Second Sikh War, although because its ownership is disputed it will not be worn by the Queen in May, who has elected to wear Queen Mary's crown with one of the 'smaller' (sic) Cullinan diamonds.

The King changes his clothes twice in the course of the coronation rite. He arrives in the crimson robe of State which he also wears in Parliament, and with a cap of estate upon his head. This robing and the crimson surcoat beneath is removed when the King is anointed. During the investiture the King receives the linen Colobium Sidonis, and the cloth of gold Supertunica, Stole (sometimes confusingly called the Armill), Girdle and Pallium Regalis or Mantle. These correspond to the ecclesiastical alb, tunicle, stole, girdle and cope. So vested the King receives his regalia which he wears until after the Communion office concludes, when he withdraws to the traverse in St Edward's chapel and there takes off his vestments and puts on the purple surcoat, the purple robe of Estate and the Imperial State Crown.

Seats play an important part in the coronation: initially the King and Queen are seated on the right hand of the sanctuary of the Abbey on the Chairs of Estate. From his Chair the King then goes to be anointed in the Chair of King Edward, a magnificent work commissioned by King Edward I to house the obscure war spoil known as the Stone of Scone captured from the Scots, and decorated by Walter of Durham. This chair stands facing the high altar, and is unique to the English Coronation rite, and gives to it the distinctive feature of investing the King with his regalia while he is seated. From the Chair of King Edward the King is then taken for his actual Inthronization to the raised throne on a dais of five steps at the centre of the Theatre. This throne and that of the Queen consort on three steps have no special historic significance, and are generally used in one or other of the royal palaces subsequently.

The coronation of 2023 will not be the same as that of 1953, because social and political change in the seventy years that have passed has made the country a very different one from what it was at the late Queen's Accession. It is a great pity that as I write this two weeks before the ceremony there is still no published Order of Service for this most momentous of rites in the life of the Church and State. But we can pray for the King, and look forward to that moment when, in the words of the 1937 Order, 'The Dean of Westminster shall bring the Crown, and the Archbishop taking it of him shall reverently put it upon the King's Head. At the sight whereof the People, with loud and repeated shouts, shall cry, GOD SAVE THE KING.' ND

The Revd Canon Robin Ward, PhD, is the Principal of St Stephen's House, Oxford.

Uneasy lays the hand

Robert Beaken considers modern British monarchs and the archbishops who have crowned them

Queen Victoria (1819-1901) reigned 1837-1901

The Archbishop of Canterbury in 1837 was William Howley (1766-1848), a pre-Tractarian high churchman. He was appointed Regius Professor of Divinity at Oxford in 1809, Bishop of London in 1813, and Archbishop of Canterbury in 1828.

In 1837 when William IV lay dying at Windsor, Howley celebrated Holy Communion and gave the King his last Sacrament. 'God bless thee, dear excellent man – a thousand, thousand thanks' said the dying King. No British monarchs since William IV appear to have received Holy Communion on their deathbeds.

On 20 June 1837, Princess Victoria was awoken at 6.00am and told that Howley and Lord Conyngham, the Lord Chamberlain, wished to see her. They broke the news that William IV had died earlier that morning and that she was now Queen.

Queen Victoria's coronation took place a year later on 28 June 1838. It was somewhat shambolic. The day before, the Queen visited Westminster Abbey where it was discovered that her throne was too low and alterations were hurriedly made. The Dean of Westminster, John Ireland, was too infirm even to attend the coronation and his place was taken by the Sub-Dean, Lord John Thynne, who went through the coronation service with Howley. The rest of the senior clergy took part with no instruction or rehearsal. When the Queen asked Bishop Maltby of Durham at one point what she should do, he was – in her words – 'remarkably maladroit and never could tell me what was to take place'. He handed her the orb at the wrong moment, and when he was needed, had 'disappeared'. 'Pray tell me what I am to do,' a desperate Queen asked the Sub-Dean at one point, 'for they [the officiating clergy] don't know'. The Archbishop jammed the coronation ring on the wrong finger – the Queen's hand had to be soaked in iced water afterwards to get it off – and the Bishop of Bath and Wells brought the coronation to an abrupt end by turning



'Your Majesty' (William Howley; Francis Nathaniel Conyngham, 2nd Marquess Conyngham; Queen Victoria) published by The Graphic, after Mary Louisa Gow (1895)
© National Portrait Gallery, London

over two pages of the order of service at once by mistake. 'There really ought to have been a rehearsal,' was Queen Victoria's verdict.

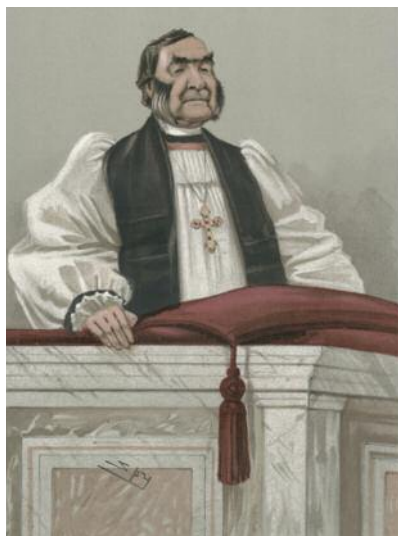
Edward VII (1848-1910) reigned 1901-1910

The Archbishop of Canterbury at the time of Edward VII's accession to the throne on 22 January 1901 was Frederick Temple (1821-1902). A former headmaster of Rugby School, Temple was appointed as Bishop of Exeter in 1869, Bishop of London in 1885, and Archbishop of Canterbury in 1896. Temple is perhaps best known for the letter *Saepius Officio* which he wrote with Archbishop William Maclagan of York in 1897 defending the validity of Anglican Orders in response to Leo XIII's bull *Apostolicae Curae*, and for the fact that his son William Temple also became Archbishop of Canterbury in 1942.

Edward VII's coronation had to be postponed six weeks to 9 August 1902 to allow the King to recuperate after an emergency operation to remove an abdominal abscess. Archbishop Temple also was in poor health, nearly blind and barely able to officiate at the coronation. His words had to be written in large letters on 'prompt scrolls', which Bishop Randall Davidson of Winchester held up before him to read. Temple put the crown on the

King's head the wrong way round – the King had to help him put it right – and when he came to offer his homage, the archbishop's knees gave way and he sank to the floor in front of the throne, before being helped up by the King and three other bishops. When Davidson asked him in a whisper how he was, Temple, said 'Go away' in a voice clearly audible to the congregation. Queen Alexandra was crowned by Archbishop Maclagan.

This is a good point at which to introduce Randall Davidson (1848-1930). Born in Edinburgh to a Scottish Presbyterian family, Davidson was educated in England, where he became an Anglican. He was ordained in 1874 and later became chaplain to Archbishop Archibald Campbell Tait of Canterbury, subsequently marrying



Archbishop Frederick Temple by Sir Leslie Ward (Vanity Fair, 1902) 'published to commemorate the Archbishop's role in the coronation of Edward VII'.
© National Portrait Gallery, London

his daughter Edith. Davidson was spotted by Queen Victoria, who appointed him Dean of Windsor in 1883. Davidson became Bishop of Rochester in 1891 and Bishop of Winchester in 1895. Osborne House, where Queen Victoria died, lay in Davidson's diocese, and he helped with the arrangements to convey her body to Windsor for her funeral.

Prior to the coronation of Edward VII, when the King was recovering from his operation, Davidson visited him and spoke to him about his 'personal conduct' and 'spoke very straight indeed'. He followed this up with two letters on the subject. This reprimand must have taken considerable courage on Davidson's part, but Edward VII appeared surprisingly touched and sent Davidson a note of thanks on coronation day. The insightful Davidson had perceived the tug-of-war that went on inside Edward VII's head. On the one hand, the King was an old roué: the gallery at Westminster Abbey containing his old and current lady friends at the coronation was nicknamed 'the King's loose box'. On the other hand, the King was an unfussy but serious Christian all his life. He attended church every Sunday and supported many good causes, especially medical charities. On one occasion, the King furiously walked out of an Austrian cabaret when the chanteuse sang a risqué song about a Catholic priest tempted by a countess.

Edward VII was surprisingly ecumenical. In 1903 he visited Leo XIII, the first British monarch to visit the Vatican since the Reformation. In 1908 he attended a Roman Catholic Requiem Mass, and in 1910 visited Lourdes. During his annual 'cure' at Marienbad, Edward VII got to know Abbot Gilbert Helmer and the Norbertine community at Tepl Abbey. Norbertine tradition has it that the King may once have helped serve at Benediction in their church. When Edward VII died in 1910, a book of Anglo-Catholic devotions given to him by Viscount Halifax was found on his bedside table.

George V (1865-1936) *reigned 1910-1936*

Randall Davidson succeeded Temple as Archbishop of Canterbury in 1903. He was a friend of Lord Stamfordham, George V's private secretary. However, the Archbishop of York, Cosmo Gordon Lang (1864-1945), was a close



Archbishop Randall Davidson by Olive Edis (1920s)
© National Portrait Gallery, London

rite, approved the use of microphones and speakers in Westminster Abbey, and agreed that the coronation might be broadcast by BBC radio and filmed for cinema newsreel. Lang was rather amused to be nicknamed the archbishop who 'Produced' the coronation.

On 9, May Lang spent an hour and a quarter privately preparing George VI and Queen Elizabeth for their coronation. He told them that in the anointing they would receive the gifts of the Holy Spirit, and in Holy Communion they would receive Christ himself.

Lang's chaplain Alan Don noted that despite all of the archbishop's hard work, there were a few glitches during the coronation. The most noticeable of these involved St Edward's Crown. Lang had arranged for a piece of red thread to be placed on the crown to mark the front, so he might put it on the King's head the right way round. When the crown was handed to him, Lang discovered that some busybody had removed the thread. The film cameras captured the poor archbishop turning the crown around, trying to work out which side was the front.

Princess Alice, who had attended the coronations of Edward VII and George V, commented that George VI's was by far the most *spiritual*. Many people ascribed this to Lang's input. The King wrote afterwards to Lang: 'I felt I was being helped all the time by Someone Else as you said I would when you came to see me on Sunday. I have never before felt that feeling of real calm before ... You, my dear Archbishop, were quite marvellous in carrying out your part in the long ceremony.'



Archbishop Cosmo Lang by Bassano Ltd (1936)
© National Portrait Gallery, London

Queen Elizabeth, too, was profoundly moved by the coronation and particularly by being anointed. In 2001 Her Majesty recalled to the author: 'I felt *quite, quite* different afterwards.'

Queen Elizabeth II (1926-2022)

reigned 1952-2022

Geoffrey Fisher (1887-1972) was headmaster of Repton School (where a later archbishop, Michael Ramsey, was one of his pupils), before being appointed Bishop of Chester in 1932 and Bishop of London in 1939. He was appointed Archbishop of Canterbury in 1945 following the unexpected death of William Temple the year before.

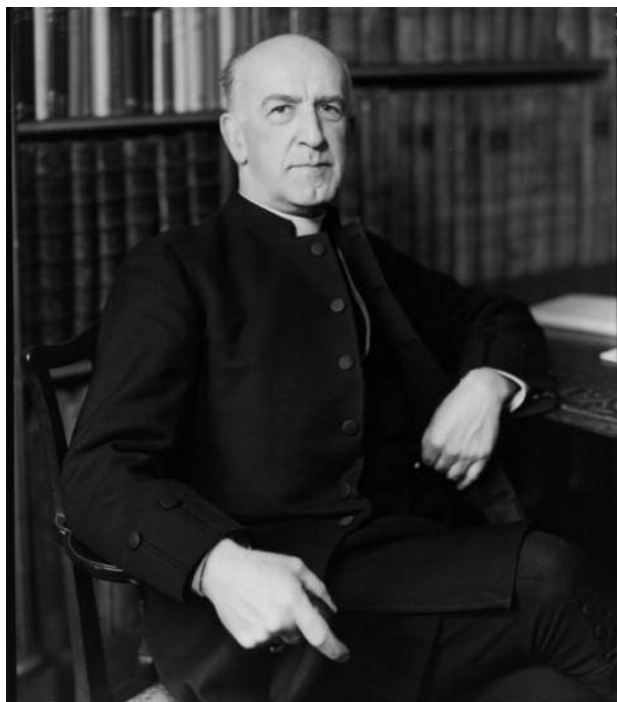
Fisher, like Lang, devoted a great deal of time to the coronation and slightly amended the rite. Alan Don, by now Dean of Westminster, was on hand to ensure that some of the glitches experienced in 1937 were not repeated when Elizabeth II was crowned on 2 June 1953. The coronation was rehearsed and rehearsed, sometimes twice a day. (Michael Ramsey, by now Bishop of Durham, failed to turn up to one rehearsal. The Police were despatched to track him down, and eventually found him shopping in Cambridge.)

Fisher drew up a small book of meditations and prayers to be used daily in the month before the coronation, and presented copies to Elizabeth II, Prince Philip, the Queen Mother and Princess Margaret.

Fisher approved the televising of the coronation, which was watched by millions of Britons. Film of the coronation was hastily flown to cinemas around the world. Elizabeth II's coronation was in every sense a triumph. *'The Times'* reported:



Queen Elizabeth II on her Coronation Day
(c) Royal Collection Trust



Archbishop Geoffrey Fisher by Howard Coster (1940s)
© National Portrait Gallery, London

Millions saw the culmination of the tremendous drama when St Edward's Crown was uplifted in a majestic gesture by the Archbishop of Canterbury and descended gently, in all the flashing splendour of sovereignty, on the youthful row bent to receive it.

*

The contrast between the coronation of Queen Victoria in 1838 and that of Elizabeth II in 1953 is stark. Queen Victoria's disorderly coronation was undoubtedly a disappointment to the Queen, but it did not greatly matter as her coronation was only witnessed by those inside Westminster Abbey, many of whom would have seen and heard little. Over the next 115 years, more and more people came to see and hear the coronations, at first through photographs, then film, radio broadcasts, and finally television.

If Elizabeth II's coronation was viewed by millions, the 2023 coronation of King Charles III and Queen Camilla will be watched by billions around the globe. At the heart of the ancient coronation rite, we shall witness our King and Queen realise their vocation from God to be our monarchs and receive consecration from the Church to lead lives of service. ND

The Revd Dr Robert Beaken is a priest in the Diocese of Chichester and historian. His previous books include Faithful Witness: The Confidential Diaries of Alan Don, Chaplain to the King, the Archbishop and the Speaker, 1931-1946 (2020), Following Christ (2020), The Church of England and the Home Front, 1914-1918 (2015), Cosmo Lang, Archbishop in War and Crisis (2012), and Beginning to Preach (2004). He holds a PhD from King's College London and is a Fellow of the Royal Historical Society and of the Society of Antiquaries of Scotland.

Sing unto the Lord a New Song

Ronald Corp looks at the composers commissioned to write special coronation pieces

There were a few raised eyebrows when the Palace announced the twelve composers who were being commissioned to write works for the coronation of King Charles. The list was certainly diverse, and the publicity said that it reflected a range of musical styles and performers which blended 'tradition, heritage and ceremony with new musical voices of today, reflecting the King's life-long love and support of music and arts'. But the composer who most caught the eye was Andrew Lloyd Webber who has been commissioned to write the coronation anthem, a setting of verses from Psalm 98. Was this a sign of dumbing down or does it reflect the taste of the King himself or is it a reflection of the taste of the general public. After all the Classic FM recent Hall of Fame top three hundred most popular works includes many pieces which might not be called 'classical' in the strict sense of the word and it is true that Andrew Lloyd Webber himself has written at least two 'serious' works, his *Variations for cello and orchestra* composed for his brother Julian in 1978 and his Requiem of 1985. The latter includes the rather saccharine but hugely popular *Pie Jesu* which is often played on the radio and featured frequently in Raymond Gubbay concerts. The rest of the work is in a more challenging idiom which feels rather 'forced' and the work as a whole has not entered the repertory of choral societies. The same could be said of Paul McCartney's four 'classical' works including *Ecce cor meum*. For some composers 'serious' composition just isn't their 'thing'.

It is notable how many of the other composers chosen are regulars on Classic Fm (and perhaps not on Radio 3). These include the film music composer Debbie Wiseman, who was very prominent in the late Queen's Diamond Jubilee and another composer known for his film and television soundtracks, Nigel Hess, who was commissioned by the then Prince Charles to write a piano



The King (as Prince Charles) taking over from his grandmother as President of the Royal College of Music in 1993

concerto in 2007 in memory of his grandmother. Karl Jenkins is named as another composer and his *Armed Man Mass* has certainly entered the repertory and has had hundreds of performances. Jenkins has found a rich, easy-on-the ear musical seam which is somewhat harmonically static but is certainly mesmerising and often dramatic.

The Scottish composer of film scores, Patrick Doyle, is writing a Coronation March, and other composers in the wider world of commercial music making who are writing pieces for the coronation include Sarah Class, whose *Rhythm of the Earth* was commissioned by King Charles for the recent COP26 Conference in Glasgow, and the English composer of Jamaican descent Shirley J Thompson who has composed operas and ballets as well as music for film and theatre. All of the composers mentioned so far write in a 'popular' and tuneful melodic style.

There is a dilemma trying to define types of music. In Handel's day secular and sacred music sounded exactly the same. This is true in Rossini's time too; the music he composed for his *Stabat Mater* for example is as jaunty on occasion as the music he wrote for comic or serious opera. Elgar likewise could write 'serious' music such as *The Dream of Gerontius* and also the 'light' *Chanson de matin* in the same musical language. But gradually music became polarised as 'light' or 'serious' with composers favouring one area or the other. The Light Programme during the 40s and 50s for example played light music by Eric Coates and Ronald Binge in direct contrast to the serious music played on the Third Programme which is now Radio 3. Classic FM perhaps enjoys the benefit of embracing both light and classical, but on the negative side it makes no effort to embrace contemporary music of a more adventurous sort and the coronation seems also to offer no place for major composers of more challenging music such as Thomas Adès, George Benjamin, Sally Beamish or Anna Clyne. Yes, Judith Weir as Master of the King's Music is included but not James Macmillan who is presumably absent because he wrote music for the funeral of Queen Elizabeth. Absent also is John Rutter.

The more 'serious' composers are represented by the British/American Grammy Award winning composer Tarik O'Regan, Roxana Panafric (whose 'Westminster Mass' was commissioned for Westminster Cathedral on the occasion of Cardinal Hume's seventy-fifth birthday in 1998) and Roderick Williams, who combines a career as baritone soloist and composer. Also commissioned is Paul Mealor who shot to fame when his anthem 'Ubi caritas' was sung at the wedding of William and Kate. The music these composers write is not going to frighten the horses but may provide a little more grit.



As Prince of Wales and Duchess of Cornwall, Their Majesties were patrons of a number of musical organisations, initiatives and conservatoires including the Royal College of Music, the Philharmonia Orchestra, Scottish Chamber Orchestra, Bach Choir, Orchestra of the Royal Opera House and the Welsh National Opera Orchestra, as well as (for the Queen) the National Youth Orchestra and the London Chamber Orchestra.

Westminster Abbey just a few months ago directs the choirs of the Abbey augmented by the Choir of His Majesty's Chapel Royal and choristers from the Chapel Choir of Methodist College, Belfast and from Turro Cathedral. A handpicked gospel choir will also take part in the service, and in a nod to Prince Philip, Greek orthodox music will feature sung by the Byzantine Chant Ensemble. The royal harpist Alis Huws will play and the organists will be the sub-organist of Westminster Abbey, Peter Holder and the Assistant Organist of the Abbey, Matthew Jorysz.

Finally of the commissions the organist, pianist, composer and arranger Iain Farrington is writing an organ work which will include musical themes from the countries of the Commonwealth.

Handel is represented by *Zadok the Priest*, which has been a feature of all coronations since its first performance at the coronation of George the Second in 1727, and Parry's *I was glad* with 'vivats' sung by the King's Scholars of Westminster School which has been heard on various royal occasions since its premier at the coronation of Edward the Seventh in 1902. King Charles is a particular fan of Parry's music. Other composers whose music featured in previous coronations are named in the press release include Byrd (marking the quatercentenary of his death in 1623), Elgar, Walford Davies, Walton and Vaughan Williams. There is plenty of music going on before the service to be sung by the Monteverdi Choir and the English Baroque Soloists under Sir John Eliot Gardiner, and Sir Antonio Pappano will conduct the Coronation Orchestra made up of musicians drawn from orchestras of which the former Prince of Wales was patron.

Performers include Sr Bryn Terfel a singer who has managed to combine classical and cross-over repertory very successfully, Rodney Williams (his second appearance on the list) and Pretty Yende, the South African operatic soprano whose recent recital disc 'A Journey' won Best Recording in the International Opera Awards.

Andrew Nethsingha, appointed as successor to James O'Donnell as Organist and Master of the Choristers at

Looking at that list it would appear that the service is going to be a musical feast and the King is to be congratulated on commissioning twelve new pieces. At the coronation of Queen Elizabeth the music included Walton's *Te Deum*, *O taste and see* by Vaughan Williams and music by Howells, Bax, Dyson and William Harris. That appears to be a more 'heady' mixture of composers than this year's choices. Admittedly both Walton and Vaughan Williams wrote film music but they are known principally for their concert work which is presumably why they were chosen. If the Queen had wanted to invite 'lighter' composers of the day to write works I guess the obvious choices would have been Coates and Binge, or maybe Eric Thiman or Cecil Armstrong Gibbs. Is it reasonable to conclude that this time there is an element of dumbing down.. From recent decisions by the Arts Council and the BBC one might assume that music we might call 'high art' is not the flavour of today. It will be interesting to see how the musical feast plays out and hopefully the new commissions will enhance the occasion and provide performers with music to enter the repertory. ND

The Revd Ronald Corp OBE is a composer, conductor and priest, based at St Alban's, Holborn. Founder and artistic director of the New London Orchestra (NLO) and the New London Children's Choir, he has been musical director of the London Chorus since 1994, and the Highgate Choral Society. He is renowned and sought-after expert on English Light Music with an extensive discography of recordings.

Something for everyone

Coronation memorabilia is fun, collectible and commemorative, finds *Philip Corbett*



From the cheapest and, some might say, tackiest item to items of great artistic merit and beauty there is something for everyone when it comes to royal commemorative items. The sheer range of items produced is absolutely amazing from items designed to be used once and thrown away; to items that are designed to last for generations. My own interest in collecting commemorative items came with the discovery of a jug made for the Rington's Tea Company to celebrate the coronation of Her Majesty Queen Elizabeth II in my grandmother's kitchen cupboard. It is a simple piece and must have been made in huge numbers and sold to households across the North East of England. But for me it is a special piece because it belonged to her. That is the beauty of these pieces: they are designed to be handed on and shared within a family, sadly so many languish in the back of cupboards and never see the light of day until they are sold or cleared out and sent to a charity shop.



Plate by Paragon for the Coronation of King George VI and Queen Elizabeth

For the Coronation of the King and Queen, the Royal Collection Trust has commissioned an official range of merchandise. Consisting mainly of decorative ceramic items including plates and tankards, the inspired collection incorporates a wonderful deep royal blue colour and the design includes the Royal Coat of Arms surrounded by a garland of laurel leaves representing peace. There are also oak leaves indicating strength and the emblems of the four nations of the United Kingdom: the shamrock, thistle, rose and daffodil. The design is completed with

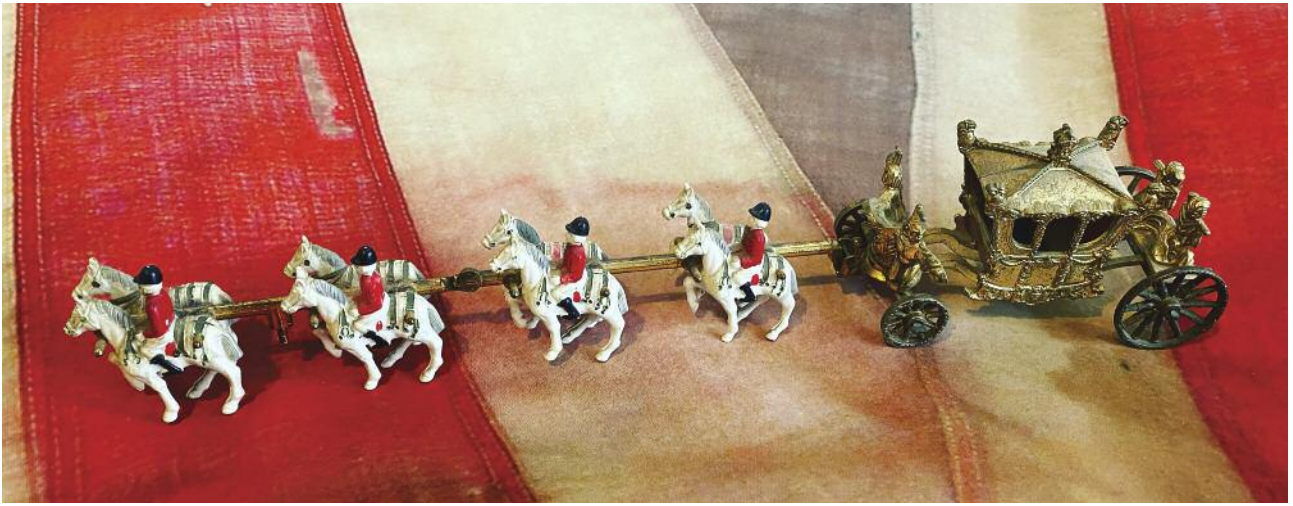


The All Saints Notting Hill Coronation mugs

entwined ribbons to represent the supportive partnership between the King and Queen. This rather fine design shows just how much thought is given to the creation of royal commemorative pieces and how they speak not only our history as a nation but of faith and the symbolic representation of our hopes for the future.

Every event and milestone anniversary celebrated by the Royal Family, from births, coronations, engagements, weddings and jubilees, sees the production of vast amounts, and types, of merchandise. However, as there is no trademark on the Royal Family, anyone can produce anything depicting its members. This means that there can be a rather wide variety of items from tea towels to slippers and bars of soap. These aren't always the most flattering depictions of the Royal Family but they can be the most interesting.

Some of the earliest pieces of commemorative china date back to 1661 and the coronation of King Charles II. Following years of puritanism under Oliver Cromwell, the coronation was one of great pomp and circumstance and generated items such as hand-crafted plates by Eng-



A model coronation coach from 1953

lish Delft. Again here the symbol of the royal oak prevails as a thanksgiving for the King being saved to go into exile and to rejoice upon his return. The date of the Restoration of the Monarchy was often known as Oak Apple Day. A century later, at the coronation of King George III, transfer printing had been invented making royal pieces of pottery more widely available. One of the most poignant pieces of commemorative china from the Georgian period are the items made to commemorate the death of Princess Charlotte, the daughter of George IV in whom so much hope was placed for the future of the monarchy and the nation.

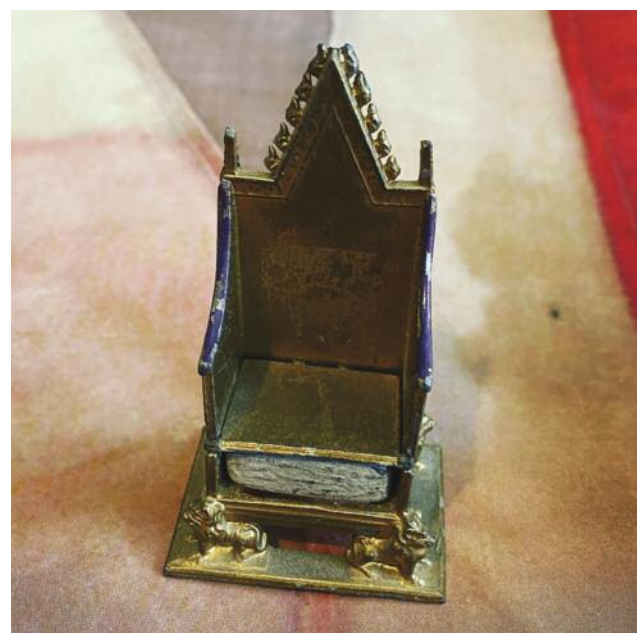
Collectors of royal commemorative items will often have specialised areas. For many this may be coins or stamps, for others it will be ceramics or glassware. The Royal Mint releases proof coins on the occasion of important royal events which are sought after by collectors of royal memorabilia and numismatists alike.



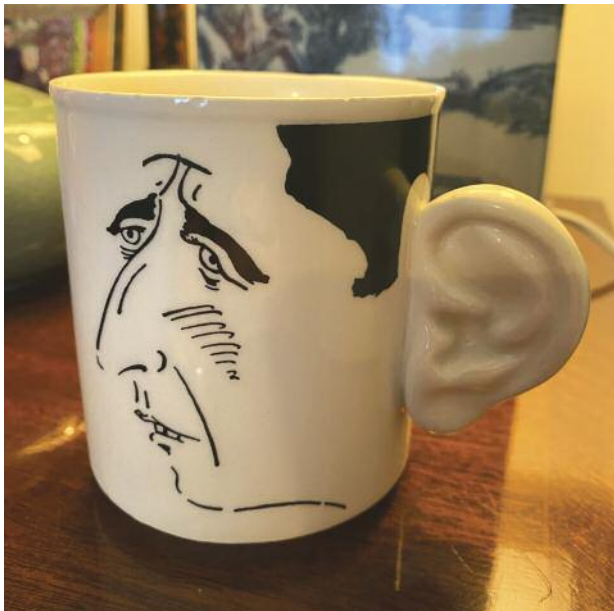
A King Edward VIII abdication mug



A small mug by Paragon showing King Charles as Duke of Cornwall



A model coronation chair from 1953



The Prince Charles 'ear' mug from 1981

Often limited runs of ceramicware are produced by renowned manufacturers such as Royal Doulton and Wedgwood, and it is the limited-edition pieces that are more likely to appreciate in value and be of more interest to collectors. Of course, pieces made for the Royal Family itself are of tremendous value, although not strictly commemorative. For example, a dinner service commissioned for the coronation of William IV famously took so long to finish that the King had died before it was delivered.

Lingering at the back of most kitchen cupboards or china cabinets will be a royal commemorative mug or two. These vary widely in quality and design. For example, loving cups tend to break more easily and so are a widely sought-after commemorative item. The Paragon factory produced a series of loving cups for royal events with handles made to look like royal lions. Often people imagine that the items produced for the coronation of



Mug commemorating the investiture of King Charles as Prince of Wales in 1969

King Edward VIII will be more valuable but this is not the case as there was much mass production of items. What are rare are items that have the date of his abdication on them. There are also amusing items, such as a splendid mug featuring then Prince Charles where the handle is made in the shape of an ear.

An unusual area for collectors of royal wedding memorabilia is cake! Following a royal wedding, the often large and elaborate wedding cakes are distributed to people who have been involved in the wedding at some level. A slice of cake from the wedding of Princess Elizabeth to Prince Phillip in 1947 was given to a guard of honour who bequeathed it to the Princess Alice Hospice. When Prince Charles married Lady Diana Spencer in 1981 there were several cakes – the official 5-tier cake displayed at the reception and a further 22 which were given to royal staff. Following Prince William's wedding, Buckingham Palace held a garden party at which each of the 650 guests received a slice of wedding fruit cake.



Jug to commemorate the coronation of HM Queen Elizabeth II sold by the Rington's Tea Company

There are other unusual things people collect such as items belonging to members of the Royal Family. Famously, a pair of Queen Victoria's undergarments sold for almost £10,000 in 2011 and Lady Diana's bicycle fetched a similar price in 2018. Although members of the Royal Family do not sign autographs, they do send Christmas cards which they sign personally.

My own personal collection now runs in to many hundreds of items and over time I have nuanced and changed what I collect. There is always a joy in finding something rare hidden away in a charity shop or flea market, particularly when it completes a set or series. The joy of collecting never disappears and I firmly hope that this wonderfully British way of celebrating our Royal Family and history will find its way into a permanent museum or exhibition. The items tell us so much about ourselves, not just about those and the occasions they commemorate. **ND**

Anointed with Holy Oil

The Coronation's moment of anointing points to the kingship and servanthood of Christ, explains *Norman Banks*



Oil harvested from two groves on the Mount of Olives, from the monasteries of Saint Mary Magdalene and the Ascension, will anoint King Charles at his coronation. His will then be a sacral kingship stretching back as far and beyond that of King Edgar in 973. At his mother's coronation, the anointing was regarded as so sacred that it took place in private under a golden canopy. At the moment of Queen Elizabeth's anointing on the palms of her hands, on the breast, and on the crown of her head, the Archbishop whispered: 'Be thy head anointed with holy oil. And as Solomon was anointed king by Zadok the priest and Nathan the prophet so be you anointed, blessed and consecrated Queen over the Peoples whom the Lord thy God has given thee to rule and govern'.

This is the realm of sacramental encounter, conferring an indelible character, a consecration that can never be revoked. As Shakespeare's Richard II put it, 'not the water in the rough rude sea / can wash the balm from an anointed King' (quoted by Margaret Hebblethwaite in *The Tablet*, November 2021). This time, I understand, the canopy will be so constructed that the ceremony can and will be recorded by camera. Charles has obviously agreed to the anointing and, if so visible, it will be an equally brave and courageous decision. Because Charles, both anointed and crowned, accepts and assumes, as a Christian, the vocation to be both king and servant to his people.



Pressed from olives just outside Bethlehem, the coronation chrism oil has been perfumed with sesame, rose, jasmine, cinnamon, neroli, benzoin and amber, along with orange blossom. Except this time it is wholly vegan and avoids any animal oils, which previously came from whales (ambergris) and civets (musk). It is based on the oil used at the coronation of Elizabeth II, a centuries-old formula, and will be used to anoint Queen Camilla too.

'I am honoured and grateful that His Beatitude Patriarch Theophilos III and Archbishop Hosam Naoum have consecrated the oil that will be used to anoint His Majesty The King,' said Archbishop Welby when the chrism oil was announced. 'I want to thank especially His Beatitude for providing this Coronation Oil, which reflects The King's personal family connection with the Holy Land and his great care for its peoples. I am also delighted that the Anglican Archbishop in Jerusalem shared in the consecration of the oil.'

'Since beginning the planning for the coronation, my desire has been for a new Coronation Oil to be produced using olive oil from the Mount of Olives. This demonstrates the deep historic link between the coronation, the Bible and the Holy Land. From ancient kings through to the present day, monarchs have been anointed with oil from this sacred place. As we prepare to anoint the King and the Queen Consort, I pray that they would be guided and strengthened by the Holy Spirit.'

It should not be overlooked that the oil from Gethsemane, blessed and consecrated by the Patriarch of Jerusalem, has been harvested near the resting place of Princess Alice of Battenberg, the late Duke of Edinburgh's mother and grandmother to King Charles, whose own life was lived out sacrificially after the example of Christ. What is more, it was consecrated on the Anointing Stone itself in the Holy Sepulchre. For Christians, of course, it is not the crowning of our beloved sovereign

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Letters to the Editor

I have recently been watching items on the internet which chart the apparently inevitable break-up of the Anglican Communion over the issue of same-sex relationships. It seems clear that not only are several provinces of the Communion, ones with considerable numbers of faithful, about to sever their relationship with Canterbury, but that a number of parishes in England are about to set up a rival organisation to that of their 'official' diocese.

I find it a matter of real concern that we have reached a stage where schism appears inevitable; if, indeed, it has not already happened. It seems that the ecclesial structure in which we have hitherto operated is on the brink of collapsing around us.

It appears that the provinces and parishes taking these steps are evangelical, and thus perhaps not of our constituency, (although some of them may well share our view regarding the ordination of women). Nevertheless, as was clear from Tom Middleton's Director's Cut in the February ND, there are issues here which we cannot ignore. I suspect I am not alone in wondering where Catholics in the C of E go from here. Is there any guidance on this from the Society? What is the view of the RC and Orthodox Churches (whose views are surely relevant to any consideration of this issue)?

Perhaps consideration of this, including, if possible, some practical advice, could be a topic for inclusion in a future issue of ND.

Yours sincerely,
Richard North

In his obituary for the Late Pope Benedict XVI (February 2023), Michael Langrish stated that the apostolic constitution *Anglicanorum coetibus* was issued 'without prior consultation with the Archbishop of Canterbury and others who had been engaged in dialogue'. In fact, as Father Gianfranco Ghirlanda, S.J. pointed out in a paper now published in the collection *A Treasure to be Shared* (Catholic University of America Press, 2022), this is not so.

Ghirlanda, who served as the Congregation for the Doctrine of the Faith's chief canonist for the preparation

of the apostolic constitution, recounts that Archbishop Nichols of Westminster 'participated in the meetings of the Special Commission ... for at least a year,' and that Dr Williams was 'appraised of the situation at the very start of the process.'

These facts demonstrate the seriousness with which the Apostolic See approached the question of Anglican reunion: a seriousness that produced not a 'flat-footed generosity,' but an ecclesial answer to an ecclesial problem. That, at least then, was the goal of Forward in Faith.

Rev. James Bradley, J.C.D.
Washington, DC

[St Stephen's House, Oxford: 2007-10; ordained Anglican deacon, 2010]

Bishop Langrish responds:

I knew at the time, and as Rupert Shortt, biographer of both Rowan Williams and Benedict XVI concurs, the Archbishop of Canterbury was 'caught off-guard and privately mortified'. I can confirm the announcement was indeed sudden and not advised; there is a difference between being informed and being consulted. Peter Stanford's obituary published in The Guardian on 31 December 2022 went beyond my own 'flat-footed' point with the following assessment:

'And, even as a generally conciliatory pope, he [Benedict] could still on occasion be very high-handed with other religious traditions. A good example was his haste and lack of tact, in October 2009, in offering to those Anglicans who could not bear to be governed by female bishops special terms for conversion to Catholicism. It was left to a clearly uncomfortable Archbishop of Canterbury, Rowan Williams, and his equally uneasy Catholic counterpart in England and Wales, Vincent Nichols, the Archbishop of Westminster, to attempt to smooth ecumenical waters when they appeared at a press conference in the wake of Benedict's out-of-the-blue announcement. Their demeanour made plain that neither had been properly consulted on the pope's offer to dissident Anglicans, and that neither welcomed it.'

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that matters most, but that he takes on the mantle of sacred kingship and is anointed *servant* king.

His Majesty was Patron of the Royal Shakespeare Company as Prince of Wales and perhaps some other words from Shakespeare's Richard II may be weighing on his mind:

Or I'll be buried in the king's highway,
Some way of common trade, where subjects' feet
May hourly trample on their sovereign's head;
For on my heart they tread now whilst I live;
And buried once, why not upon my head?

Kingship inevitably brings a burden in our media-saturated, cynical world - so evident in the cavalier deliberate manipulating of history by the Netflix series *The Crown*. The recent funeral of our last anointed sacred monarch, Queen Elizabeth, was indeed a testimony to her faith and devotion as servant and disciple. Her final earthly journey was watched by over five billion people. One of the hymns she personally chose, and broadcast across the world, was *Love divine, all loves excelling* which poignantly concludes 'Till we cast our crowns before thee, lost in wonder love and praise'. The coronation will be a day to fill every Christian soul with praise and raise our minds from earth to heaven, knowing throughout the impNDice of a few drops of scented olive oil.

◆ WANDERING BISHOP ◆

Jonathan Baker



Every year, since ordination as a bishop, I have tried to spend the Sacred Triduum in the same place and with the same people, as I did for many years residually with the community of Pusey House at Ascot Priory. This year, I was able to do even better, presiding and preaching every day (Holy Tuesday only excepted) at All Saints, Margaret Street, from Palm Sunday until Easter Day. This was an immersive and exhilarating experience. Attendance was excellent, the ‘in-person’ congregation (as we are learning to call it) augmented by a significant on-line community watching both the live-stream and the recordings on YouTube after the event. The choir sang magnificently throughout. I took some of the Divine Poems of John Donne as companion pieces for each day of the great and Holy Week: on Easter Day, inevitably, I turned to the best known of the Holy Sonnets – ‘One short sleep past, we wake eternally / And death shall be no more: Death, thou shalt die’. The Paschal candle at All Saints, which I duly lowered with trepidation three times into the font in the course of the Easter Vigil, must be the heaviest if not in Christendom then certainly in any of the parishes in my episcopal care.

If Easter Day was spent in Fitzrovia, then Low Sunday began in Hatch End and concluded a few kilometres outside Rome. St Anselm’s, Hatch End, is (only in the geographical sense) on the periphery of the Fulham family of churches; it is the last parish to the north-west of the Willesden Area of the Diocese of London, a step further and you are into St Alban’s diocese – Richborough territory! St Anselm’s has a collection of very fine Arts & Crafts stained-glass windows, one of which includes a fragment of glass from the medieval Ypres Cathedral in Flanders, devastated during the Great War. It also

boasts an impressive carved rood screen in oak, to the installation of which (in 1902) the diocesan Chancellor originally objected, fearing that the figures of Our Lord, Our Lady and St John might become the objects of ‘superstitious reverence’. St Anselm’s sits comfortably in its relaxed Catholic tradition today. It was very good to be presented with four candidates for confirmation, one of whom (a young adult male) had begun his journey by telephoning the Vicar and asking whether he was allowed to come to church, and, having come once, whether it would be alright if he came back again.

Built on the site of a pre-Christian Roman villa, at various periods in its history a Cistercian, Carthusian and Franciscan monastery or friary, and a hospital for (among others) recovering alcoholics, Palazzola sits above Lake Albano with views across the lake to Castel Gandolfo, used by popes – before this one – as their summer residence. It now belongs to the Venerable English College, and, from Monday to Friday in Low Week was the home to 50 Fulham clergy (together with their bishop) and our own Tom Middleton, representing the other 98% of the church. One of the slogans painted onto the refectory wall by the doctor who ran the clinic, in that phase of Palazzola’s life, reads ‘mangiare adagio e masticare bene’ – eat slowly and chew well. We certainly ate well, and chewed well on food for the mind and the soul as well as the body.

We began each day with exposition of the Blessed Sacrament at 7am and ended with Compline. In

between there were visits, too numerous to mention them all, to places and institutions in Rome, with hugely informative and engaging conversation in each. Mention should be made of time with Fr Stephen Wang, Rector of the English College, exploring issues of clergy formation and evangelisation today; and with His Eminence Cardinal Kurt Koch, Prefect of the Dicastery for Christian Unity, who shared with us a masterly overview of the work of the DCU from dialogue with the Oriental Orthodox to that with the emerging new and Pentecostal churches. Cardinal Kasper, Cardinal Koch’s predecessor at the (then) PCPCU (Pontifical Council for Promoting Christian Unity) came to dinner with us, just a few weeks after his 90th birthday, and addressed us with huge warmth. A different sort of speaker who gave a fascinating account of his working life was the British Ambassador to the Holy See, His Excellency Christopher Trott. All of this and privileged seats at the Wednesday general audience with Pope Francis, who came to greet us afterwards. Another bonus: three masterly talks on England and Rome from Henry VIII to Elizabeth I by our guest lecturer David Starkey. Presented with miniature biretta and purple socks, Professor Starkey is now Honorary Canon Theologian to the See of Fulham. In every sense, quite the week.

Back in England, it was good to celebrate the patron of England on his day, at St George’s, Hanworth Park. This time, eight candidates to baptise and confirm, across three generations. It was good to be able to preach about St George and remind the congregation of how widely he is venerated, among Oriental and Eastern Orthodox as well as in the Western church. Truly, a patron for ecumenism. Having said all of that, it was good to enjoy the voluntary after mass – Elgar’s Pomp and Circumstance March No. 1. **ND**

◆ APRIL DIARY ◆

Thurifer

When Channel 4 began it was a high-brow operation but seemed rapidly to embrace the low-brow. It has much to answer for its part in the infantilisation of popular culture and the debasement and vulgarisation of political discourse. The Channel has now ‘partnered’ with Benenden Health (once the Post Office Sanatorium Society, later the Civil Service Sanatorium Society – those were the days) whose strap-line is ‘This is healthcare done different’. I rest my case.

◆
In this oft times naughty, dark, and dismal world, it is too often a rare pleasure to see something that for a moment lifts the heart and brings an unbidden smile. Seen on a memorial stone in a country churchyard: *Forbes Durrant Playfair: 13 September 1931 - 4th January 2021. In loving memory of a very fine gentleman.*

◆
Languishing on my couch of bitter herbs and contemplating the transience of all earthly journeyings, I half-remembered words read long ago, and written even longer ago, by James Anthony Froude, in his book. *End of the Medieval Age*. Richard Hurrell Froude, that ill-fated denizen of the nascent Oxford Movement, was, by fifteen years, one of his siblings. The classic cadences of the younger Froude were even better than my imperfect memory of them: ‘For, indeed, a change was coming upon the world, the meaning and direction of which even still is hidden from us, a change from era to era. The paths trodden by the footsteps of ages were broken up; old things were passing away, and the faith and the life of ten centuries were dissolving like a dream. Chivalry was dying; the abbey and the castle were soon together to crumble into ruins; and all the forms desires, beliefs, convictions of the old world were passing away, never to return. A new conti-

nent had risen up beyond the western sea. The floor of heaven, inlaid with stars, had sunk back into an infinite abyss of immeasurable space; and the firm earth itself, unfixed from its foundations, was seen to be but a small atom in the awful vastness the universe. In the fabric of habit in which they had so laboriously built for themselves, mankind were to remain no longer. And now it is all gone – like an unsubstantial pageant faded; and between us and the old English there lies a gulf of mystery which the prose of the historian will never adequately bridge. They cannot come to us, and our imagination can but feebly penetrate to them. Only among the aisles of the cathedral, only as we gaze upon their silent figures sleeping on their tombs, some faint conceptions float before us of what these men were when they were alive; and perhaps in the sound of church bells, that peculiar creation of mediæval age, which falls upon the ear like the echo of a vanished world’.

◆
There are times when it is difficult not to regret that the Oxford Movement and the Catholic Revival are posited on the doctrine of the Apostolic Succession. Many things annoy and irritate me about bishops but the one that grates the most is when the appointment is announced how the candidate chosen by divine inadvertence and the Prime Minister says, invariably from the commanding heights of the burnished cliché, that they are ‘unworthy’ (apart from when they admit so as ‘unworthy servant’ in the Canon of the Mass). If they think that and if they are unworthy why do they not decline the increased stipend, the housing, the ancillary benefits and expenses and stay put where they would do more good and godly work? At a time when we have so many bishops, and considerably more *per capita* as the management consultants like to say,

than in past decades, it leaves me to wonder.

◆
There was yet another splendid item on *Today* (the programme that keeps on giving) when a publican, whose hostelry straddled the English-Welsh border, was interviewed. In three minutes there was a full house of filler words: obviously 11; to be honest 4; sort of 4; you know 4. Total 23. Yet he was completely engaging.

◆
The succession of *Morse*, *Lewis*, and *Endeavour* came to an end before Easter. That they survived into this meretricious, shallow era of television is something of a miracle. There is now an almost endless choice of channels but so little of enduring quality and gravitas. It is also a minor miracle that their production values and the standard of acting remained consistently high and compelling. John Thaw (*Morse*) and Kevin Whately (*Lewis*) set a high watermark. Following *Morse*’s heart attack outside the Chapel of Exeter College, and his death, *Lewis* took over and brought his own gifts to the task. Less cerebral than *Morse* but as dogged, not lacking in deductive capacity. Rather than continue chronologically, the final series enfleshing Colin Dexter’s characters, *Endeavour* (*Morse*’s long unrevealed Christian name – Evangelical parents, perhaps?) went back in time to a neophyte *Morse*: young, even more angular a character with all the quirks and traits present in embryo. Shaun Evans was a worthy predecessor. But the stroke of genius was to cast Roger Allam, as Chief Inspector Fred Thursday. He invariably shines in whatever he appears. He provided the ballast and experience to allow the young *Morse* to flourish in his idiosyncratic way. However much I admired the trilogy, my beating heart and loyalty still belong to Vera Stanhope. *Vivat Vera*.

ND

◆CHRISM MASSES 2023◆

Highlights from this year's services and sermons

The Bishop of Fulham

At the beginning of the rite for the ordination of priests, according to the Common Worship ordinal, the bishop tells the congregation that priests are called to share with the bishop in the oversight of the Church, 'delighting in its beauty'. Too often the *beauty* of the church can feel vanishingly elusive, and if we allow ourselves to dwell on institutional injustice or high-handedness (real or imagined), or disunity, or the hostility or indifference of the society within which we are set, then of course we can become anxious, resentful or prey to the demons of disillusion and despair. But no. Our *delight* in the Church is not because she is institutionally perfect or that she carries all before her by way of worldly power and influence, but because she is the sacrament of Jesus Christ. Think of another image beloved early Christian thinkers and revived by the fathers of the Second Vatican Council: the Church relates to Christ as the Moon to the Sun, the moon having no light of its own, but always reflecting the light it is given by the sun. (Incidentally, it's no coincidence that Our Lady is likewise so often depicted in the Tradition as being like the moon, for her light too is a reflection of that of her divine Son.)

So we delight in the beauty of the Church because we delight in the ultimate beauty which is *God in Christ*; to adapt the metaphor of moon and sun, we can say that the beauty of the Church derives wholly from that of her Lord and Head, Jesus Christ. Thus the Church is not a problem to be solved or an obstacle to be explained away; she is one with her Lord in his suffering and in his majesty, wounded (as he is) yet glorious.

But the Christ who is ultimate Beauty is not just Head of the Church, but, as we pray on the Solemnity of Christ the King (and not only then), King of the Universe. The oils which sit at the heart of this Chrism liturgy are central among the means by which, through the mission of the Church, the Kingdom of Christ, the Kingdom of God, is extended in time and space. The oil of baptism quite literally assists in the growth of the Kingdom in the number of its citizens, as men and women everywhere are prepared for incorporation into Christ, prepared for



that regeneration via water and the Spirit which is the fruit of Christian initiation. The oil of the sick is an effective sign which protects those who have been born again into Christ and transferred into the light of his Kingdom against the incursions of the world, the flesh and the devil in the guise of sickness, sin and death.

The oil of chrism is sacramental of the conformity of all creation to Christ. Those anointed with this noble oil are made priests after the likeness of Christ the High Priest – those so anointed in confirmation, endowed with the full dignity of the common priesthood of the people of God, those further anointed at their ordination, with the distinctive (though not superior) charism of the ministerial priesthood. And just as Christ himself is sent by the Father – and sends the Spirit – in order to draw all things back to the Father who is in heaven, so the whole Church here on earth, those baptised and confirmed *and* those baptised, confirmed and ordained, is possessed of the mission to lay all things at Christ's feet, and to bring all things under his just and gentle rule.

The Bishop of Beverley

'Today, this Scripture has been fulfilled in your hearing.'

Jesus quotes from the prophecy of Isaiah in quite an audacious way, having walked into the synagogue 'as was his custom'. He finds his desired text from within the scroll and begins: 'The spirit of the Lord has been given to me ...' Is it not equally audacious for us to have these passages from the Prophets and Gospels read



today, during this Mass? Today, as the people of God in this place, we boldly associate ourselves with these texts. Today, while remembering that they were first uttered by Isaiah, then repeated by Jesus, we re-read them deliberately in the context of the renewal of ordination vows and the blessing of oils.

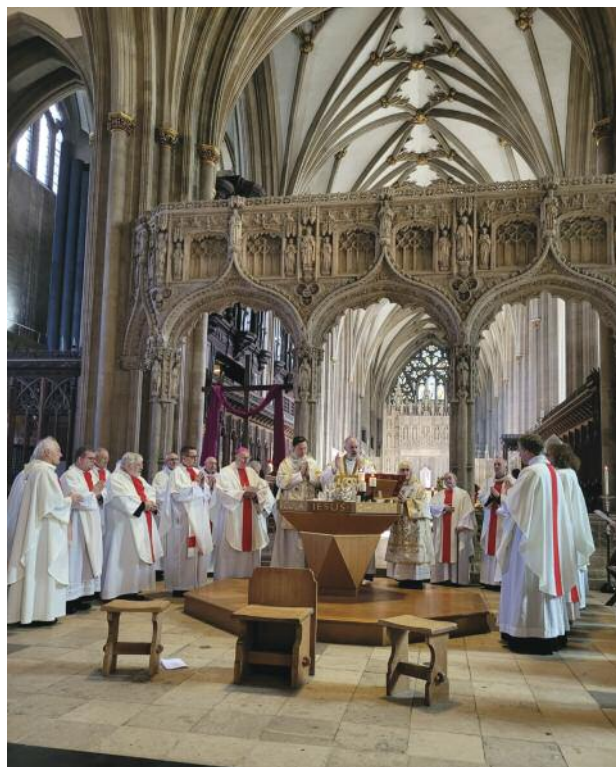
Today is about our deacons, priests and bishops. Today is about the sacred oils that enable them to fulfil their calling. Today is about the whole people of God from whom these sacred ministers are called. Above all, however, today is about the kingship of the universal high priest, Jesus Christ – through him, we are taught, ‘all things came into being’.

‘He came to what was his own ... and all who received him, who believed in his name, he gave power to become children of God.’ Today, the scripture has been fulfilled in your presence. Pope Benedict XVI, put it like this: ‘What did Jesus actually bring? ... What has he brought? The answer is very simple. God. He has brought God... and now we know his face ... now we know the path we human beings have to take in this world.’

Do we have the courage individually and collectively to say, ‘The spirit of the Lord is upon me, because he has anointed me?’ Do we have the audacity to say individually and collectively, ‘This scripture is being fulfilled today in your hearing.’? What does the church actually bring? What have we brought? The answer should be simple: God. Today’s Mass reminds us – we are to bring God, that others may know his face. Pray for your bishops, priests and deacons. Pray earnestly for all the baptized. That all people may have the opportunity to be anointed with sacred oil and the sweet, glorious aroma of salvation.

The Bishop of Chichester

Exile and an unknown future are at the heart of our identity as Christians. After our disobedient rebellion against God we leave behind the garden of Eden, and the way to



the tree of life is guarded from us by seraphim wielding fiery swords. We join the Exodus of the children of Israel who are the model for our pilgrimage through this vale of tears and death, and we confront the experience of bringing about exile in a Babylon of our own making, a deeper alienation from God and discovery that we do not know how to sing the Lord’s song in a foreign land.

The author of the Letter to the Hebrews declares that ‘here we have no lasting city, but we are looking for the city that is to come’. Like the exile and refugee of our own time, our Christian identity resides in having the courage to say, ‘I am a refugee. My true home is the heavenly Jerusalem, where God is. My instincts and my greatest sense of security are drawn from what I know of life in that kingdom.’

As ordained ministers of the new Covenant, it is our task to nurture the instinct for life in that kingdom. This is why we should be confident about describing our churches as gymnasia of the Christian imagination, and ourselves as the guardians and animators of the eternal realities disclosed within them. They are sacred places where we rehearse the practice of life in the presence of God and the emblems of its life, in word and sacrament, are given to us on trust.

This year, as we prepare to celebrate the coronation of King Charles, the sacred emblems that are given to him by the Church speak to us of this bold claim: that in the struggles of our exile on earth we are duty bound so to shape our common life that it can be seen to reveal the contours of the kingdom of heaven.

The royal sceptres of mercy and truth are symbols of the virtues needed for this; the universal kingship of Christ is represented by the orb surmounted by the cross; the crown is given by the Church to the earthly monarch as the symbol of accountability to the only ‘ruler of rulers’, God himself, and it is worn in acknowledgement

of judgement entrusted by the Father to Jesus Christ, who established this kingdom when he was crowned with thorns and enthroned upon the cross.

Sheila Cassidy's *Good Friday People* and a young Ukrainian A-level student who recently addressed a gathering at the Royal Pavilion in Brighton with the words 'I never expected to say, *I am a refugee*' come to mind. For it is the poor in spirit and those who are persecuted for righteousness sake who will inherit this kingdom. It is the refugee and those who have been dehumanised by hatred and greed who are most likely to recognise the workings of divine love, which subverts the economics of attainment and control because laughter, love, and the intelligence of the human conscience are irreducible signs of the divine freedom at work in us.

At ordination to the priesthood, you were anointed to serve the poor and the exile with that same oil of Chrism that makes a mortal being into an earthly monarch. Together, we are accountable to God for the people we serve. Empowered by grace, you continue to make life qualitatively different in a culture that has done so much to suffocate the spirit and extinguish the glory of the living God.

So, as exiles who prepare to celebrate Easter and the eternal hope that is in us, let the final word of this homily be an echo from the liturgy of our early centuries, in which Christ declares: 'I am the life of the dead. Arise...you who were fashioned in my image. Rise, let us go hence; for you in me and I in you, together we are one undivided person.... The cherubim throne has been prepared, the bearers are ready and waiting, the bridal chamber is in order...the kingdom of heaven has been prepared since before the ages began.'

The Bishop of Richborough

Olive oil, as is often said, is quite simply distilled sunshine. It is the fruit of summer sun and has a taste of the Mediterranean. The psalms as we know are full of references to oil, where it is best described as 'the oil of gladness (Ps 45.7). For oil is a fundamental part of our bodiliness. 'Oily membranes differentiate the smallest parts of our bodies, govern the flow in and out of each cell, protect our skin and communicate sensations throughout our bodies.'

The theologian Timothy Radcliffe in *Taking the Plunge* describes olive oil as a sort of anti-suntan lotion. Our holiday oil protects us from the sun, whereas our holy oil protects us from darkness. As he has reflected: 'We are rubbed down in the oil of Christ, the rising sun



who has overcome the power of the night. When Judas goes to betray Jesus, John tells us that "it was night" (Jn13.30). You and I are anointed in the fruit of Easter morning.' Beautiful and poetic sentiments that warm our hearts.

But let's go a little deeper. Gethsemane, the place where like the olive Jesus was crushed. The Place where, as St Luke, blessed physician, records 'his sweat like drops of blood fell to the ground'. That it was in an olive grove that Jesus felt the full weight and burden of his vocation, crushing and overwhelming him should not be lost on us. For the anointed one, was about to anoint humankind, not with the fruit of the olive, but with his blood and sweat and tears. No wonder when Jesus entered the synagogue in Nazareth he opened the scroll with the words of Isaiah: 'The Spirit of the Lord has been given to me, for he has anointed me!'

Yet there is no evidence that Jesus was ever actually anointed with sacred oil during his earthly life. Anointed in the Spirit, yes –at his baptism in the Jordan... but not with sacred oil. Matthew Mark and John do however record an anointing of Jesus – but this is by Mary of Bethany. While Luke records the anointing by an anonymous woman of uncertain character, later by tradition, associated with Mary Magdalene. What is significant to all four gospel writers, however, is the realization that this anointing of a rabbi, by a woman, was at that time, to those around him, both scandalous and sacrilegious and yet allowed and owned by Jesus. Here is Jesus, the true priest the true king, the true prophet who finds himself reproving his most trusted disciple (St Luke): 'Peter – **you** gave me no kiss. **You** did not put oil on my head!'

For although there is no record of our Lord's sacral anointing there is the recording of his final act with his disciples, the washing of their feet. No less, even more scandalous than the anointing at Bethany. The final enacted parable. The memory engrained in the minds of the disciples, the humble action of a servant that the Church has struggled with ever since. The King of kings and Lord of Lords kneeling before his friends and washing their feet.

In her liturgy, Holy Church has ritualized that physical remembrance of the foot washing once a year in the drama of Maundy Thursday. But is this how Jesus intended it to be remembered? Rather, surely it is in the living out practically of how human beings created in the image of his heavenly Father should relate to one another. The sacred monarch, the anointed one – as servant king.

It should not be lost on us that the oil from Gethsemane blessed and consecrated by the Patriarch of Jerusalem has been harvested near the resting place of Princess Alice of Battenberg, the late Duke of Edinburgh's mother and grandmother to King Charles, whose own life was lived out sacrificially after the example of Christ.

As the coronation approaches, what of us? We may not live in the court of royal princes, but we are full members of the household of God. Is not water poured on the crown of our heads at baptism? Is not sacred oil indelibly inscribed on our foreheads at confirmation? Is not healing oil ministered in times of sickness and at our death?

And to my beloved priests. At your ordination you are anointed on your hands with the holy oil of Chrism. Not only that those hands be set apart for the altar but also more importantly to be used for Christ in the washing of feet. And as we know all too well, and share with all who are called to sacral ministry, that brings a cost to be borne by each of us. And were I, for a moment, to speculate how best Christ would want to be remembered? Surely it would be in his final act of humility; kneeling lovingly before his disciples in service rather than state.

The Bishop of Oswestry

And at his resurrection from the dead – in all his Risen Victory – having accomplished the purpose for which he came, Christ imparted his on-going mission to his Holy Apostles to proclaim his victory to the ends of the earth and to apply his victory to the souls of those still bound in this world by the double agony of sin and death. In the Upper Room on Easter Day he breathed upon his Holy Apostles and gave them a measure of the Spirit with which he himself had been anointed; his redemptive work of making all things new again he committed to them and to those who would follow them in historic succession, until he comes again; at his resurrection he inaugurated the Age of the Church, so that all who share in his ministry through the Church's life might fearlessly take it forth into the world, and minister and manifest Christ's victory to souls in distress. Interestingly, the Greek word behind 'anointed' here in Isaiah's prophecy is 'Echrisen' from which we get 'Chrism'. Jesus was 'chrismed' by the Holy Spirit to undertake his great work of redemption. He who was chrismed by the Spirit, in turn chrisms his Apostles with the Spirit, and communicates to them his mission. And you too, my dear brother-priests, through the Apostolic Succession of Christ's ministry in his Church, you too have been chrismed, given a particular share in Christ's High Priesthood and



his great mission to rescue souls from Death and Hell. Christ our Rescuer is still rolling out his rescue plan through the Church and her priests.

And how is that plan rolled out; how is it delivered? Through strategies and spreadsheets, of course... God forbid! Well, those are only helpful up to a point. No, through sacraments, of course! For it is through the sacraments – in which these oils we bless and consecrate today will be used – that Jesus continues to apply his victory to the souls of people until he comes again; through his sacraments that union with God is begun; through the sacraments that sickness of body & soul is healed; through the sacraments that blindness is enlightened and sin-sickness absolved; through the sacraments that the Risen Saviour gives his very Body and very Blood to his people to fortify them in their earthly pilgrimage through the Vale of Tears; through the sacraments that God's jubilee is declared and effected. You have been given the singular honour of being ministers of these sacraments. You are priests of a Covenant of Life! Through you, Fathers, Christ is balming and chrisming, and sanctifying his people until he comes.

Be reawakened today, then, to the privilege of the sacred priestly office and ministry that was conferred indelibly upon you at your ordination, and be renewed in zeal for the task which Christ – our great High Priest – has given you to serve him. And be not for a moment turned aside nor cast down from the priestly task given uniquely to you. Yes, discouragement stalks the Church like a roaring lion; yes, cynicism is seeking whom it may devour; yes, it can at times seem that the Institutional Church is losing her way and is ever less aware of the sacraments in God's purposes of salvation; and yes, the exhaustion and consequences of the pandemic are still felt in our parishes and in our hearts. Yes, all of these are real, but nowhere near as real as the supernatural sacramental grace you minister as Priests of the Sacrifice of Christ, for the things that discourage us are temporary and fleeting – they belong to a world that is passing away – whereas it is Christ our Rescuer who in you and through you is ministering to his people; your priesthood is Christ at work in you. And he will carry you. He will bear you up. Remember what you pray when vesting with the chasuble: 'O Lord Jesus Christ who said my yoke is easy and my burden light, grant that I may bear it well and follow after you with thanksgiving'. **ND**

◆ THE WAY WE LIVE NOW ◆

Christopher Smith

I was recently amused by an irascible email from a friend about the ‘official’ coronation dish. ‘Coronation quiche!’, he exclaimed; ‘I might have known it would be vegetarian.’ The controversy (which might better be described as a storm in a tea cup) was over a recipe on the royal website offered by someone described as the ‘royal chef’. ‘The reason it was chosen as the coronation dish is because it is good for sharing, can be eaten both hot and cold, suits a number of dietary requirements, can be adapted if others want to do it differently and it is not complicated or costly to make.’ Personally, I’d have added a bit of bacon if I’d had the inclination to make it, but I suspect I will be able to get through life without ever making a quiche of any description. If you want to have a go, you might find it helpful to know that coronation quiche immediately acquired a Wikipedia entry. ‘See also—Victoria sponge.’

It had never occurred to me to wonder about the origins of what we call coronation chicken, but now, thanks to the quiche drama, I have learnt that it was originally called ‘Poulet Reine Elizabeth’ and was created by Constance Spry in 1953. The coronation of the late Queen was, of course, a long time ago, and we found ourselves in a similar situation in 1902 when Edward VII was crowned, given that, when she died in 1901, Queen Victoria had been on the throne for 62 years.

A few months ago, as we were beginning to wonder what the new King’s coronation was going to look like, I came across an article by Peter Hinchliff called ‘Frederick Temple, Randall Davidson and the Coronation of Edward VII’, which was published posthumously in the Journal

of Ecclesiastical History in 1997. I was pleased to see it partly because I had been taught Nineteenth Century Church History by Professor Hinchliff when I was reading theology. He was a don at Christ Church and a canon of the cathedral, and he had recently become Regius Professor of Ecclesiastical History. He was born in South Africa to English parents, and had studied at Trinity College Oxford under Austin Farrer, and I was sad to hear of his death soon after I was ordained in 1995.

In 2023, we can look back at the footage recorded for television and see most of what happened at the 1953 coronation. But, as Hinchliff

it is impossible to describe anything as the coronation rite. That’s partly because it isn’t really possible to say what a coronation does

said, when Queen Victoria died ‘there can have been very few people indeed who had even the vaguest memory of what her coronation had been like’. He went on, ‘From 1689 to 1838 the rite used had been substantially that designed for William and Mary and had come to be adorned with much of Handel’s music, not all of it in any way appropriate to the occasion. The coronation of Edward VII was the point at which a more traditional pattern began to be re-established.’

It has been interesting to follow the speculation about the liturgy for the 2023 coronation as it has unfolded in recent months. There has inevitably been a tension between a desire to keep it traditional, and the wish to include more modern ele-

ments, and perhaps get through the liturgy in less than the three hours of 1953. But what becomes clear from the article is that it is impossible to describe anything as *the* coronation rite. That’s partly because it isn’t really possible to say what a coronation *does*. The King has been the King since the moment his mother died on 8 September last year, so no one is creating a liturgy to make him King.

As Hinchliff put it, ‘It is impossible to say what the service itself, or any of its parts, is intended to effect, and so no one can be certain whether any form of the service is more or less “valid” than any other. Nor would the position of the sovereign be in any way different—legally or in some quasi-sacramental sense—if the ceremony were omitted altogether.’ And the liturgy has been so different at different times that hardly anything, other than the actual crowning itself, seems to have been always present. Have there been several different rites, or ‘one rite in various recensions’? Not even the sermon seems to have been an invariable part of the service.

But, of course, what we will regard as the importance of the rite will be that it places the role of the King and Queen firmly in a Christian context. Even as I write in mid-April, I know that they will both be anointed, given that much was made of the consecration of the Chrism by the Patriarch of Jerusalem. The royal couple will come up smelling of rose, jasmine, cinnamon and orange blossom, apparently. But there can be no doubt that this is an explicitly Christian act. And so we pray for the King, the Queen, and for our nation as we celebrate—whatever its exact meaning—this latest coronation of a Christian monarch and his consort. ND

◆ TREASURE IN CLAY JARS ◆

Festus



Will 2023 be the year we finally see a vintage from the vines planted in the vicinity of Walsingham some time ago? What new arrivals might we expect on the Shrine shop shelves? Chateau Vièrge maybe, or Domaine Notre Dame, Appellation Apparition?

Our modern-day bank holidays have strong roots, I think, in the religious calendar. Festivals were the excuse for raucous celebrations. Some got rather out of hand, such as the St Bartholomew Fair in London's Smithfield which featured sideshows, prize-fighters, musicians, wire-walkers, acrobats, puppets, freaks and wild animals; and banned in 1855 due to public disorder, indecency and debauchery. It was even described as a 'school of vice which has initiated more youth into the habits of villainy than Newgate [Prison] itself'. None of this has deterred the national Gin & Rum Festival, however, which seems to be on tour throughout the nation's urban centres pedalling 'a unique experience that celebrates the best Gin & Rum right now and promises the party of the year'. Venues include Manchester Cathedral, Peterborough Cathedral, St Alban's Cathedral, Newcastle Cathedral, and the Lutyens Crypt at Liverpool Cathedral. As one translation of Ecclesiastes 9.7 puts it: 'So go ahead. Eat your food with joy, and drink your wine with a happy heart, for God approves of this!'

Archbishop Welby will be back in his diocese soon after the great day at the Abbey for a special event at Canterbury Cathedral. In conversation with Dean David Monteith, he will offer 'Reflections on the Coronation' on 7 May as part of the Canterbury Festival in the nave at 7pm. For £21.50, attendees can discover 'his personal experience of officiating at the Coronation of King Charles III, and hear first-hand his thoughts on crowning the new king'. In addition: 'Your ticket includes a coronation goodie bag featuring a

drink, snack, and coronation memento' [sic].

Keen followers of the Archbishop of Canterbury's social media accounts awoke on Easter Sunday to be greeted by a festal message. The image, however, was familiar as it had graced the cover of *New Directions* last month. Congratulations again to Pisit Heng on his powerful image of 'a tomb in Israel' (actually Nazareth) and available from the royalty-free Unsplash.com website. He must be as glad as we are that the Lambeth Palace social media team liked the picture too.

Save the Parish may have to widen its horizons. Developments around LLF and the move to accommodate gay relationships have led to certain evangelical parishes in the Diocese of London to declare UDI and set up their own 'deanery' in which they align on this issue alone, along with a shared identity in churchmanship. Do we really need another deanery synod though? Surely life is exciting enough with the current arrangement.

Good Friday and Bishop Sarah Mullally gave a media interview, not on the message of Holy Week and Easter but the nurses' strike. Bishop Mullally knows a good deal about this, however, as during her five-year stint as the country's Chief Nursing Officer she negotiated Agenda for Change, which came into agreement in December 2004 and graded NHS staff on agreed pay scales, covering over 1 million people. Getting employers, unions and the government to agree this was a major achievement. Sadly her more recent experience with LLF has seen an outpouring of vitriol and personal threats in her direction, so much so

that she found it almost impossible to speak about them at a recent diocesan synod.

The Ambassador to the Holy See, His Excellency Christopher Trott, has a challenging role. Daily he must navigate Vatican politics and the general chaos of Roman life. Explaining religion in Britain has been a tough call. 'The late Queen died a Presbyterian and was buried an Anglican,' he comments. 'They can't quite get their heads around that here.'

Archbishop Fisher's special book of devotions for Her Majesty Queen Elizabeth II back in 1953 was a very commendable action and drew on his headmaster's experience; Archbishop Welby has done something similar this year. Church House Publishing is to be congratulated too for producing *Daily Prayers for the Coronation of King Charles III*. It's an accessible booklet which brings together themes prayers over four weeks with Scripture, teaching, and generally useful information. One of those involved was Fr Philip Barnes, formerly at the Shrine in Walsingham and recently announced as a Prebend of St Paul's Cathedral. Further congratulations!

A brickbat to Cambridge University Press, however. As Their Majesties set off for their first state visit to Germany and not via France, as initially intended, the new Book of Common Prayer began to appear. Someone on the publishing team had done a find-and-replace of 'Elizabeth/Charles', clearly not knowing their prayer book or reckoning with the scrutiny of Prayer Book Society members. For there at the end, The Ratification declared 'This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Real, by the assent and consent of our Sovereign Lord CHARLES, by the grace of God, of England, France, and Ireland, King, Defender of the Faith, &c.' Perhaps President Macron might like a copy. **ND**

◆BOOKS◆ARTS◆CULTURE◆

ART

AFTER IMPRESSIONISM: Inventing Modern Art

*National Gallery, London, until
13th August, 2023*

This show looks at some of the art, primarily paintings made in France, in the years 1880-1914. The works were made by artists who looked to move on from traditional art and who either became Modernists or anticipated Modernism. And if that reads like a less than snappy description that's because the direction of European art in that period was chaotic and the show gives us something of that chaos.

There are over a hundred paintings in the exhibition which includes works by Cezanne, Gauguin (and there's a painting of a Cezanne owned by Gauguin), Van Gogh and Picasso. There's also works by de Lautrec, Mondrian, Klimt, Degas, Derain and Rodin. And many more. Few of the works are famously great – unsurprisingly 'Les Femmes d'Alger' remains in New York though it is one of the key works of the period. And it's not clear why there are some omissions – maybe even the National Gallery's impressive lendings diplomacy has its limits. But there's no Monet, no Schiele, no Kirchner, no quality Russian paintings.

Still, if the show is not ideally complete and if the direction is sometimes messy – Picasso first appears with works made in Paris in a section devoted to art in Spain – the most interesting work stand out the more strongly. And, if we forget the hurdle towards Modernism, one theme which stands out is that brown is out. There are brown paintings in the show, and some of the Picassos are brown, but emerging out of a dull room of German and Austrian paintings it's a case of thank goodness for the

Fauves. Of course, the works by the Germans are not uninteresting. Lovis Corinth gives us very fleshy, modern nudes (think Lucian Freud *en avant*). But he also gives us a hackneyed 'Perseus and Andromeda'. It's a mighty relief to then look at Derain's 'L'Estaque'. This nod to Cézanne's series of paintings from the same area is one of those works a six-year-old could do, but somehow never does. It is happy and vigorous. It is sun-drenched (in a painterly way). It breathes life and freshness.



There are a number of other excellent works by Derain. 'The Dance' (1906) with its primary colours and saturated greens mixes themes from Delacroix and Gauguin while drawing on 'exotic' Colombian and Thai dancers with a touch of the Isadora Duncans. It is eclecticism run riot. A more subtle and charming work by Derain is 'Madame Matisse in kimono'. This work uses strong colours but is able to suggest beauty in the shape of a foot and the turn of a head.

That subtlety is all the more remarkable because of the thickness of the paint used by Derain. Van Gogh is, of course, a great one for thick paint and the show has a number of his works from private collections which are well worth a look. But the most interesting thick painter is Picasso. In his later pre- and Cubist works the paint becomes less important. But in the exhibition's centrepiece, the 1901 portrait of Gustave Coquiot, the thickness of the paint is central to the overall effect. Coquiot was a leading supporter of the young Picasso and by way of a thank you the

artist has painted him as a well-off voluptuary, with a cruel masklike face, the very model of a journalist art critic. It's a painting which sticks in the mind, more than any other in the show, more than most in the National Gallery itself. Apart from horrifying face, what catches the attention is Coquiot's shirt front and bowtie. These are laid on thickly but delicately in a way which might look back to Hals and forward to the Kremnitz-loving Freud (again). Picasso's paint has a life which makes the impasto of the Van Gogh's in the show look turgid.

Ten years later and Picasso is making the more intellectualised portrait of William Uhde, properly Cubist but without the heft of the Coquiot. Why he shifted his style is partially hinted at in the previous year's portrait of his then partner Fernande Olivier which includes alongside the deep sculpted portrait head a still life of apples and pears, a very direct reference to Cezanne. The reference can be checked against Cezanne's 'Sugar bowl, pears and tablecloth' from Japan's Pola Museum. But Cezanne's deconstruction of art and nature is just one of the paths Picasso took. The show also has a precursor of the post-war classicising, the Kimbell's 'Nude combing her hair' (Fernande Olivier again, but unrecognisable compared to her pre-Cubist portrait) which is at least a response to Matisse and Cezanne and the tradition of Venus Anadyomene.

And to say that is just to scratch the surface of this show. There is so much here that there is probably something for everybody and, for those so inclined, much to argue about. As my tutor used to say, you can't write history in the nineteenth century, there's just too much to see, you can only be a journalist. Perhaps Coquiot is smiling because he has come into his own.

Owen Higgs

BOOKS

TRANSFORMING DAILY WORK INTO A DIVINE VOCATION

Robert Banks

Eugene, OR: Cascade Books, 2022

ISBN 9781666731187

As reflected in the book's title, Banks' aim in this book is to encourage Christians in the workplace to see their paid employment not merely as that which enables vocation in *other* spheres of life (family and church), but as part of the believer's vocation itself. It is not enough, Banks avers, for faith and work to be *complementary*: we ought to see them – and live them – as *interconnected*. In essence, Banks' thesis is a twenty-first century restatement of Martin Luther's doctrine of vocation: all of life is holy, the arena for living out love for God and neighbour; all believers are priests, whether or not they hold office in the church; all work is ministry collaborating with God in kingdom-building, not just those engaged in missions. Thinking of work this way will make not only a speculative but a practical difference.

Banks' book is composed of three sections, each of which had a previous life in other publications (though appearing here newly together and in an extended and revised format). The first part ('Why do we engage in work?') is the most theological and, for this reader, the most interesting. Three chapters outline, respectively, a biblical theology of work, an exploration of God-as-worker (and human beings in his image), and a fascinating historical overview of the place of work in Christian thought from the early church to the present day. The middle third of the book ('What difference does vocation make?') comprises an introductory chapter of how various professions might be described in a less mundane and more Christian-vocational manner, followed by seven autobiographical

case-studies of how different Christian workers approach their work as part of their God-given vocation. The final section ('How can we be faithful to our calling?'), over the course of three chapters outlines how Christians in the workplace might identify their vocation, reflects on how changes in work patterns presents new challenges to the Christian worker, and wrestles with the tension between integrity and compromise in business and industry. Finally, an epilogue gives a positive (though also, to my mind, slightly ambivalent) answer to the question, 'Does our work have any eternal value?'

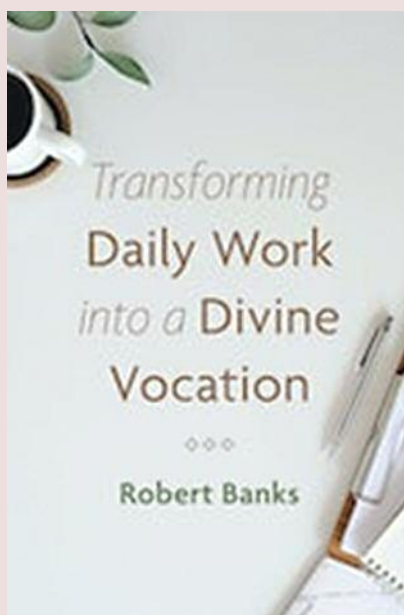
The case-studies in the middle third were pleasant enough to read, and the reflection questions at the end of each chapter are generally excellent – well generalised and well applied. But there's a huge disconnect between the thesis of the overall book (*every worker has a Christian vocation in the workplace*) and the selection of case-studies. Of the seven contributors, six are very senior executives or business-owners; the one employee featured is in the rather atypical profession of television journalist. No delivery driver, teacher, production-line worker, engineer, secretary, or nurse explores the concept of vocation from within a large organisation in which one has extremely limited capacity personally to shape the culture. Can daily work be transformed into divine

vocation only for well-paid white-collar leaders? Certainly it's much easier to reflect on how a sense of calling can shape one's work life when one calls the shots at work. It is a pity that we don't see the principle being worked out in situations that more closely resemble the circumstances of the vast majority of Christian workers.

The final section contains helpful and practical reflections on work-as-vocation in the context of a changing labour market, the particular pressures of casual work, and the tensions a Christian in business will have to negotiate. Some of these final chapters' prescriptions, however, require considerable cultural transposition for contexts other than big-church, evangelical, American/Australian settings. Not every church has a network of highly-committed, biblically-literate small groups in which people would be comfortable to share their struggles and seek counsel in the context of open prayer. How could smaller, more reserved, and more liturgical churches better foster a sense of every member's workplace vocation and support workers? We'll have to work it out for ourselves!

The book's most provocative insight concerns the way in which the meaning of work in secular thinking has changed. It is no longer merely about earning to support one's family: now work is imbued (or burdened?) with self-actualisation, a sense of community, and purpose. Generation Y (millennials) need to feel that their work is engaging their personal gifts and interests, fulfilling their deep desires, and contributing to something greater. Is this a recovery of the Reformation concept of the vocation of every believer (not just the clergy)? Or is it evidence of a post-Christian search for identity without God, purpose without providence, and fellowship without church? An interesting and fertile question.

Overall, Banks makes his case for work as vocation clearly, theologically, and persuasively. The book's shortcomings for a British readership are typical of those



which comment on social and cultural phenomena from across oceans. But the exploration of the meaning, significance, and conduct of work through the prism of Christian vocation has much to contribute to our thinking about the place of our weekday lives in God's purposes.

Tom Woolford

THE SHAPING OF A SOUL:

A life taken by surprise

Richard Harries

John Hunt Publishing, 2023

ISBN 9781803411620

The poet, Gerard Manley Hopkins contrasts the conversion of St Paul and St Augustine:

‘Whether at once, as once at a
crash Paul,
Or as Austin, a lingering-out
sweet skill,
Make mercy in all of us, out of
us all
Mastery.....

Richard Harries was a sporty army officer, hardly practising C of E. He attributes his own conversion to a mixture of influences but the call came as dramatically as for St Paul and he tells the tale well. This is not a full autobiography although there is enough description of his upbringing to give one clues about formation of character. What did three years' separation from parents serving abroad do to him? There is a hint of army discipline in his life of work, prayer and creative relaxation.

Richard Harries has given distinguished service in Church and society, to this day writing, broadcasting and an active member of the House of Lords, where he speaks up for neglected causes such as the people of West Papua. He takes us through the different periods of his life. We learn how his love of theatre and the arts came about. Nuggets of theology nestle into the personal story – about prayer ‘unanswered’, about objective truth such as of the empty tomb, and

about the difficulty of speaking about God and religious language generally. ‘Poets and novelists can give depth and freshness to a Christian language which has become stale and meaningless.’

After his account of fifteen years in parochial ministry interspersed with three teaching in theological college, we come to his time as Dean of Kings College, London and then nearly twenty years as Bishop of Oxford. He outlines his guiding principles as a bishop, making key appointments carefully, cherishing a team and trusting colleagues. Here the book is increasingly about the challenges of the day as he encounters them in an astonishing range, the status of the human embryo, nuclear deterrence, reform of the House of Lords, debt relief for the developing nations, the promotion of the interests of stakeholders in the ethics of business. We are indebted to him for taking the lead on ethical investment, now a commonplace but not then. Courageously he took the Church Commissioners to court. The trigger was their failure to engage creatively about investment in apartheid South Africa. It led to a judgment which set much wider boundaries within which trustees operate when investing. The Commissioners are now actively ethical investors.

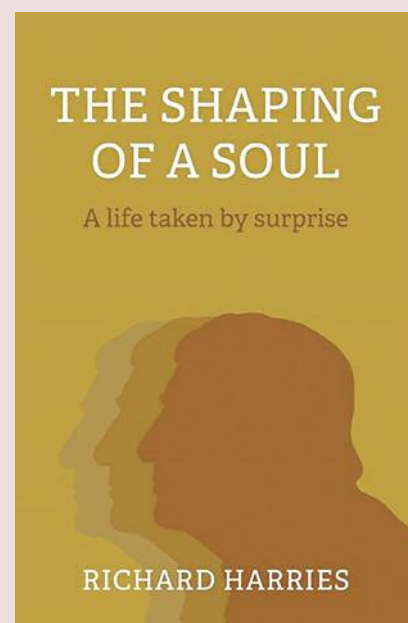
The book is lightened by encounters with the great and the good, pen-portraits of archbishops he has known and descriptions of journeys undertaken such as to Russia and Georgia. There is also his own account of the attempted appointment of Fr Jeffrey John as Bishop of Reading and reflections on same-sex relationships.

Richard Harries has been described as our ‘foremost apologist’, with over 30 books published and 50 years of broadcasting. His appreciation of sermons which are ‘short, deeply thought through and carefully crafted’ are a good description of his talks on ‘Thought for the Day’ that have reached millions. ‘Apologetics is about trying to recognise where God is present in the culture and questions of our time.’ He shows us how we may do this in a

secular environment over a range of subjects, aesthetic, moral, political and inter-faith. He lucidly summarises complex arguments, including many of his previous books. It is useful to have these all in one place as a starting point for one's own musing, and so a book which could be given to those on the fringe of the Church, not because we agree with all that is written but because it seeks to see where God may be revealed and does not shrink away from facing difficult questions. ‘Christians are in the truth business and that may mean facing very uncomfortable truths.’ Noting that the ‘case against God is strong’, he is orthodox in essentials because only the Christian story in its fullness makes a reasoned faith possible.

The thankfulness with which Richard Harries begins and ends the book suggests a life rooted in the eucharist and prayer that God ‘may make mercy in all of us’. We have a couple of his beautifully composed prayers and a hint of his faithfully saying the offices where the psalms are ‘the voice in Christ crying out to humanity’. He concludes with a moving account of life as he and his wife Jo now live, leading to an appreciation of old age and the benefits of a long life, the story of one person's astonishing call to serve in the Church for which he has hope. This is a testament of age, the witness of ‘a hopeful realist’.

Peter Wheatley



ANTI-METHODISM AND THEOLOGICAL CONTROVERSY IN EIGHTEENTH-CENTURY ENGLAND

The Struggle for True Religion

Simon Lewis

Oxford University Press, 2021
ISBN 9780192855756

Anglican reform movement or schismatic separatists with their own parallel organisation? No, not Gafcon, not ACNA, not the Tractarians, but eighteenth-century Methodists. In this scholarly but readable short monograph based on his Oxford D.Phil. dissertation, Simon Lewis explores the polemical attacks of the 1730s and 1740s on George Whitefield and John Wesley in their contemporary theological context seeing Methodism 'as part of the Church of England's continuing struggle to define itself theologically' (p. 1), a struggle which somehow never seems to have ended. And many of the talented theologians on whose writings Simon Lewis draws - Daniel Waterland, Henry Stebbing, Joseph Trapp, among them - fully merit recovery and notice. For there were real theological objections to Methodism, and their articulation reflected the still under-estimated theological vitality of the Georgian clergy.

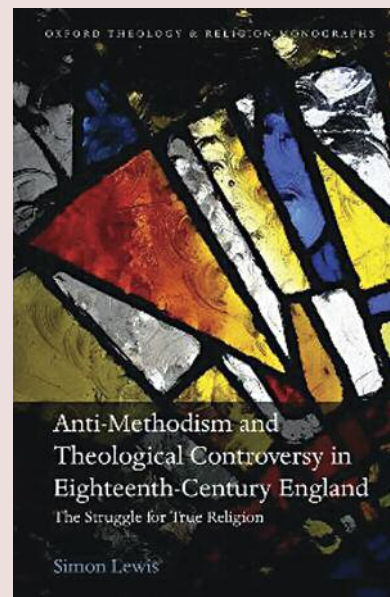
Given the torrent of criticism levelled at it from every direction, it is remarkable that Methodism was not stifled early on. But Wesley and Whitefield were nothing if not stubborn and persistent, both educated men capable of giving as good as they got in controversy, and convinced that their mission and ministry were divinely directed. While they saw themselves as restorers, their opponents saw them leading a regression to dark times. That was to simplify (the better to cast aspersions) for there was from the beginning a varied spectrum of religious traditions within Methodism, yet it suited some of their adversaries mistakenly to conflate the divergent theologies of Wesley and Whitefield.

Methodism was widely perceived as a serious challenge to the ecclesiological and theological status quo, and it had an extraordinary capacity to generate responses very early in its history. Lewis never sufficiently or explicitly indicates why that was but would likely want the reader (and here lies his real achievement) to understand anti-Methodism within the wider theological picture, not see the nascent movement in isolation. And in their field preaching, the importance attached to female penitents, their emphasis on the working of the Spirit, and their religious 'enthusiasm', there were plenty of targets for their detractors aiming for a lay audience to make them wary of the revivalists. In plays, poems, and prints, Methodist morality was ridiculed, 'love feasts' and suchlike ceremonies depicted as both pagan and prurient, and preachers presented as sexual predators: all often done with a bawdy backnote intended to tempt the potential reader. Itinerant preachers, 'Ring-leaders of the Rabble' as one journal dubbed them in 1739, were another popular target because their lack of a guaranteed income rendered them potentially destitute and a burden on the Poor rates.

It was perhaps, above all, their religious 'enthusiasm' resting on private spiritual assurance (Samuel Johnson defined 'enthusiasm' as a 'vain belief of private revelation... founded neither on reason nor divine revelation') that most infuriated the majority of the clergy who wrote against the Methodists. Theirs was not a quiet commitment to a Christian life but an irrational emphasis on supernatural experiences, such as bodily agitations and prophecies. It was a kind of madness that to the average Anglican brought to mind Puritans puffed up with spiritual pride who had brought chaos and civil war in their wake (the attempted abolition of the monarchy and episcopacy was less than a century previously). Methodists were thus both modern schismatics and likely political rebels who would bring in popery by the back door. Even John Wes-

ley's father, the High Church Lincolnshire vicar, Samuel, in his *Advice to a Young Clergyman* (1735) drew that link. Old heresies were recalled: some called them Montanists who claimed to be in special receipt of divine revelation; they were Donatist separatists claimed one 1741 author, Zachary Grey, conceited men ready to lambast the established clergy, as he alleged Whitefield did, as 'Wolves in Sheeps' clothing'.

Wesley and Whitefield tried to respect the bishops but it was on their own terms. On the face of it either courageous or presumptuous for two unbeneficed clerics barely into their thirties. And Whitefield especially could be remarkably provocative. In his *Pastoral Letter* (1739) the Bishop of London, Edmund Gibson, condemned Whitefield for his numerous accounts of being 'guided in an extraordinary Manner, by immediate Impulses and Impressions of the Spirit of God'. He was undeterred, happy to slay such contemporary Anglican sacred cows such as Richard Allestree's 'The Whole Duty of Man', and the highly respected latitudinarian Archbishop of Canterbury (1691-4), John Tillotson, who, Whitefield asserted, had reduced the faith to 'a System of Moral Ethicks' and knew no more 'of true Christianity than Mahomet.' Little wonder perhaps that a bishop like George Lavington of Exeter devoted so much of his episcopate to writing against Methodists.



Simon Lewis constantly shows the inter-connection of writings against early Methodism with other perceived threats to Church life such as the deist controversy, at its peak around this time. Methodists and deists could both be presented as ‘enthusiasts’ with a penchant for melancholy and delusion puffed up with pride. And Lewis, picking his way adroitly, shows how complicated and various were the attitude of Anglican apologists to the miraculous so that no one position on miracles unified anti-Methodist Anglicans. And he rightly insists on the fallacy of viewing orthodox attacks on Methodism simply as onslaughts against mystery. For the sheer range and divergent angles of these controversies proves emphatically how much Methodism at its inception meant different things to different people, how much it was ‘a hybrid of several religious traditions’ (p. 168).

What comes across so strongly – and so strangely – nearly three centuries on, is the theological literacy of all parties and the public interest in and appetite for what they had to say. There was a common recognition that religious revival was more than brands, strap lines, colourful logos, and ‘new ways of doing church.’ And that it could all too easily get out of hand and escape the control of the usual authorities in the Church as popular Jansenism in France was doing at much the same time. Revival is fine, but whose revival?

Nigel Aston

A PLEASANT YEAR WITH FATHER BROWN

365 daily readings in the company of G.K.Chesterton’s priest detective

Edited by Stephen Poxon

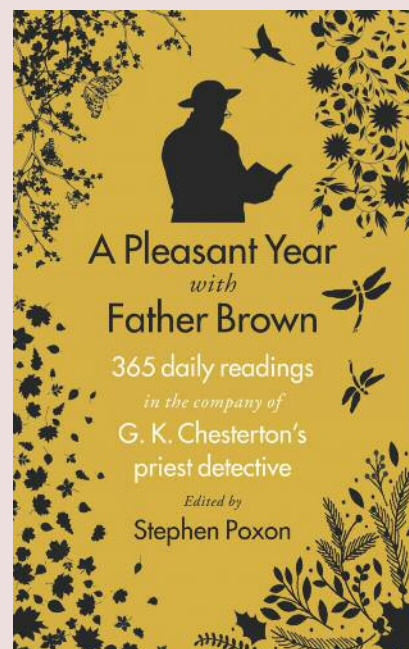
Darton, Longman & Todd, 2022.

ISBN 9781915412065

A whole year? With Father Brown? That’s some lockdown, 365 days following in the slow flat footsteps of the clerical snooper as he daw-

dles in the streets of 1920s England like one of today’s Anglican curates with not enough to do. I did wonder whether this would be time well spent. Daily meditations are a significant and useful genre. At the apex is The Divine Office, with its Office of Readings, and then there are any number of 12 Step lifesavers offering a page a day. My shelves are full of these daily offerings, enough to take me into the next century: A Year with John Paul II; A Year with Rilke; A Year with Thomas Merton; Daily Readings with John Main. In our March issue this year there was a review of Daily Readings with Walter Hilton (also from DLT). But Father Brown? Crossing from the reality of the lives of the spiritual giants of our time into Chesterton’s detective fiction is quite a leap. Brown is a shadowy figure, after all, loitering in shapeless clothes on the edges of crime scenes, rather creepy, despite the childlike clerical bonhomie of the television series. ‘Father Brown was very English. He had all the normal national helplessness about what to do with a serious and sincere compliment suddenly handed to him to his face in the American manner. His reply was a meaningless murmur.’

So why Father Brown? Stephen Poxon, the editor, admits in a recent interview that this book is not really about Father Brown at all. Passages have been selected to assist and develop an established routine of prayer. Wrenched from their context in the detective tales, Father Brown’s random musings on crime are intended to make sparks fly during our daily devotions. Why Father Brown? No particular reason. It’s just that Stephen Poxon is a serial editor of meditations. Readers of New Directions might have missed his 2017 classic, *At the Master’s Side*; 365 Meditations for Dog-Lovers, but may rest assured that his other ‘Through the Year’ books include subjects of wider interest such as Catherine Booth, William Booth, John Wesley, Charles Wesley, and John Newton. Each page for each day in ‘A Pleasant Year’ has the three part format: A Biblical text; a passage from a Father Brown story;



a concluding prayer by the editor. So on April 28th we begin with Matthew 11.8: ‘What did you go out to see? A man dressed in fine clothes?’ Clearly yes, because Chesterton then introduces us to Sir Wilson Seymour. ‘His hair was silver-grey, but he did not look old; it was worn longer than the common yet he did not look effeminate; it was curly but it did not look curled. His carefully pointed beard made him look more manly and militant rather than otherwise, as it does in those old admirals of Velazquez with whose dark portraits his house was hung. His grey gloves were a shade bluer, his silver-knobbed cane a shade longer than scores of such gloves and canes flapped and flourished about the theatres and the restaurants.’ Before readers have time to search the internet for their blue-grey gloves, the Editor calls us to prayer: ‘What have I gone out to see today, Lord? In other words, what has caught my attention? Fine clothes and fancy ways? That which is expensive and commonly regarded as impressive? There’s nothing at all wrong with smartness and quality, and dignity is a fine quality, but for all that, I pray that you would keep my eyes fixed on matters of faith. The things of this world have their place, but help me to go out to see that which is of you, and of greater value.’

Daily meditations with John Paul II and Thomas Merton take us

to the Cross. 365 readings with Father Brown take us into a mad unreal pre-War world of eccentric aristocrats, lady typewriters, dinner bells, quaint headgear ('Wilfrid recognised it indeed as a light Japanese or Chinese helmet torn down from a trophy that hung in the old family hall'), the master criminal Flambeau, and dead bodies. I wished it worked, but I fear

this book is a danger to mental health, building day by day the fear that the reader might be rumbled by Father Brown himself. February 24th: "You see" [said Father Brown] "I suspected you when we first met. It's the little bulge up the sleeve where you people have the spiked bracelet." "How in Tartarus," cried Flambeau, "did you ever hear of the spiked bracelet?"

"Oh, one's little flock, you know!" said Father Brown, arching his eyebrows rather blankly. "When I was a curate in Hartlepool, there were three of them with spiked bracelets ... I'm afraid I watched you, you know." It's been a most unpleasant year.

Julian Browning

◆POEM◆

A Prayer for the King and Queen at their Coronation by John Masfield

O GOD, the Ruler over Earth and Sea
Grant us Thy guidance in the reign to be.
Grant that our King may make this ancient land
A Realm of brothers, working mind and hand
To make the Life of Man a fairer thing:
God, grant this living glory to the King.
Grant to our Queen the strength that lifts & shares
The daily burden that a monarch bears;
Grant, to them both Thy holy help to give
The hopeless, hope, the workless, means to live:
The light to see, and skill to make men see,
Where ways are bad, what better ways may be:
And grace, to give to working minds the zest
To reach excelling things beyond their best:
Grant to them Peace, and Thy diviner Peace,
The joy of making human wars to cease.
Make wise the councils of the men who sway
The Britain here, the Britain far away:
And grant to all, that every rightness willed
In this beginning reign may be fulfilled.

(May 1937)

© Estate of John Masfield



Discovered in 2014, this is one of three poems by the former Poet Laureate John Masfield (1878-1967), written out by hand and presented to George VI and Queen Elizabeth (the future Queen Mother) as a personal gift. They were put on display at the Palace of Holyroodhouse for the Royal Collection Trust's *Poetry for the Palace: Poets Laureate from Dryden to Duffy* exhibition in 2014 and, being unpublished, are the only versions known to exist.

A popular author, particularly known for *The Box of Delights*, Masfield's tenure as poet laureate from 1930-1967 covered four monarchs. No laureate since has held the post for so long and his life spanned the reigns of Queen Victoria and Queen Elizabeth II. As such, there is a formality to his work, often classical in terms of style and metre, but equally able to surprise with modern touches and gestures. His was an unmistakably English voice with themes of valour, honour, enterprise, endeavour, and nature. This poem for King George VI and Queen Elizabeth in rhyming couplets, arguably the easiest form, springs from line to line with a vocabulary that is recognisably religious, in one sense recalling an antiphon and in another bringing in echoes of Scripture, psalm and hymn. Titled 'A Prayer', it addresses the Almighty and is also mindful of social concerns ('the workless') and the now controversial concept of empire. It is a possibility that Masfield rethought this line as a recording of him reading the piece aloud has 'the Britain here' and then plural – 'the Britains far away' or perhaps even 'Britons'. Throughout, it displays Masfield's gift for an elegant, memorable phrase, lifting the everyday concerns of humankind to the throne of grace, divinely personified and promulgated in the earthly reign of kings. ND

The Sacred Nature of Monarchy

In his new book, *Ian Bradley* surveys the primal, biblical basis of sacred kingship, the history of Christian monarchy in Britain, and the roles and responsibilities that traditionally go with it – crystallised, concentrated and expressed in richly symbolic form in the coronation service...

The king who will be crowned and anointed on 6 May 2023 has a deep interest in religion and a profound sense of the sacred. Throughout his adult life he has manifested his passionate concern for the spiritual through ways as various as his attachment to the Book of Common Prayer and Authorized Version of the Bible, his engagement with Orthodox Christianity and Islam, his creation of a sacred space known as The Sanctuary in the garden of his home at Highgrove, Gloucestershire, and his public championing of organic and sustainable agriculture, holistic medicine and classical architecture. He has pursued a personal crusade against the rising tide of secular materialism and scientific reductionism.

Although official photographs often show him clad, like previous princes, in military uniform or double-breasted suit, he has also been caught on camera garlanded while visiting a Hindu temple, dressed in native fashion singing an eco-anthem in Guyana or striding across a Hebridean island with a huge shepherd's crook like a latter-day Columba.

In some ways this takes us back to the early medieval model of king as philosopher and wise man. Like Alfred, Charles has surrounded himself with advisers and spiritual counsellors and has a vision of spearheading national spiritual revival. In projects like the Prince's Trust and the revival of Dumfries House he has followed the more recent philanthropic tradition of welfare monarchy and emulated Prince Albert with his thirst for social improvement and determination to put his reforming principles into practice. At a deeper level, he harks back to a more primal understanding of the monarch as representing order and taking on the forces of chaos and, indeed, to the tragic, sacrificial dimension of royalty. A troubled and vulnerable figure, he has spoken often of the deep disintegration of the modern world and the need for it to be rebalanced and reordered. He himself has movingly expressed this driving passion in his life:

I have gradually come to realise that my entire life so far has been motivated by a desire to heal - to heal the dismembered landscape and the poisoned soil; the cruelly shattered townscape, where harmony has been replaced by a cacophony; to heal the divisions between intuitive and rational thought, between mind, body and soul, so that the temple of our humanity can once again be lit by a sacred flame; to level the monstrous artificial barrier erected between tradition and modernity and, above all, to heal the

mortally wounded soul that, alone, can give us warning of the folly of playing God and of believing that knowledge on its own is a substitute of wisdom.

It is no coincidence that while Prince of Wales Charles made frequent appeals in his speeches to the concepts of wisdom and order so strongly associated with sacred kingship and Christian monarchy. In his 2000 Reith Lecture the word 'wisdom' figured seven times, coupled variously with the adjectives 'ancient', 'instinctive', 'practical' and 'intuitive'. He came back to this theme in 2109 at the time of the canonization of John Henry Newman, which he attended in Rome, praising the sense of harmony conveyed in Newman's poem, 'The Dream of Gerontius'. The appeal to order is very evident in a speech he made in 1996 extolling the virtues of tradition:

Tradition is not a man-made element in our lives - it is a God-given awareness of the natural rhythms and of the fundamental harmony engendered by the paradoxical opposites in every aspect of nature. Tradition reflects the timeless order, and yet disorder, of the cosmos, and anchors us into a harmonious relationship with the great mysteries of the universe.

For King Charles restoring order and harmony to our disintegrated world involves re-finding and reasserting a sense of the sacred. In 1996 he chose to speak to an audience of businessmen 'about a subject which I suspect is not often discussed on occasions like this - the importance of the sacred in the modern world'. His speech went on to lament the separation of science from religion and the separation of the natural world from God, 'with the result that it has fragmented the cosmos and placed the sacred into a separate, and secondary, compartment of our understanding, divorced from the practical day to day world of man'. The need to rediscover a sense of the sacred in dealing with the natural world surfaced again in his reflection on the 2000 Reith Lectures which had explored the theme of sustainable development:

If literally nothing is held sacred any more - because it is considered synonymous with superstition, or in some way 'irrational' - what is there to prevent us treating our entire world as some 'great laboratory of life', with potentially disastrous long-term consequences? Fundamentally, an understanding of the sacred helps us to acknowledge that there are bounds of balance, order and harmony in the natural world which set limits to our ambitions and define the parameters of sustainable development.

Charles's 'Thought for the Day', broadcast on Radio 4 on 1 January 2000, made a heartfelt plea that 'in the new millennium we will begin to rediscover a sense of the sacred in all that surrounds us' and included a characteris-

tic observation that 'it is a sacred thing to compose harmony out of opposites' as well as a commendation of the teaching of 'our Lord Jesus Christ ... that this life is but one passing phase of our existence'. The fact that it was the heir to the throne rather than the Archbishop of Canterbury or some other church leader whom the BBC invited to give the first 'Thought for the Day' of the new millennium on the *Today* programme could be taken to indicate a recognition both of the continuing sacred dimension of monarchy and of Charles' particular religious interests. He also found himself nominated in a poll carried out for a Channel 4 programme in March 2001 as the third most powerful religious figure in Britain.

A striking example of this focus on the sacred has been the way in which Charles based his opposition to the genetic modification of plants on theological rather than scientific grounds.

I happen to believe that this kind of genetic modification takes mankind into realms that belong to God, and to God alone...We live in an age of rights - it seems to me that it is time our Creator had some rights too.

The columnist and broadcaster Libby Purves commented that many people would

be outraged by the shameless fundamentalist way that the Prince brings God into the argument... Fashionably agnostic thinkers will be horribly annoyed that a pragmatic, rational argument should be defaced by this embarrassing mention of a creator with a capital 'C'. I was rather struck by it.

Several academics did, indeed, object to the Prince's theological emphasis when dealing with what they took to be essentially neutral scientific topics. David Voas, a geographer at Liverpool University, complained that 'listening to the Prince of Wales is like going to church; having avoided it for a time you forget how dreadful it can be', and dismissed the heir to the throne as 'a self-indulgent preacher'.

The late Roman Catholic columnist, William Oddie, by contrast, saw the Prince's intervention in the GM debate as a welcome reassertion of royalty's traditional role 'as having an authority which was in some sense spiritual as well as temporal'.

The reason why Prince Charles is listened to on moral issues is twofold. Not only is the monarchy a more spiritual institution than we have come to suppose: we for our part are a more spiritual people.

In a letter to *The Times* I concurred with this analysis and took it further:

At a time when its constitutional role is coming increasingly into question, I suspect that the spiritual dimension of monarchy may come to assume in-

creasing importance. In his stand against genetically modified crops, Prince Charles has shown himself not so much the defender of faiths as the supreme exponent of an essentially religious perspective on life in the prevailing climate of secular and scientific rationalism.

The strongly spiritual perspective introduced by Charles as Prince of Wales into discussions about contemporary issues had a greater appeal abroad than it did to church leaders at home. On a visit to Guyana in 2000, he was singled out for commendation by the mayor of Georgetown who prayed: 'I ask the Creator to give you the strength and wisdom to remain in the vanguard helping keep the world safe, clean, good and green'. In 2002 a statue was erected in the Brazilian town of Palmas in the middle of the Amazonian rain forest depicting him as an angel and, in the words of the local state governor 'saving the world.' It shows the prince, with wings outstretched, hovering over a sea of humanity with his arms in open embrace. For leaders of the Church of England, by contrast, his attitudes were rather confused. As Archbishop of Canterbury, Robert Runcie apparently found him a mass of confusions and contradictions in respect of religion, one moment extolling the 'epic language of the Prayer Book' and the next 'exploring Hinduism with people in the inner cities.'

As king, Charles will not have the same freedom to speak out on issues about which he feels passionately as he did while heir to the throne and he has indicated that he understands the constraints of monarchy in this regard. It seems unlikely, however, that he will lose his commitment to the sacred and his lifelong spiritual quest. In contrast to the more sure, settled and measured faith of his late mother, he has a restless, questing spirituality combined with a love of tradition, while sharing her emphasis on harmony, forgiveness and reconciliation. In this, he is close to what a lot of people in Britain feel. This was well expressed in comments made to the *Washington Post* by Andi Britt, who came with his wife to place flowers in front of Buckingham Palace in memory of Queen Elizabeth following her death: 'He represents those people who perhaps don't have a vibrant faith, but have a sense that there is a loving God. He represents a faith and a God who welcomes people, regardless of how close they feel. I think he represents many people who are just not as sure, or who don't have such strong convictions — people of faith, different faiths, or no faith.' [ND]

God Save the King: The Sacred Nature of the Monarchy by Ian Bradley is published by Darton, Longman & Tod.



Church Crawling: Vierges Noires - 15

La Chapelle Geneste

The iconography of crowns impresses *Simon Cotton*



Deep in the Haute-Loire, it is easy to overlook the hamlet of la Chapelle Geneste, 6km to the north of La Chaise-Dieu, whose population is scarcely a hundred. Legend says that the settlement results from the discovery of a statue of the Virgin, which led to the building of a church

here (which came under the Abbey of La Chaise-Dieu). The present building can be traced back to the 12th century; it is a simple church (1), a square western belltower (given a new top in 1902-3, replacing a hexagonal spire); short aisled nave; and a stone-vaulted chancel (2).

Apart from the chapel of the Virgin, there are chapels of the Sacred Heart and Saint Roch. The latter is the secondary patron of the parish, with a pilgrimage on August 16th celebrating relief from plague – he was widely invoked against *la peste* in the later Middle Ages. The statue of the saint (3) shows him wearing a very broad-brimmed hat – as well as his plague sore and his faithful dog, of course.

The Renaissance Black Virgin (4) from the 16th c is at the centre of a slightly later retable in the chapel of the Virgin; she is seated, as usual, sitting below a crown borne by several putti, maybe as late as the 18th c. Jesus is seated on her lap, both facing forwards. Compared with the traditional Romanesque statues of the Virgin and child, The Renaissance Black Virgin here has a warmer expression and is in a relaxed posture, with her legs slightly apart, leading to her golden dress hanging naturally, not to mention her more lifelike hair. Her deep black face contrasts with her red lips. It is the work of an artist who was familiar with the established conventional style of the Romanesque Virgins of the Auvergne, but interpreted it in the light of the Renaissance norms. **ND**

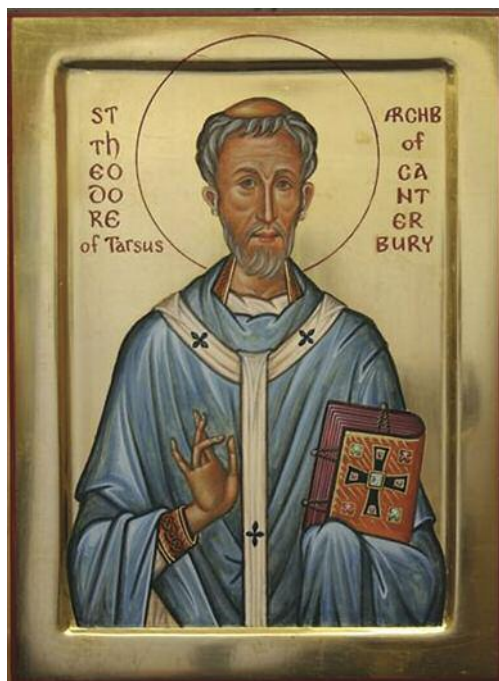
Faith and Order above all

John Gayford assesses the life of Saint Theodore of Tarsus, an outstanding Archbishop of Canterbury

Theodore was a Syrian Greek-speaking monk who spoke no English, and was not even a priest when he was appointed Archbishop of Canterbury and yet he went on to be one of the most successful holders of this office.

Like St Paul, Theodore was a native of Tarsus. In the first century, Tarsus was said to have academic teaching that was superior even to Athens and Alexandria but in the seventh century it was subject to Persian occupation. Theodore, born in 602, was to witness this but left Tarsus when he was 11 or 12. There is an assumption that he continued his education at Antioch or at least by a place influenced by the Antioch tradition of biblical interpretation. This is deduced from the Canterbury Biblical Commentaries (mainly produced by Theodore) which follow this tradition. By this we mean a literal style of interpretation as opposed to the allegorical style of Alexandria. In addition Theodore had a good knowledge of Syrian and patristic literature. Even Antioch was not safe, with the Persian King Chosroes II invading Syria and Palestine, then conquering Antioch in 613 and Jerusalem in 614. There was a series of battles with the Byzantines defeating the Persians at Nineveh in 627 but Antioch was taken by the Arabs in 637. The result of these conflicts was that many Syrian monks fled to North Africa, Sicily, Italy and Constantinople. Thus the assumption is made that Theodore made for his next port of call, Constantinople, when he was 35. It is not sure how much he entered into the rich academic life there but again the Canterbury Biblical Commentaries give evidence of study of subjects like mathematics, astronomy, medicine and law which could have been gained in Constantinople.

Documentation is stronger for the next stage of Theodore's life when he came to Rome. The reasons for him going to Rome are not clear. What is evident is that Theodore was living as an eastern monk in the 660s as a member of one of the oriental communities around Rome. These monks did not just pass their time in peaceful meditation but in the 640's vigorous doctrinal controversies were debated, like the monothelism (Greek = of one will) controversy (the question of the Nature of



Theodore of Tarsus
(Archbishop of Canterbury)

Christ: did he have one nature or was he was human and divine?) *Christ, Lord, and only-begotten Son, is to be acknowledged in two natures without confusion.* While in Rome Theodore had been part of a council to resolve this.

Theodore was an unlikely fourth choice as Archbishop of Canterbury. Wingard, a priest with local ecclesiastical approval in July 664 was sent, as politically a wise move, to Rome for papal approval and consecration. Unfortunately while in Rome he died of plague along with some of his retinue before consecration could take place. Pope Vitalian on the death of Wingard promised to find a replacement as soon as a suitable candidate was made known. Hadrian was nominated but he was unwilling to take the responsibility and suggested An-

drew who was abbot of a monastic house in Rome. He too was unwilling on the grounds of his age and infirmity. Finally Vitalian nominated Theodore (who himself was 66 years old) but on the understanding that Hadrian went with him. Hadrian was a Greek-speaking North African who fled to Naples as teenager, a refugee from the Arab conquest. At the time Naples was a settlement of the Byzantine Empire and provided a number of monasteries some of which supported high academic education. Hadrian was bilingual in Greek and Latin, became a monk and was eventually the Abbot of the monastery of Nisida on an island in the Bay of Naples. When Emperor Constans II visited Rome he used Hadrian as an interpreter in meetings with Pope Vitalian and through this became a confidant of the Pope. It is further implied that Hadrian was well acquainted with Theodore which allowed him to recommend him as a future Archbishop of Canterbury when he himself wanted to decline the position. This was not the end of the problems. Theodore was an eastern monk not even in clerical orders with a shaven head and he had to wait four months for his hair to grow so that he could receive the western tonsure before he could be ordained as sub-deacon, on the way eventually to being consecrated as Archbishop of Canterbury by Pope Vitalian on 26th March 668. There was a further problem: although Theodore was an educated man who had a mastery of Syrian, Greek and Latin, he had no knowledge of English.

There was also the journey to England to be undertaken, so Theodore set off with Hadrian and with Benedict Biscop who had made one of his visits to Rome. This had its dangers, the journey over the Alps was subject to savage and fatal attacks so they went by sea to Marseilles and then on to Arles, from there they went to Paris where he stayed with Agilbert who had been formerly Bishop of Dorchester, from him he was able to learn more about the Church in England. Egbert, King of Kent, became impatient and sent a party to escort Theodore to England, with good reason as there had now been a vacancy for five years. Theodore finally arrived in England a year to the day after he left Rome. In fact they travelled separately with Hadrian taking two years to arrive in England. Theodore had travelled with Benedict of Biscop who was made abbot of the monastery of Sts Peter and Paul at Canterbury but Hadrian was to take over after two years and Benedict went back to his native Northumbria.

The English Church was in a very poor state when Theodore eventually arrived in England. They had been five years without an Archbishop and had only three bishops in the English church with a number of vacant sees. It was necessary for Theodore to travel the country with Hadrian to make an assessment for himself. He was well received by all except a few Irish clergy.

Back in Canterbury, Theodore and Hadrian set up a school which was to have a high standard of Greek and Latin scholarship producing a compendium of Biblical studies in the style of Antioch. This tells us much about Theodore and Hadrian. Bede held the academic standard of Canterbury in very high esteem, commending them on the breadth of education in other subjects including mathematics and music. Bede was full of praise for Theodore's opening years as archbishop claiming this was the first archbishop whom the whole English Church obeyed, saying from him and Hadrian flowed rivers of learning which watered the hearts of the hearers. Theodore and Hadrian had a long and fruitful working relationship.

The Province of York was not created until 735 so the English Church acknowledged a single Archbishop. The Council of Hertford was the first occasion on which that unity found practical expression that took place 24th September 672. It was only attended by bishops Bisi of East Anglia, Putta of Rochester, Leuthere of the West Saxons and Winfrid of Mercia. Wilfred was not present but sent proctors. King Ecgrith attended the Council but there is no account of him taking part in the proceedings. Theodore clearly ruled the council, dictating the chapters to be discussed as outlined in his introductory remarks. This included observance of the Roman dating of Easter, and that bishops should not interfere in each other's dioceses. Other items included that monasteries should be free from episcopal interference and that monks should not wander from monastery to monastery and clergy from diocese to diocese but have permission to officiate by their own bishop. It was agreed that Synods should be held once, possibly twice, a year but this never happened. Finally divorce was confined to the rules laid down in the Scriptures. Later further ruling had to be made on this allowing remarriage for men whose wife went into a con-

vent or where a spouse went missing for a defined length of time.

Theodore's second Synod at Hatfield was in September 679. It had to be careful to adhere to doctrinal matters as directed by the Lateran Council in Rome of March the same year. Rome also decreed the maximum number of bishops in England including the Archbishop should remain at twelve. When Theodore arrived in England Gregorian chant was only used in the South of England but he expanded it to the singing of the Offices in the rest of England.

The school Theodore founded in Canterbury with Hadrian was famous for the wealth of education it offered. It has been suggested that it was in the field of scholarship that Theodore had his most decisive impact. Large numbers of students were attracted to this school at Canterbury including those whose were to become future English bishops. Not only were Latin and Greek on the curriculum, but they were given instruction especially in Scripture. The Canterbury Biblical Commentaries are extraordinary by early medieval standards, they reveal the nature of the teaching which was in the style of Antioch. We have record of the notes taken by the pupils with question and answer recorded. The basis of the instruction gave word for word comparison of the Latin Vulgate Bible with the Greek Septuagint texts of the New Testament. This was supplemented with glosses of the opinions of various Greek Church Fathers, such as Basil of Caesarea, Clement of Alexandria, John Chrysostom and others, who are quoted (and translated into Latin) at length. Other evidence of their teachings are also seen such as astronomy, computes (the calculation of the dates of moveable feasts) and other sciences, particularly arithmetic. They also taught Roman law, biblical exegesis after the style of Antioch, the rules of metre, Latin verse composition, and music. Theodore in his travels had gained a wide experience of Canon Law in both the Eastern and Western Churches. His tour of England showed him the wide interpretation of Canon Law in this country. Thus, when settled with a school at Canterbury, he was concerned with the teaching of Canon Law.

Theodore, a wise man, one of the greatest scholars to occupy the see of Canterbury, died 19 September 690, having lived for 88 years, and was buried next to St Augustine in Canterbury. When he arrived in England at the age of 67 he inherited a failing missionary church. Twenty-one years later, his legacy was a flourishing theological academy, well-organised liturgy and good governance of the church. **ND**

Suggested Further Reading

- Blair, J. *The Church in Anglo-Saxon Society* Oxford University Press 2006.
- Lapidge, M. *The Career of Archbishop Theodore*. In Archbishop Theodore Cambridge University Press 1995.
- Thomas, S.F. *Theodore* in Butler's lives of the Saints. Burns & Oates the Liturgical Press Collegeville Minnesota 1999

parish directory

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LONDON SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10.30am. Choral Evensong (termtime) 6pm. Wednesday: School mass (termtime) 9.15am; Choral Evensong (termtime) 5.30pm. Midweek Mass: Tues 9.30am, Wed 6.30pm, Thurs 9.30am, Fri 10am, Sat 9.30am. www.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 www.saint-stephen.org.uk

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

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

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

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

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

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

PORTSMOUTH The Ascension and St Saviour, Society Parishes under the Bishop of Richborough. **The Ascension P02 OJG**, Parish Mass 11am. Low Mass: Thursday 7pm. **St Saviour P02 8PB**, Parish Mass 9.30am. Low Mass: Monday 10am, Wednesday 11.30am, Friday 7pm. Solemn Evensong and Benediction (last Sunday) 6pm. Modern rite, traditional ceremonial. Fr Benjamin Weitzmann SSC 02392439711 www.ascensionportsmouth.org.uk

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

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

REDDITCH St Peter's Church, Crabbs Cross, Littlewoods, Redditch, B97 5LB - Services: Sunday Sung Mass 10.30am, Thursday Said Mass 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

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

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

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

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

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

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

SOUTH SHIELDS, St Michael and All Angels, South Westoe, 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

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

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

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

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

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

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

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

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

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

Continued on next page

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

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

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

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

Bishop of Richborough. Sunday: Mass 10.30am. Daily Mass and Office. For further information see our Website: www.stmarywellingborough.org.uk

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

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

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

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

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

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

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

Diocesan Directory

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

STEPHEN BELLION
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We are seeking a priest who has a zeal for mission, who will nurture us in catholic faith and practice, who will guide us as we seek to share our faith with others, and who has imagination, warmth and a sense of humour.

St Michael and All Angels, Maidstone is a Forward in Faith parish under the episcopal oversight of the Bishop of Richborough.

St Michael's parish is part of the Deanery of Maidstone and is situated in a pleasant quarter of this county town, with easy access to the town centre, to a railway station and to our excellent schools. There is a four-bedroom vicarage. The congregation is cohesive and team-spirited and includes an active Reader.

This post would suit a Priest of The Society or one who is in sympathy with its aims. A priest who will take an active interest in our parish schools will be particularly welcome.

Please visit www.canterburydiocese.org/vacancies to download a Parish Profile.

For further details please contact Samantha Mann, p.a. to the Archdeacon of Maidstone (tel. 01622 934449, Samantha.Mann@archdeacmaid.org).

The closing date for applications is 22th May, with interviews on 28th June.



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All Saints' New Longton (Diocese of Blackburn) seek to appoint a Youth & Children's Leader who loves the Scriptures, the Sacrament, and young people; who will be able to lead and develop our ministry among 11-16 year olds and their families.

Closing date for applications: 15 May.

Interviews: 14 June.

Start date: 1 September.

For more information, please email the vicar, Fr Tom Woolford, on tomwoolford@gmail.com.

◆ AFTERWORD ◆

Let us pray for the King, enjoins *Bradley Smith*

There has been much speculation over the content of the coronation service. Which elements of traditional ritual will be quietly dropped? Will it be an inappropriately Christian affair? Will Christians of other denominations have a role? What about people of other faiths and none? Will there be a celebration of Holy Communion? Will the Prayer Book be used? How will it speak to society in a cost of living crisis?

What we will witness on 6 May will be a truly Christian ceremony, rooted in Judeo-Christian tradition and filled with rich and meaningful Christian symbolism. His Majesty the King is, as we all know, a passionate defender of religious freedom. That is a truly good thing, and it is perfectly appropriate that representatives of other religious traditions will have an honoured place in the Coronation celebrations. But a Christian ceremony, conducted in a Christian house of prayer, celebrated by Christian ministers for the Christian King of a Christian country, it will be.

His Majesty is a man of living Christian faith; and he knows that his sovereignty is exercised under the authority of God, the King of Kings, Lord of Lords, the only ruler of princes. The crown that will be placed on his head is surmounted with a representation of the cross of Jesus Christ. It will remind His Majesty that he, like all the baptised, is called to take up his cross and follow Christ, to live his life in accordance with the teaching of the One who came not to be served, but to serve, and to govern this nation in accordance with the values and teachings of the One who on earth had no crown of gold, but of thorns; who laid down his life in sacrifice to save those who had no power to save themselves.

He will have as his guide the Holy Scriptures: *Our gracious King, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; this is the Royal Law; these are the Lively Oracles of God.* His Majesty is called to meditate upon the Law of God – as are we – and to find in the Scriptures teaching and inspiration, encouragement and hope; correction and direction as he seeks to navigate the complexities of our human existence whilst at the same time guiding our nation in the ways of peace, truth and justice. And he will exercise his solemn vocation in the strength of the holy anointing conferred upon him in the Abbey, strengthened with the gift of the Holy Spirit and set apart for a holy function.

When a man is ordained to the priesthood, he is changed; he leaves the place of his ordination a different person. But the grace of ordination extends beyond; enriching and sanctifying the whole Church, it is a gift to the whole Church, and not just to the individual priest. Similarly, His Majesty will leave the Abbey a changed man, and the grace of the holy anointing conferred upon in the coronation will sanc-

tify the whole nation. The coronation is a gift to the whole nation, not just to the King himself.

Changed he will be for sure, but not invincible. In order to bear the weight of his calling, His Majesty will need the grace of the Sacrament of Christ's Body and Blood to sustain him on a pilgrimage that will inevitably be complex to navigate. The celebration of the Eucharist at the coronation is of absolute importance. His Majesty will be reminded that coming before the altar of God in humility and penitence, and receiving into his human body the sacred body and blood of Christ is central to the Christian life. The central act of the coronation itself must be central to the lives of believers. Without it, Christian disciples – be they kings, priests or laymen – have no strength, no life.

And His Majesty will need the prayers of his people. Yes, he will be changed by the sacred drama performed in the Abbey; but he will still be a man. By no means will he be immunized from the challenges and sorrows of life. There will be dark threads in the rich tapestry of his life, just as there are for all of us; but his life will be lived in the public eye, and it will be quite draining for him to continue to do his public duty at times of person sadness and distress when you and I would be able to hide away. It would be naïve and foolish to think that the life of a monarch is an easy one.

The best and most important thing we can do for His Majesty the King is to pray for him; not just in these days leading up to the Coronation (although that is very important) but every day, praying that God will grant him the strength, the courage, the wisdom, the fortitude, and the faith that he will need to fulfil his vocation.

And we can pray for His Majesty the King in any words we choose. It may be as simple as *God bless our King, his family and all in authority*; or using some of the special Church of England prayers commissioned for these days ahead of the Coronation; as well as the Book of Common Prayer's a collection of rich and beautiful prayers for the Sovereign and the Royal Family. They are hundreds of years old, and none the worse for that. To pray for the King is in fact to pray for our beloved nation, the land we call our own; to pray that, under his Reign, Almighty God will bless our whole nation, that peace and truth and justice may abound in our land.

May His Majesty's Reign be long and glorious; may he keep his eyes firmly fixed on Jesus; may he ever defend freedom, truth and justice; may wisdom be his constant guide; and may he, at the end of his earthly life, receive the crown of everlasting life in the Kingdom of Christ's glory where we shall all cast our crowns before the Father's Throne of Grace. **ND**

Bradley Smith is Chairman of the Prayer Book Society.



A Celebration of Ministry

**Solemn Evensong
& Benediction
marking the
retirement of
Prebendary
David Houlding SSC**

**Saturday 3rd June, 2023
at 3.30pm
All Hallows',
Gospel Oak,
Savernake Road,
London NW3**

Fr David was the Master of SSC (1997-2013) as well as being President of the Church Union, Chairman of the Additional Curates Society, and a council member of St Stephen's House, Oxford. He also represented the Diocese of London on the General Synod of the Church of England where for many years he chaired the Catholic Group and helped to bring about legislation to establish The Society. Retiring from parish ministry this summer, he will remain active in the Catholic movement, including as a Trustee of the No.1 Trust.

After curacies in Hillingdon and at St Alban's, Holborn, he became the Vicar of St Stephen with All Hallows' in 1985. We send him every good wish for his final services and retirement.

**All are welcome;
reception afterwards.**

◆ GHOSTLY COUNSEL ◆

Andy Hawes

The Name of Jesus

It is very striking that nowhere in the Gospels do the disciples call Jesus by his familiar name. He is addressed as 'Lord,' 'Master,' 'Rabbi' or 'Teacher'. All four Evangelists throughout their narratives use the name Jesus but his companions never do. Blind Bartimaeus calls out 'Jesus, Son of David, have mercy on me!' but it is the only time that the name given to both Mary and



Joseph by the angel is used by anyone addressing Jesus. It is not until the after the Resurrection that the name Jesus seems to be liberated in all its power. In Acts 3 it is *in the name of Jesus* that Peter heals the lame beggar. 'I have no silver and gold but in the name of Jesus Christ stand up and walk!' St Paul in writing to the Philippians seems to quote a contemporary hymn which concludes 'at the name of Jesus every knee should bow, in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord to the glory of God the Father'.

The name Jesus meaning 'God saves' is, to put it bluntly, a shortcut into the heart of God.

In a verse much loved by evangelicals, 'If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved,' (Romans 10.10), the full power of using the name of Jesus and everything that means is so clearly expressed. The name Jesus is both a summary of the Gospel and a description of his nature.

Most significantly it is an intimate, personal form of address. In the same way Jesus taught us to call God 'Abba Father' or 'Dad', we are to express our relationship with him in an intimate and personal way. Whether it is true or not, it is a lovely story that Pope Benedict's last words were 'Jesus I love you'. It certainly rings true to me.

In the twelfth century there was a great devotion to the name of Jesus. Bernard of Clairvaux's hymn has come to us in the translation: 'Jesus the very thought of thee with sweetness fills my heart'. The English Mystics of the thirteenth and fourteenth centuries had great devotion to the name of Jesus. Julian of Norwich, Richard Rolle, Walter Hilton and the writer of the Cloud of Unknowing all encourage and teach their readers to use the name of Jesus as prayer. In the Orthodox Tradition, there is widespread use of the 'Jesus Prayer': *Jesus Christ Son of God have mercy (pity) on me a sinner.*

But what about you, dear reader? Do you call upon the name of Jesus or do you balk at such intimacy? Many people do. In Ghostly Counsel I often advise people to 'stay close to Jesus'. Certainly, at times of trial, especially bereavement, to stay close to Jesus is a great comfort and strength. If this means nothing to you, or hits a significant cringe spot, this might be an invitation to prayer and reflection exploring the vital question that Jesus posed: 'Who do you say I am?'

ND

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

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