

NEW•DIRECTIONS

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

November 2023

Remembrance Sunday

A soldier who serves
Bishop Baddeley's record
War poetry

Christianity worldwide

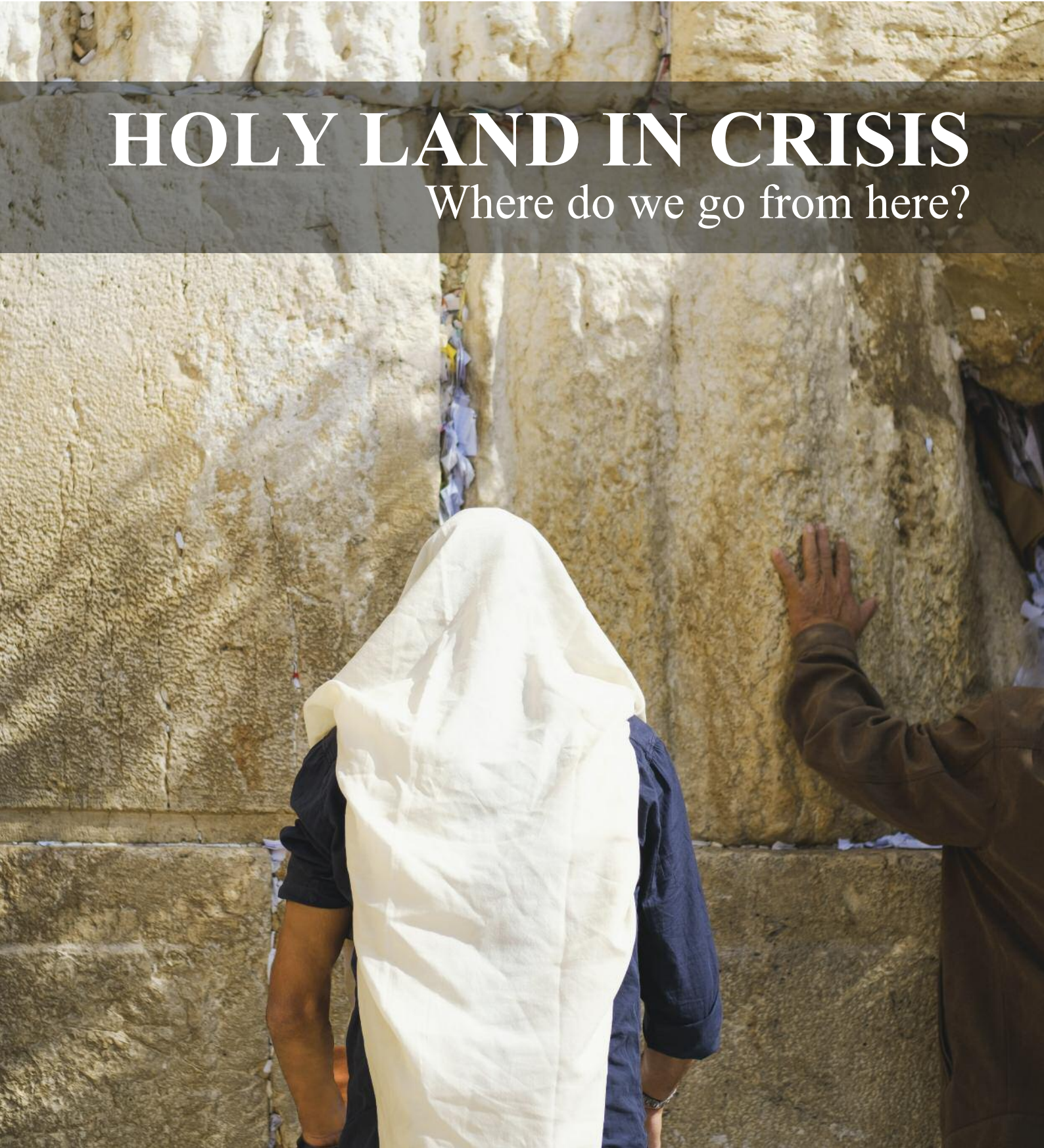
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HOLY LAND IN CRISIS

Where do we go from here?



◆ THE DIRECTOR'S CUT ◆

A recent report evaluating the success of a project which involved grouping 33 Anglican churches in Wigan into a single benefice of seven parishes, formerly 29 parishes, has been widely covered in Church of England media circles. Before attempting to see what lessons can be drawn from that experience, I should make it clear that this article does not seek to denigrate the initiative on the basis of it being contemporary in style.

I know from the Walsingham Youth Pilgrimage the value of modern music in worship, and how that can attract and inspire young people, as they seek to live out their faith. It would be wrong, therefore, to think of this debate as a clash between the traditional and the current; it would, however, be absolutely right to see it as a test of how well the Church of England deploys its resources.

Let us start with a brief overview of the project. To date, it has consumed around £1 million of central Church of England funds over a seven-year period. We are told that, in today's money and under current costings, such a project would be funded to the tune of some £4 million. We are also told that 29 new 'worshipping communities' have been created, but that the trend of decline, if anything, has hastened, which is most startlingly illustrated by an eight-fold increase in the local churches' financial deficits. It does, however, need to be emphasised that the implementation of the project could not have come at a worse time with the pandemic dominating much of the period from 2020 onwards.

The Diocese of Liverpool, in which Wigan sits, has now embarked on further pastoral reorganization on a deanery-wide basis modelled on the Wigan experience, albeit with some modifications. Is this justified in the light of the Wigan project?

We should first acknowledge the positive aspects of the project. Clergy benefitted from working more closely together. Lay involvement, including leadership, increased. Church-led efforts to combat poverty were much more in evidence. Significant financial savings were made from a shared approach to buildings insurance. Most of all, there was an acknowledgement of the scale of the challenge presented by decline and a concerted attempt to arrest that decline.

On the other side of the coin, we encounter deeply irritating management speak – talk of a 'permission-giving environment' and 'monetisation' of growth, and an adherence to the pseudo-science of change management. There are dubious statistics, including counting all children who worship in schools, rather than those who go to church. There are references to established congregations being bypassed, to an additional bureaucratic layer, to a worrying lack of depth as to what constitutes a new disciple, and to a continuing surfeit of church buildings even after all the upheaval of the seven-year project.

Worryingly, there appears to have been no consultation with parishioners across Wigan before the project began. Similarly, there was no formal plan or budget at the start of the project. The team overseeing the project contained no lay representation. Further, some of those worshipping in existing churches felt that the focus on new 'worshipping communities' and lay leadership had been at the expense of their own church identity, including a loss of sacramental and musical traditions.

It is of course easy to be critical. We have not lived through the project, and perspectives are bound to differ, for good and ill. My prevailing thought is that the parish system has survived for a reason and its dismantling, if that is what we are effectively witnessing in the Diocese of Liverpool and elsewhere, represents a huge risk for all those involved (and Alison Milbank also illustrated in our last issue). One of the lessons from Wigan appears to be that people felt less inclined to leave legacies to their local church as new structures tend to introduce more of a sense of remoteness from it. The same story is told from a different perspective by the lack of commitment to financial giving from those participating in new 'worshipping communities'.

How confident can anyone be that the Church of England's current orthodoxy – with its new 'worshipping communities' and lay leadership – will bear fruit? Can it sustain people at crucial moments in their lives and those of their loved ones? You will have already worked out my answer. In one sense I hope I am wrong. In another, I can only highlight what, with the right support and commitment, works – parishes with priests and people, gathering to worship Sunday by Sunday in a church. **ND**

NEW◆DIRECTIONS

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The Holy Land is once again a battleground. Both Michael Langrish (p4) and Andy Hawes (p43) were on pilgrimage there in September and urge prayers for peace. The Friends of the Holy Land, an ecumenical organization putting Christian mission and witness into action, is featured as we interview its Chief Executive, Brendan Metcalfe (p5).



Remembrance Sunday brings reflection. Tony Hodgson writes about Walter Baddeley of Blackburn whose active service was distinctly commendable (p9). A server in a London church who is also a soldier writes movingly of discovering a memorial to a previous server who fell in WW1 (p12). Irishman Tom Kettle's valedictory poem to his daughter in 1916 speaks of sacrifice and the sovereignty of God (p13).



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Cover Image:
Arno Smit via Unsplash

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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*.

The cycle of violence and retribution is a road to nowhere

In September *Michael Langrish* was on pilgrimage, a patron of Friends of the Holy Land he reflects for them on what has happened since

Saturday 7 October's astonishing attack by Hamas on southern Israel involved the extraordinary tearing-down of large sections of the security fence that has effectively made Gaza one large concentration camp. In some places it is ripped down by heavy construction vehicles or blown up. There then followed multiple raids into Israeli villages and thousands of rockets launched from the Gaza Strip with inevitable Israeli retaliation. Hostages were taken into embattled, blockaded Gaza and Israel formally declared war on Hamas the following day, vowing a long campaign as clashes and strikes spread to Israel's border with Lebanon.

Dare one hope that one positive to come out of this appalling violence and loss of life (with the real casualties on both sides as always being mainly civilians, including children, the old and the poor) might be a refocusing of the world's attention on the Israel/Palestine conflict, and a renewed effort to broker a long-term solution?

Violence alone cannot lay the foundations for stability and retribution cannot pave the way to peace

I would like to think that there would be new initiatives but still feel that the prospects are bleak. The US influence seems, in reality, to be very small indeed. The immediate promises of naval and air forces in support of retaliatory action on Gaza without apparently extracting a parallel agreement to post-hostility peace talks, does nothing to improve that. The US must surely also re-evaluate the conviction that seems to have driven its recent policy on this area, namely the belief that real steps to peace would come through the Abraham Accords. The reality is that they have been principally pragmatic business deals between Israel and wealthy autocratic states including the United Arab Emirates, which have had little bearing on the life of ordinary Palestinians, engaged their leadership or added weight to the prospect of any substantial steps towards meaningful talks involving the principal protagonists.

What should be clear to all is that the cycle of violence and retribution is a road to nowhere. Violence alone cannot lay the foundations for stability and retribution cannot pave the way to peace. What happened yesterday could in general terms have been foreseen. 2.4 million people, mainly young, living in enforced poverty and isolation, in an area the size of the Isle of Wight and with no prospects of meaningful employment for many, is always going to be a powder keg waiting to explode. When so

many have nothing to live for, but to kill and to die, it is essential to find a way of allowing them to live for the realistic hope of justice and peace.

This event did not occur in a vacuum – a word I used in the days after and since echoed by UN Secretary-General António Guterres, and there is the real danger of further escalation given the daily injustices and brutality of Israel's military occupation of the West Bank, the vigilante terror of emboldened Jewish settlers, and the generation-spanning economic blockade of Gaza that has made life miserable for the strip's 2 million residents, and at this moment is being made worse, with electricity supplies cut off, and hospitals and clinics struggling to do even their most basic work. More widely, within, Israel itself, the increased nationalism and radicalization within Israeli society have led to more frequent and numerous incidents of hatred, racialized tensions, settler attacks, and incursions onto Muslim and Christian holy sites such as Stella Maris Monastery in Haifa and the Temple Mount in Jerusalem.

Yet, in addition to recognising and dealing with the legitimate concerns and aspirations of Palestinians – any realistic diplomatic process must also face and engage with other issues and concerns. These include Israel's need for confidence in long term security and the genuine fears of many Jews given their history and the worrying rise of antisemitism in today's world; the links between Hamas and Iran, and its dangerous use of proxies in low-level destabilising conflicts across the region; the corruption and ineffectiveness of the Fatah administration in the West Bank.

In the midst of all this are those who form the Christian community in the land of the Holy One. The churches for the most part punch above their weight in seeking to respond to needs in education, housing, social service and health care; in working with partners in all communities for dialogue and better mutual understanding, and in the daily offering of prayer, which is backed by the daily offering of their lives in this place of such simmering conflict and fear.

We must support in any way that we can – through prayer, through giving, through lobbying that comes from a genuine desire to study and to understand – to enable the church communities in the Middle East to remain, faithful in prophetic witness and pastoral care, grounded in worship and the building and nurturing of all who comprise the Body of Christ. **[ND]**

This article was originally written for the website of the Friends of the Holy Land and is reproduced with their kind permission.

When I needed a neighbour

The work of *Friends of the Holy Land*

Brendan Metcalfe was supposed to be in the Holy Land in October. As the CEO of Friends of the Holy Land (FotHL) he makes around three trips a year to Israel and Palestine. But this time the irruption of war has stopped that, and he's not sure when he might get there next. Sadly, although shocked he is not surprised at the events of recent weeks and many feel they have been building for at least 15 years. 'Terrorism cannot be condoned and the Hamas attack on Israeli citizens was as shocking as it was brutal. Frequent visitors to the Holy Land in recent years will have noted the atmosphere and wondered how much longer the punishing conditions of the occupation can last without response,' he observes. Pilgrimages will not have experienced daily living conditions in any real depth in the region. The situation has been deteriorating for some time now for Arabs and Christians. This is of particular interest to the Church considering how many holy sites are located in Palestinian areas, and the overlap between Palestinians and Christians.

FotHL was set up in 2007 with the encouragement of Cardinal Vincent Nichols (at that time Archbishop of Birmingham) to help Christians on the ground in the Holy Land. It was clear that much of the funding – particularly international aid – directed at the region was going to the maintenance of holy sites and their organization. Day-to-day support of people was lacking and when they began, the informal name they had was 'The Widow's Mite' because, as Metcalfe observes, 'it was often the elderly who had been left behind'. As such, one of the initial projects was St Martha's House, a daycare centre for the elderly. In 2011, then Archbishop Rowan Williams asked the organization for assistance with an appeal on behalf of the Diocese of Jerusalem, adding the Anglican Communion to its network and identity.

Lean in structure, FotHL operates on minimal resources. Brendan Metcalfe oversees operations, including communications and advocacy, with three employees who job-share in the Kenilworth office. A number of patrons speak out on its behalf, including Bishop Michael Langrish. True to its Christian ethos, FotHL is very clear in its mission statement: 'We do not campaign for a political solution to the problems and conflict in the area, we deal with the facts on the ground.' Those facts are bracing. The conflict from the Palestinian viewpoint goes back 75 years and has engulfed three generations.

In the West Bank, 50% of the population is under the



Bishop Langrish on pilgrimage in September

age of 25. Generally high unemployment rates abound: 30% in the West Bank and over 50% in Gaza. The 18-foot-high Separation Wall is over 700 miles long. Bethlehem (in the Palestinian territory) is just 5 miles from Jerusalem but because wages are up to four times higher in Israel, Palestinians will get up at 4am to go through the security checkpoints and walk to the holy city. Just clearing security can take hours. Ambulances are routinely held up, often (and especially, it is felt) for women in labour. The lookout towers and electronic surveillance along the perimeter are a constant sign of occupation and separation. Some people have never had permission to cross. Others have had their visas rescinded

at a moment's notice and for arbitrary reasons.

Gaza itself, one of the most densely populated areas on the planet, is the worst affected. Described as the world's largest open prison, a population of over two million are living in a geography approximately the size of the Isle of Wight. The Christian community there is small and isolated, with 60% of the total Christian population in poor circumstances. Water and electricity supply is unreliable and limited; 98% of the mains water is undrinkable and salty, electricity is available perhaps as little as two hours a day.

In Israel, 90% of the Christians are ethnically Arab. Although they receive healthcare and social support through the government as Israeli citizens they are still subject to discrimination. The tensions of settler and other group pressures to leave the country have been on the rise. Increased vandalism of Christian homes, churches and sites has been reported widely over the past year. 'An Orthodox bishop was attacked by an Israeli settler and hospitalised; the perpetrator was arrested but let go almost immediately on the pretext of mental health issues,' comments Metcalfe. The Anglican church in Ramallah was damaged when the Israel Defence Forces made a heavy visit to raid a nearby charity on its hit list. British war graves in the Jerusalem Cemetery were attacked and desecrated in January – in a place supposed to have 24-hour security protection. Confidence in Israeli authorities to manage these situations is at an all-time low. Christian emigration away from the Holy Land is a daily reality. Those leaving cite lack of freedom and deteriorating economic prospects. The Nations Law (criticized strongly by Amnesty International) passed in 2018 effectively makes all Arab Christians and Muslims second-class citizens of Israel. A century ago, Christians made up roughly 29% of

the overall population of the Holy Land. Today they account for less than 2% in Israel and Jordan, and less than 1% in the West Bank. A further assertion of FotHL is unequivocal: 'If we do nothing, by the next generation there will be no local practising Christian communities left in the Land where Jesus walked, no local Christian communities worshipping in the Holy Sites.'

FotHL has a distinct advantage in that from the very start it established a registered office in Palestine. Located in Bethlehem with two part-time staff, it offers regular emergency help each (usually medical aid, medicines, and utility bill payments) with a monthly budget approaching £9,000. This also means it has banking facilities in Gaza and it's still (for now, at least) able to remit funds direct to Gaza in the safe knowledge that it will get into the hands of those who need it most. Within the first two weeks of the war it sent across \$45,000 which went to the Catholic church, the Orthodox church, and the Anglican Al-Ahli Hospital in Gaza. 'First we were helping the Orthodox find food, now it's tents and fire extinguishers,' Metcalfe adds, 'and it's really only a drop in the ocean.' The Catholic church there is currently looking after 700 people ('and 50 of those are kids with special needs'), the Orthodox with 350 people has had to move its injured to the Latin church. And the YMCA building and the Arab Orthodox Cultural Centre have been housing around 3,000 people. 'In all that's over 4,000 people, and seeing as there are fewer than 1,000 Christians in Gaza it's more than that community – it's their friends, neighbours, relations.'

The current situation with a recognised Palestinian National Authority but with limited international recognition or legitimacy has proved woefully inadequate. In effect it has made the Palestinian population a client state to Israel without any genuine legal or political leverage. The Palestinian Authority is cash-strapped and not even able to pay its civil servants, such as teachers who recently went on a six-month strike. One FotHL project is *The School of Joy* – a Christian-run School in Beit Sahour for children with special needs from vulnerable and poor families. It aims to rehabilitate these children of all faiths through daily therapy, teaching and meals. Currently 76 children attend, 90% of whom are Muslim, with annual grant funding of £90,000. Another example of FotHL's educational intervention is its support with school fees for Christian families in the West Bank and Israel at Christian schools where funding from central government has been cut.

The region's simmering tensions, now become a rolling boil, are a cost counted most tragically in human lives. The toll is now in the thousands with the majority being innocent civilians and children. It is not clear where and how this will end. A key player in this is Binyamin Netanyahu, Israel's longest-serving prime minister who

has been in power for 16 of the past 27 years. This outbreak, however, is considered the worst in the state's 75-year history. He himself served in the Israeli army after the Six Day War in 1967. His brother, Lieutenant-Colonel Yoni Netanyahu, was the only soldier killed in July 1976 as part of a daring and ultimately successful raid to bring back 248 hostages taken to Uganda. The Prime Minister and his family have an established position when it comes to Zionism (seeking statehood for the Jewish people) and opposition to the Arab world. Israel is 'the one practical instrument for assuring Jewish survival,' he once said.

50 years ago, the armies of Egypt and Syria launched a surprise attack on Israel in the so-called Yom Kippur War of 1973. No such major armies are involved in the conflict this time around, and Israel has military superiority. How and to what extent it now uses that is a moot point. It has hitherto allied force to intelligence but the outbreak of hostilities with such impact leads to two

major questions. The first concerns how Israel's usually excellent intelligence service failed to detect the terrorist attacks at the planning stage, and the second revolves around to what extent other Arab nations in the region (notably Iran) are involved. These are questions of importance not just for the Middle East but the West as a whole as it tries to understand its positioning throughout the Russian war on Ukraine and its sovereignty, and the wider international picture involving countries such as China and India. Iran is known to have supported the Lebanese militant group Hezbollah, and chillingly endorses Palestinian Islamic Jihad. With the return of the Taliban in Afghanistan, an Islamic



The Orthodox church in Gaza City

axis is once again beginning to harden. Palestinian cries for freedom 'from the river to the sea' in Israel will bring about greater fear and existential anxiety in a nation that already considers itself surrounded by enemies.

But for a start, Netanyahu must consider his enemies at home. He has appeared content to allow Hamas to maintain its corrosive control in Gaza because it discredits the Palestinian Authority. Distance can be maintained between Gaza and the West Bank, oppression will push more Arabs into emigrating, and Israel maintains its reputation for strength and clarity, however unpalatable. The total one-state solution for Israel would be a hollow compromise as the majority in the country are Arabs and would outnumber Jews. ('Arab voters are going to the polls in droves,' he stated during the 2015 elections, inciting Israelis to come out on the side of his conservative Likud party and secure them a surprise victory.) So much sustained power comes at a price. The support of Israeli settlers – who claim land intended for other ethnicities – is now essential to his base. Having upset the already delicate balance in the country, its citizens (including those

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Christianity Under Pressure

Hassan Musa considers how we can learn to live by the grace of forgiveness



Forgive us our sins as we also forgive those who sin against us. Luke 11.4; Matthew 6.12

Towards the end of September, there was an attack on the son of my colleague the Revd Associate Professor Reuben Turbi; one of his children by name Seth R. L. Turbi was attacked and killed at age 25. He was buried on the 30th of September, 2023. Before the funeral we went to the hospital to take his corpse from the mortuary for the funeral service. The hospital was packed full of his friends; school mates, church friends, family members and many sympathizers. The atmosphere was very tense and sorrowful especially because of the fact that he was attacked and killed by a gang of young people in his neighbourhood. This was a community problem and the most acute pressure then and now for the family and especially Seth's friends is how to forgive those who have done such heinous act of murder. During the funeral service in church, one of his Uncles spoke to the congregation on behalf of his family. He declared forgiveness to the one who killed Seth and said, 'whoever did this is now left in the hands of God. They should repent, but from the family, we have nothing else to do, we would not make any further case out of this issue. Seth is gone, but now it is up to us to practice forgiveness.'

The most difficult but actually practical question for

Christians to answer is this; why should we forgive? The late Archbishop Desmond Tutu has been known as one of the key church leaders in South Africa who has been an icon for God's love of forgiveness to the people of South Africa and to the world. He was regarded as the conscience of South Africa and also the conscience of the world. This was because of his great love for God's grace and his love for God's forgiveness. In 1999, 'the Arch' published a book titled, 'No Future Without Forgiveness.' In this book the great icon of love and forgiveness narrates his perspective on forgiveness and why Christians everywhere in the world need to forgive. We need to forgive those who have done wrong to us because God has already loved us and has forgiven us. We are forgiven so that we can forgive. We do not think that forgiveness is easy, but rather it is possible only by the grace and love of God. Seth's parents went through serious times of grief for their 'beloved son' as they described him in the tribute. Because of the difficulty and uncertainty of life in community, his parents in their tribute said that 'We had fear of losing you.' To lose a loved one at his or her prime is very fearful and difficult. But we are grateful that the love of Jesus reigns in their heart now not in fear and anger but in good memory of their beloved son and the hope of the healing of this world through deep sorrow and brokenness.

From the work of Desmond Tutu in the *Truth and Reconciliation Commission of South Africa* we read about how many people, individually and collectively have gone through deep sorrow and grief for the loss of their loved ones during the apartheid regime. In the same manner today many people still experience sorrow and sadness for the disappearing of their loved ones in many parts of Africa and the world especially with the ongoing difficulty between Russia and Ukraine and the unwellcome coup d'états in West Africa. Many young boys and girls are disappearing, their parents are forced to grieve and deeply search for their loved ones. Many friends grieve terribly and call for justice and some even vengeance. The difficult task of Christianity in the world today is to show the entire world a better way to live. How to deal with grieve and transcend the evils of this world by a resounding faith that loves and forgives. It is only through forgiveness that we are made whole. Miroslav Volf has also experienced his own share of hurt and pressure to learn the grace of forgiveness in the midst of a world that is increasingly suffocating with the new culture of unforgiveness. In his book, *The End of Memory*, Volf argues how he struggled to forgive his interrogator but then had to learn it from God through the forgiveness of Jesus Christ. He also like Tutu learned how to forgive not because of, but in spite of. We need to forgive in order to heal our common humanity. Forgiveness in Volf's thought is a gift. No one deserves it but everyone needs it in one way or another. We can only survive and flourish when we learn to let go of all wrongs, even when we remember them, we should be reminded of being agents of

life and not death, we are agents of God's goodness and not evil. The Arch, that is Desmond Tutu also said that light is stronger than darkness, love is stronger than hatred, goodness is stronger than evil. Our victory in life is not in us as humans, we are only vulnerable and weak. We struggle not only of the evil that we experience from the world but also the evil that is within us. Nevertheless, our joy is in Jesus Christ who leads us into victory through his own flesh by which we have been reborn into a new life that cannot be defeated by any amount of evil or death. It is our hope that Christianity will stand up to the need of the world today, and that is the need to learn to share the grace of forgiveness, to lead the world in practical liturgy of love into the new life that God gives us in Christ Jesus. As Desmond Tutu would say, forgiveness is the fresh air that we all need to survive. Truly there is 'No Future Without Forgiveness'. **[ND]**

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For Further Reading

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- Volf, Miroslav. *The End of Memory: Remembering Rightly in a Violent World*. 2nd Ed. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, [2006] 2021.
- By Dr. Hassan Musa, ECWA Theological Seminary Jos, Nigeria.

When I needed a neighbour *continued from page 6*

with sympathy for the Palestinian cause) will be questioning how safe they are, both at home in Likud's Israel and abroad. The horrific resurgence of antisemitic attacks will pose new challenges for Jews around the world and bring serious calls for greater accountability and discussion. For now, war might just be the one thing keeping Netanyahu in office.

'There are faults on both sides. What Hamas has done is abhorrent,' says Metcalfe with clear distress. 'But it sadly doesn't take away the inhumanity of the occupation conditions enforced by Israel.' It feels like a reset moment for the region, if anyone can find the levers and opportunities for meaningful bilateral dialogue. It is now 30 years since the Oslo Accords were signed which brought into being the Palestinian Authority and its uneasy truce. That agreement proved domestically unpopular. Israeli extremists assassinated Prime Minister Yitzak Rabin in 1995, the year after he was awarded the Nobel Peace Prize, and Palestinian resentments have continued to fester throughout.



Brendan Metcalfe on a visit to Jerusalem

'What can people do to help?' asks Brendan Metcalfe, echoing the question posed to him so often these past few weeks. 'We need prayer,' he says. 'Prayer is a power in and of itself. We also need awareness, especially for Christians around the world to know what is happening in the place where Jesus walked. The West holds much responsibility for the predicament there Land through its funding mechanisms, hundreds of millions. This helps Israel to maintain a sense of security and the upper hand, but forcibly and increasingly at the expense of Christians in the region too.' FotHL is a non-political, non-campaigning charity providing practical support to Christians on the ground. Since inception, it has raised over £7 million. Much more will now be required, and the need for peaceful, loving fellowship through the depths of shared humanity greater than ever. **[ND]**

Read more, including special prayers and reflections, at: www.friendsoftheholylan.org.uk

Mentioned in Dispatches

Tony Hodgson recalls the distinguished military career of Bishop Walter Baddeley, who went from Keble to the Somme and served the Sees of Melanesia then Blackburn

The good company has no place for the officer who would rather be right than be loved, for the time will quickly come when he walks alone, and in battle no man may succeed in solitude.

S. L. A. Marshall, *Men Against Fire: The Problem of Battle Command* (1947).

In July 2020, ND published my article examining the 1954-60 episcopate of Walter Baddeley as the third Bishop of Blackburn. Significant as his time in Lancashire was, Baddeley's remarkable story began long before he arrived in Blackburn. His active participation within the theatres of combat during both world wars make Baddeley's biography extraordinary. As Bishop of Melanesia (1933-47), his courageous defiance of the Japanese occupation of the Solomon Islands during 1942-43 is for what he is perhaps best remembered. Even so, in this article I seek not to focus upon his remarkable time in the Pacific but rather his earlier service during the Great War.

Since, in 1914, Baddeley was reading Modern History at Oxford, rather than theology, he may not have firmly decided to offer himself for ordination. Later, he spoke little about his journey to priesthood. Walter's son, the late Venerable Martin Baddeley (1936-2018) conjectured in 2006 that his father 'was already thinking about ordination before 1914' and that 'his wartime experiences may have confirmed an earlier hope'. Importantly, Martin Baddeley recounted that his father 'never spoke of considering any other work'.

Walter Baddeley came from a lower-middle-class, Anglican churchgoing family, who faithfully worshipped at St. Andrew's, Portsade, where, prior to Oxford, he taught in the Sunday School. This *locale* explains Baddeley's Tractarian sympathies. The historian, Michael Yelton has described Edwardian Brighton as a place where 'Anglo-Catholicism began to move forward and nowhere was the tendency more apparent'. Baddeley's lifelong theological and liturgical values reflected those of Tractarianism. Evidently, in 1914, Baddeley was a devout, practising Anglican. Tellingly, his later experience of the Church of England's response to the war, the Army *padres* he encountered and his engagement with wartime service, did not prejudice him against institutional religion, but appear to have confirmed his faith in it.

On October 15th 1912, aged 18, Baddeley matriculated at Keble, receiving financial support as an exhibitioner of the Grocer's Company.

When war was declared, on August 4th 1914, Baddeley was 20 and about to begin his third year. By September, more than 1,000 Oxford undergraduates had been nominated for commissions; indeed, some lecturers were already encouraging their students to enlist. According to Alan Wilkinson, six lecturers in the Faculty of Modern History, under the auspices of the Central Committee for Patriotic Organisations, participated in writing pamphlets in support of the war. Though Kitchener's Volunteer Army was desperately short of potential junior officers, since Baddeley had a further year to go at Oxford it is unlikely he received a direct invitation from the War Office inviting him to apply for a commission.

Despite this popular momentum immediately to enlist, Baddeley did not. His War Office records show he did not apply for a commission until November 21st 1914, suggesting his original intention was first to finish his degree. Despite this, the tremendous weight of peer-group and public pressure soon swayed him to abandon his studies and enlist. After the war, he returned to Oxford to complete his degree, graduating with a Third. Jim, his brother, was not so fortunate, being killed in action in 1918.

In 1914, 19 was the minimum age to enlist. Although Baddeley was 20, he still had to gain his father's written consent. Baddeley stated a preference for the main fighting arm, the infantry, and to serve with his local regiment, the Royal Sussex (the *RSR*). On December 2nd 1914, he was duly commissioned as a second-lieutenant in the *RSR*, but in the 8th (Service, or Pioneers) Battalion. A probable

reason being that his Army medical record shows that, although he was 5 feet 10 inches, his weight was just 123 lbs (less than 9 stone) and his chest only 33.5 inches, which the doctor recorded as 'two inches deficient'.

Eventually, the *RSR* expanded to 23 battalions. Its wartime losses totalled 6,800 men, of which 1,723 came from the 2nd Battalion, which carried the highest risk of death or injury. As Baddeley was posted to the 8th Battalion, he was initially in a comparatively low-risk unit. Regimental historian, J.F. Ainsworth noted, 'the Service Battalions which went to France also bore their share of the fighting, particularly the 7th, 8th 9th and the three Southdown Battalions'. Another historian of the *RSR*, G.D. Martineau said the 7th and 9th battalions had the second and third highest casualty rates in the regiment, with 998 and 764 killed respectively. The 8th (Baddeley's) lost 215 men.

The Pioneer's work was undoubtedly hard and monotonous. Amongst other things, before a planned offen-



The Military Cross
with Bar

sive it could involve going out into no-man's land to clear enemy barbed wire; even so, these battalions, unless re-deployed to support other infantry groups, were not front-line units and whatever combat they experienced was essentially in defensive fighting. It seems Baddeley's own battalion never actually went 'over the top'. Nevertheless, Baddeley was present on the first day of the Somme, July 1st 1916; his pioneer battalion serving with the 55th Brigade in the 18th (Eastern) Division under Maj.-Gen. F.I. Maxse.

Whatever Baddeley's personal involvement on that occasion, on May 22nd 1917, while serving as a temporary captain, he was, for the first time, mentioned in dispatches. During August 1917, shortly after returning from 10 days leave in Britain, he won the Military Cross (MC) at Arras. *The London Gazette*, August 16th 1917, citation reads:

For conspicuous gallantry and devotion to duty. While engaged in digging operations, his company suddenly came under hostile barrage. His company commander and many others were killed. He at once took command, showing utmost coolness and disregard to personal safety, and it was due to his example that a difficult and most urgent piece of work was completed.

This excerpt gives first public expression to the Army's recognition of Baddeley's bravery and leadership skill. But it was not the last.

While still with his pioneer battalion, Baddeley was again mentioned in dispatches on November 14th 1917. Then, in June 1918, he was posted to the 8th Battalion East Surrey Regiment (ESR) becoming second-in-command, with the temporary rank of Major. This was a front-line unit. In May 1918, the month before Baddeley joined, the casualty list was 7 officers and 76 ranks, which accounts for Baddeley's transfer.

On June 24th 1918, when Baddeley joined the Battalion, it was in the front line at Hellencourt; the War Diary recording:

Captain, a/Major W.H. Baddeley, MC, reported to the Battalion during the day as acting 2nd-in-Command. Casualties during the day: 3 other ranks wounded... Work was continued as usual at night.

The next day's entry reads: '...on the evening of the 25th, Lieut. Col. A.P.B. Irwin, DSO, was called to Brigade and Major Bawdily [sic], MC, took over command of the Battalion.'

As such, Baddeley's new charge consisted of four companies and the Battalion Headquarters. The first two weeks of his oversight were quiet because on the night of June 26-27th June, the Battalion was relieved on

the front line and placed in the divisional reserve camps in the valley behind Hellencourt Wood. On the night of 13-14th July, after two weeks in reserve, the Battalion relieved the 2nd Bedford Regiment. In the first full month of his command, Baddeley recorded a casualty list of 18 other ranks. However, as the War Diary testifies, it was during the following month that he faced his most testing challenge as a military leader.

On the night of 31st July/1st August, 1918, the Battalion relieved the 32nd Battalion Australian Infantry in the front line of Morlancourt, left sub-sector of the Brigade Front. The 32nd Battalion Australian Infantry having advanced on the night of 28/29th July, the front taken over was a very active one and consisted for the most part of a series of posts in front of the old German positions... At 4.15am on the morning of the 6th August, whilst two companies of the 8th ESR, less a platoon, were still holding the front line south of the Bray-Corbie Road, in touch with the 2nd Bedfords on the right, the enemy put down a heavy barrage on the front-line systems and attacked in force at 4.20am. The attack was repulsed and on 7th August a counter attack was launched.

For these actions at St Quintin, Baddeley, won a bar to his MC *The London Gazette*, September 16th 1918, recorded:

For conspicuous gallantry and devotion to duty during an enemy attack. He commanded his company with great skill and determination. He reorganised and directed his men in a masterly manner, and displayed fine powers of command.

Two weeks later, Baddeley led the battalion in a planned offensive. At 10pm on August 21st:

The companies moved forward and took up positions...for an attack on Albert at 4.45am on 22/8/18. At 3.30am the C.O. [Baddeley] and one H.Q. officer went forward to supervise the forming up. 4.43am barrage on Albert opened. Companies moved to 'jumping off' positions.

During August 1918, the War Diary records: 3 officers were killed and 3 wounded; 18 other ranks killed and 118 wounded; and 71 men were declared missing. Significantly, Baddeley was in command of the 8th Battalion at the capture of Albert on August 22nd, and later at Bouzies on October 23rd, 1918. His Army record states that he 'commanded the Battalion for an aggregate period of four months and proved himself to be a capable and energetic battalion commander both in action and out of the line'.



Walter Hubert Baddeley
(c) National Portrait Gallery

Baddeley was mentioned in dispatches for the third, and final, time on November 8th 1918. After the Armistice, in December 1918, Baddeley was promoted to Lieutenant-Colonel, while commanding the 8th Battalion ESR, and in March 1919, he was awarded the Distinguished Service Order, as part of the King's Birthday Honours List.

Baddeley's decorations, MC and bar, and later, the DSO, undoubtedly illustrated his qualities of courage and leadership being proven in the secular environment of an infantry regiment on the Western Front. Nevertheless, it must be seen in context.

Of approximately 4 million British and Commonwealth men who served in the Army (of whom 81 per cent survived), only around 1 in 30 received commissions. Towards the end of the War, MCs (only conferred to officers) were awarded with increased frequency, in some cases through a ballot, which included the names of all the serving battalion officers who had not already received the medal. Many *padres* received the MC, and therefore, in the post-war years, even amongst the clergy, possession of a MC was not so unusual.

The DSO, however, was a more prestigious and senior medal, held by around only 7 per cent of serving officers. It denoted the holder as a leader of both officers and ranks, symbolising success as a commander. It is hardly coincidental that popular novelists used the medal to convey that a character had 'done well in the war'.

For example, Dorothy L. Sayers, whose work has always been fashionable amongst the Anglican intelligentsia, awarded the medal to her creation, Lord Peter Wimsey. Likewise, Anthony Powell's character, Sunny Farebrother, held the DSO, as, during World War II, did Paul Scott's anti-hero, Ronald Merrick. Turning back to real life, few post-war clergy had the medal. It therefore identified such holders as Eric Milner-White, Noel Hudson, Harold Evelyn Hubbard, William Kay and Baddeley, as priests with proven leadership ability. In the circumstances of a country committed to consensual war, such an endorsement was likely to be widely accepted. Consequently, Baddeley was perceived as a man to whom

tough jobs, demanding skilled leadership, could be given. This certainly proved the case at St John's, South Bank, Melanesia and, eventually, Blackburn.

The War defined not only how Baddeley was perceived by others but, more importantly, moulded his perception of self. He may have started out as a lower-middle class, shopkeeper's son – a grammar school boy who enlisted as a somewhat scrawny second-lieutenant – initially posted to a pioneer battalion. Yet, in 1919, he emerged as a highly-decorated, Lieutenant-Colonel, serving in a front-line battalion of one of the most respected, battle-proven and heroic regiments of the War. **ND**



The Distinguished Service Order (George V)

Tony Hodgson was ordained in the Diocese of Blackburn in 1993. Since 1999, he has been the Vicar of St Margaret of Antioch, St Anne's-on-the-Sea, Lancashire. 2024 will mark the 30th anniversary of his priesting and the Silver Jubilee of his incumbency there.

The Venerable Martin Baddeley, Walter Baddeley's son, was the Archdeacon of Reigate (1996-2000). Walter Baddeley's grandson is the Rt Revd Jeremy Greaves, Assistant Bishop for the Northern Region in the Anglican Diocese of Brisbane since 2017. In December this year he will be installed as the tenth Archbishop of Brisbane.

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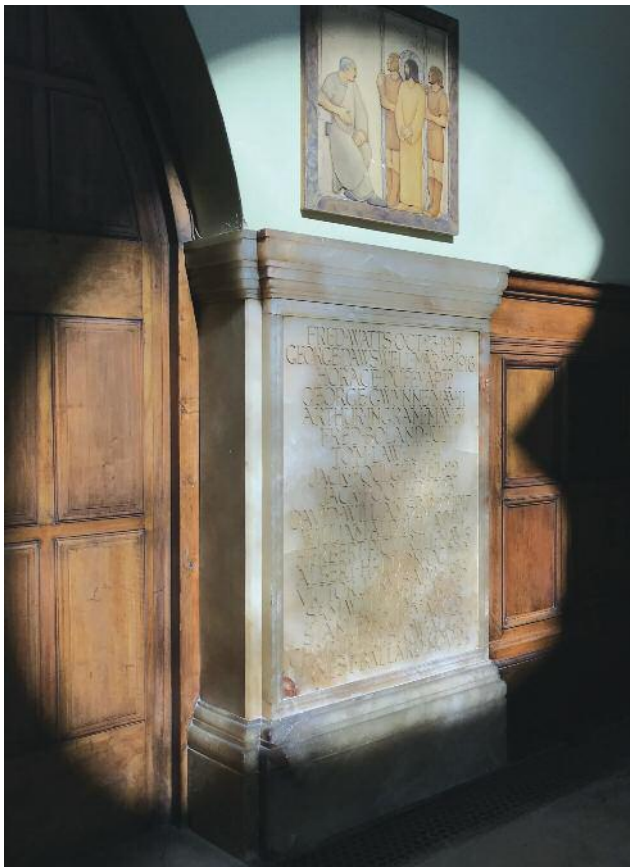

My God, my God, why have you forsaken me?

A soldier finds the connection between Maundy Thursday and Remembrance Sunday, the Armistice and active service today

In the church where I worship most Sundays, and where I serve at the altar, there are two war memorials. The first consists of two marble plaques in the northern transept, and records the names and dates of death of the fifteen casualties. Three of them died within twenty days during July 1916, when the Battle of the Somme poured out death like water. Tragically, the death of the last soldier happened on 24th November 1918, a fortnight after the Armistice.

There is a second, normally hidden war memorial however. It is in fact usually covered by a simple white cloth, upon which is placed the bread, wine, chalice and other instruments of the eucharist. Tucked to the right of the altar, in the sanctuary, it is a simple piece of carved stone used as a credence table by Our Most Holy Redeemer, Clerkenwell. Engraved into a curved lip on the underside of the stone is the following phrase:

PRAY FOR THE SOUL OF JOHN THOROLD FOULGER, SERVER, BORN FEB^{RY} 6 1896, KILLED IN ACTION IN FRANCE, JULY 22ND 1916.



In three years of worshipping at Holy Redeemer I had never noticed it, as the writing is obscurely placed and sits well below eye level, hidden by the cloth. The only reason that I noticed it this year, and indeed the only opportunity that anyone would have to see this inscription, is because I was helping the others servers in stripping the church after the conclusion of the Maundy Thursday mass. I always find this service extremely powerful, as all the orchestrated effects of a beautiful church and ancient divine service come together in concert.

The large round windows which illuminate Holy Redeemer, and which in daytime channel beams of light into the church that hang in the nave as if you could reach out and touch them, darken over the course of the Maundy Thursday Liturgy. The congregation in 2023 is very different to the worshippers that John Thorold Foulger would have known, but the angle of the sun and the position of the window remain the same: every Maundy Thursday will see the same movement of the heavens.

It is not just pure physics which provides us with a direct link to John Foulger however. John Foulger will have, as he stripped the altars in April 1914, done so to the words of Psalm 22. Every single Maundy Thursday worshipper at Holy Redeemer since it was built will have heard the same words as the church is stripped bare. Every single worshipper will have watched the transformation of the interior into a place of desolation, and heard (or rather not heard) as thick silence engulfs the church.

This year, seeing the name of John Thorold Foulger for the first time, through the agency of the act of stripping the altars, prompted me to reflection. I am a serving soldier, another one of those cords that links me to John Foulger. I am not, however, only twenty years old. We do still ask very young men to go abroad to serve King and Country, and thinking about Foulger led me to remembering what I had seen five years previously.

In 2018 I was deployed to Kabul, Afghanistan. Thankfully this was nothing like the First World War: my regiment took no casualties, fired no shots in anger and did not have to witness any of the horrors that young men did at, for example, the Somme.

One evening sticks in my mind however. Our base had both a helicopter landing site and a very good medical facility, and in late summer 2018 the Afghan army had a serious battle with a large number of Taliban in Maidan Shahr, a short helicopter ride from Kabul. Both sides took heavy casualties, and my unit was stood up to receive the casualties off the helicopters, triage them and then subsequently move them the 300 metres or so to the hospital.

I was employed in the operations room at this point,

and so was largely dislocated from what the rest of my unit was doing. At one point I walked downstairs and saw the soldiers ready to receive the casualties. Out of ninety men, fifty must have been under the age of twenty-one. Although some were laughing, or cracking jokes, you could tell that all were nervous. You could in fact smell the nervousness in the air, and see that although the lips were laughing the eyes betrayed their fear. All very reasonable: for some, this was their first time outside Britain, the longest they'd spent away from families, the first time that they thought they were going to see death, pain and injury.

You could see that some were no more than boys, entrusted with a rifle at the age of nineteen, exposed to destruction and suffering at the age of eighteen. Kabul 2018 was not the Battle of the Somme however, and although the young soldiers of 2018 may have had their tongues sticking to the roof of the mouth out of fear, thankfully none was killed.

There are several threads linking us to John Foulger then: the bricks and mortar of the church buildings, the

fact that he served at the altar and the fact that the United Kingdom still sends young soldiers overseas to fight, where they are frightened, where they will feel forsaken and cry out in anguish. These threads are only half the tapestry however, its warp. The weave of the tapestry is also eternal, made real by the Mass, by the stripping of the altars on Maundy Thursday, by the desolation revealed by an empty church.

My God, my God, why have you forsaken me?

Why are you so far from saving me,
so far from my cries of anguish?

My God, I cry out by day, but you do not answer,
by night, but I find no rest.

Yet you are enthroned as the Holy One;
you are the one Israel praises.

In you our ancestors put their trust;
they trusted and you delivered them.

To you they cried out and were saved;
in you they trusted and were not put to shame. ND

◆POEM◆

To My Daughter Betty, The Gift of God

by T.M. Kettle

In wiser days, my darling rosebud, blown
To beauty proud as was your mother's prime,
In that desired, delayed, incredible time,
You'll ask why I abandoned you, my own,
And the dear heart that was your baby throne,
To dice with death. And oh! they'll give you rhyme
And reason: some will call the thing sublime,
And some decry it in a knowing tone.
So here, while the mad guns curse overhead,
And tired men sigh with mud for couch and floor,
Know that we fools, now with the foolish dead,
Died not for flag, nor King, nor Emperor,
But for a dream, born in a herdsman's shed,
And for the secret Scripture of the poor.

T.M. Kettle was an eminent Irishman – barrister, journalist, academic, and Home Rule politician. He was also a soldier and a poet, of which this one here, written in 'The Field, before Guillemont, Somme, September 4, 1916' some days before his death, is possibly his most well-known. His only child, Elisabeth ('Betty') Dorothy had been born in 1913 and his thoughts turned to her as the prospect of death approached. But a further detail in his poem opens up both his faith and the difficulty of his military career. Ill-health had prevented him from serving in the Irish Army and it was on a commission in the British Army where

he saw active service, eventually going to the Western Front in 1916. He returned to Dublin on sick leave soon after the failed Easter Uprising that year, and when he left for France again in July it was with the feeling that the Irish revolutionaries would be held up at home as heroes whilst the soldiers fighting on the same side against a common foe on the continent of Europe risked being viewed as traitors to the national cause. He believed in a sovereign Ireland but felt that 'in order 'to become deeply Irish, she must become European'. (In his youth at University College, Dublin, he had been a contemporary of James Joyce, another complex, brilliant Irishman with a strong attachment to Europe.) The line in the poem referring to 'not for flag, nor King, nor Emperor' underlines that stance and is resolutely religious – rooting common humanity in the mission of Christ. Kettle's name is engraved at Thiepval on the monument in honour of the lost of the Somme. He was 36-years old.

The poem is an effective, 14-line sonnet comprising two quatrains of repeated sequence and a concluding sestet. The iambic lines give a sense of Shakespearean pentameter, but uses anapests throughout where the stress falls on the third syllable or sound, varied with two-syllable trochees, particularly in the final lines where he avoids the easy resolution of a closing couplet. ND

Truly and Earnestly

Michael Middleton has found strength in the BCP and its Comfortable Words

I recognize that, as with not a few ND readers, milestones in my life have been marked by the rites and ceremonies of the Book of Common Prayer. I still marvel at the poetry of Prayer Book language and, especially, the lasting power of the expressions of faith.

With bombs falling on Birmingham during WW2, my parents arranged for me to be baptized at three weeks old in Bishop Latimer Church, Winson Green. Little did they guess their son would one day preach in West Kingston [Wiltshire] where Hugh Latimer was once Vicar! Of course, I thought of the Oxford martyrs in that grand building, but more so of the words that marked my first step as a disciple:

We receive this Child into the Congregation of Christ's flock, *and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his/her life's end.

Fourteen years later, I sat in the choir stalls of a Dorset parish church for Confirmation classes. Modern educational theory wouldn't endorse the teaching technique, but I can still remember the Catechism question:

Who gave you this name? and the response that so succinctly describes the Christian status: *My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.*

The annual visit by the bishop to take the Confirmation service came soon after, the boys in their Sunday best and the girls wearing white veils. *DEFEND, O Lord, this thy Child with thy heavenly grace, that he may continue thine for ever; and daily increase in thy Holy Spirit, more and more, until he come unto thy everlasting kingdom.*

Admission to Holy Communion followed and I have continued to treasure the richness of the text, whether in the congregation or as the celebrant:

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

On a sunny March day, I stood with my bride before the altar in a Cambridgeshire village church to exchange

these memorably lyrical vows in our Marriage service: *to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.*

Ordained priest in Newcastle Cathedral, its lantern tower looking over the Tyne and where I would work, the bishop gave the commission which continues to give a context for all ordained ministry with a wonderful choice of words [*premonish!*]:

to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

These quotations are only a small sample from this treasure trove, and there is so much more in terms of liturgy, doctrine and theology. I note that *In Quires and Places where they sing*, Prayer Book Evensong is still the preferred service. How better to end the day than with the Third Collect, *Lighten our darkness, we beseech thee, O Lord*. Remembering that a strong Puritan faction at the time of the Reformation opposed any kind of written prayer, the adoption of the BCP helped establish who we are as Anglicans and made liturgy an integral part of our inheritance.

I must admit that it was the October edition of ND, with the question of 'Where do we go from here?', prompted me to look back. I know there was never a golden age but it's worth asking what held us all together in earlier times. Without doubt the BCP was part of the glue. Whether Catholic, Evangelical or middle-of-the-road, all could find enough common ground there.

I realize there is no going back, but, as well as losing our foundation document, we seem to have eschewed generosity, kindness and inclusivity. We are, after all, 'Inheritors of the Kingdom of Heaven' and reclaiming such qualities seems essential for unity. So let R.S. Thomas have the last word in noting that entrance to the Kingdom is free:

if you purge yourself
Of desire, and present yourself with
Your need only and the simple offering
Of your faith, green as a leaf. ND

A former residentiary canon of Westminster Abbey, Michael Middleton was the Archdeacon of Swindon from 1992 to 1997.

Prayer Book Society hits 50

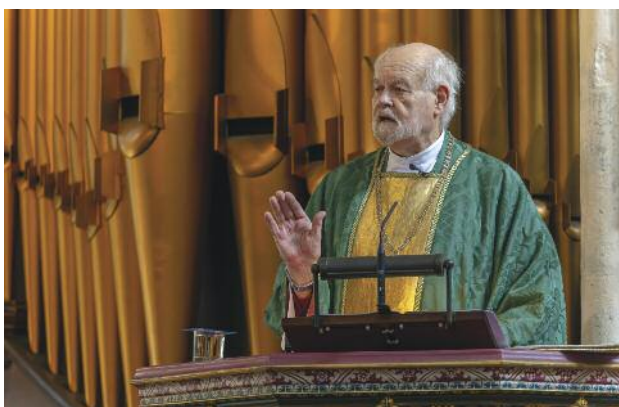
Members and supporters of the Prayer Book Society gathered at St Margaret's Church, Westminster Abbey, on Saturday 7th October to celebrate the fiftieth anniversary of the organization dedicated to the Book of Common Prayer's renewal and maintenance in Anglican liturgical life. Presided over by



former Bishop of London, the Rt Revd and Rt Hon the Lord Chartres GCVO, who is also the PBS's ecclesiastical patron, his sermon focussed on the BCP's enduring appeal in worship, spirituality and private devotions – adding how he himself 'resorts to the Prayer Book at



least twice a day; who was ordained and consecrated according to the Prayer Book rite; who hopes to be buried with the Prayer Book service' and finds that how 'after more than fifty years the Holy Spirit communicates through the sobriety and rigour of the Book of Common Prayer and nourishes not some antiquarian taste but more and more life in Christ'.



The Epistle was read by Brendan Ritchie, Senior Cranmer Awards winner, and the Gospel read by the Dean of Westminster, the Ver Revd David Hoyle MBE. Sung by the Westminster Abbey Special Service Choir, the music featured pieces by Merbecke, Stanford, Elgar, and Jack Oades (born 1994) whose setting of the Collect for the Sixteenth Sunday after Trinity was sung as a com-



munion motet. As the service concluded, the bells of St Margaret's rung, accompanying everyone on the short walk to Church House where a hot luncheon was served in the main chamber before an address by the Bishop of Oswestry. The day concluded with Evensong in the Abbey, according to the BCP as is custom.



PBS Chairman Bradley Smith said afterwards, 'This was an absolutely unforgettable day. It shows how dear the Prayer Book is in the life of so many, and how the Society continues to go from strength to strength. I am grateful to all those who took part and made the celebration so special.' **ND**

Images: Westminster Abbey/Picture Partnership

Faith, Faction – and Failure?

Nigel Aston looks into Bishop Francis Atterbury and his biographer

How pleasing Atterbury's softer hour!
How shined the soul, unconquered in the Tower!
Alexander Pope: *Epilogue to the Satires: Dialogue II*

300 years ago this year, in June 1723, Francis Atterbury, Bishop of Rochester and Dean of Westminster (1662-1732), under the terms of a contested bill of pains and penalties, was deprived of all his offices and banished from the realm for his part in the so-called 'Atterbury Plot', intended to restore the Stuarts to the throne in the person of the Catholic 'James III', and unseat the legal ruler (under the Act of Settlement, 1701), George I, known dismissively to Jacobites merely as the 'Elector of Hanover'. Atterbury had been the last bishop (no doubt a case could be made for many others since) to be imprisoned in the Tower of London and his stoic acceptance of his fate after what had been in effect a show trial won him many admirers. Chief among them was Alexander Pope, a witness before the House of Lords at that trial, who, fifteen years on, had come to see in the bishop a symbol of decent political and religious values deliberately suppressed during Sir Robert Walpole's long premiership (1721-42).

As the leader of the High Church party during and after Queen Anne's reign (1702-14), Atterbury merits the notice of Catholic Anglicans today as one among many in his generation keen to position the Church of England within the universal Church, guard against unwarranted innovations, and prevent the state from riding roughshod over its spiritual integrity. Much the same could be said of Atterbury's twentieth-century biographer G.V. (Garry) Bennett (1929-87) who committed suicide in December 1987 when news of his authorship of an incendiary preface to the *Crockford's Clerical Directory* for 1987/88 leaked out. In hindsight, Atterbury's importance is undeniable, Bennett's less so. But whereas Atterbury still commands a degree of notice, Bennett, the stormy petrel of Anglicanism in the 1980s, has been largely forgotten. Is this a fair relegation?

Francis Atterbury was the son of a parson, a product of Westminster school and Christ Church, Oxford. He took holy orders in 1687 just at the juncture that James II was testing the monarchical loyalties of the Church of England to breaking point with his favouring of his Catholic co-religionists. This policy came abruptly to an end at the end of 1688 when William of Orange successfully invaded England and his father-in-law, the King, fled to find refuge with Louis XIV in France. Atterbury was not a nonjuror. He swore the oaths to the new sov-

ereigns, William & Mary, indeed became a royal chaplain, but waded into controversy as the emerging champion of high church clergy who felt dispossessed and marginalised by the Revolution and the creeping Erastianism in Church and state. In the late 1690s Atterbury argued indefatigably in favour of the revival of Convocation and the independent rights of the lower clergy within it, and he got his way: it met again in 1701 and immediately acted as the engine room for disgruntled clerics. Atterbury himself had his episcopal protectors – Sir Jonathan Trelawny, Bishop of Exeter, one of the famous 'Seven Bishops' of 1688 who defied James II – appointed him Archdeacon of Totnes in 1701. But it was only after Anne succeeded her Dutch brother-in-law in 1702 that Atterbury really occupied the limelight.

Wherever he went, Atterbury as much inspired vitriol and invective (from his Whig, predominantly low church opponents) as endorsement of his religious and political values by the Tory, high church party. Despite his capacity for attracting followers through powerful articulation of his principles, Atterbury's autocratic tendencies and his reluctance to consult colleagues led to repeated confrontation. At Carlisle, where he became Dean in 1704, he was constantly at loggerheads with the Bishop over the respective rights of their offices; moving on in 1711 to the Deanery of Christ Church, Oxford, he tried to run the college as a personal fiefdom to the despair of the canons.

Dissension and division dogged him and Anne was very reluctant to give him the bishopric that he craved, but in 1713 he was preferred to the see of Rochester and the Deanery of Westminster that usually went with it 300 years ago. He was thus positioned right at the centre of national life as parties readied themselves for the Queen's death and the dynastic uncertainties that were expected to follow.

Though a gifted preacher, Atterbury was not primarily a theologian. But he presided over and encouraged in his day a high church revival that was uncompromising in its assertion of the inherent rights of the established Church as a spiritual entity that was part of the Church Catholic, that encouraged clerical self-assertion in the face of growing anticlericalism and dissent, was uncompromising in its assertion of credal orthodoxy, and treasured its sacramental life. But these were not the values of the Whigs and their clerical allies who dominated Church and state after George I was crowned in October 1714, a service in which Atterbury as Dean of Westminster presided. He and other Tories were frozen out in this



new order. His career and those of countless colleagues could go no further unless they changed their principles and only a minority went down that road. Instead, Atterbury used his seat in the Lords to criticise Whig policies and was drawn with others ever further into Jacobite intrigue as their sense of desperation mounted. Atterbury was at the centre of an extensive Stuart restoration Plot in 1722-3 that was quickly betrayed. There was a security crackdown, Tory leaders were arrested, and Bishop Atterbury was the principal fallguy. Walpole saw in him his most dangerous enemy and the Tower and exile followed a state trial.

And thus for Garry Bennett the selection of Francis Atterbury for full biographical treatment was eminently justifiable. As Bennett wrote in the Preface to this book *The Tory Crisis in Church & State 1688-1730. The career of Francis Atterbury, Bishop of Rochester* (Oxford, 1975), Atterbury was ‘the prime mover and champion of the High Church cause and was closely involved in many of the major political events of his day’. The biography received critical acclaim and continues to be cited by historians in the present day. In retrospect, though there were some fine, shorter publications to come (including 3 essays for the 1986 edited volume in the *History of the University of Oxford* series), it was the publishing high point of Garry Bennett’s academic career. He was only 46 when *The Tory Crisis* appeared and had been a Fellow of New College, Oxford, in History since 1959 (and Chaplain until 1979). His future within the University appeared bright but, as the years passed, nothing further was on offer either in Oxford or elsewhere. The resemblances to Francis Atterbury are apparent: both were ambitious, prickly, men with whom colleagues found it hard to work. But at least Atterbury did hold high office in the University and in the Church. He had occupied two deaneries. Bennett wanted one for himself, just as his academic mentor, Norman Sykes, doyen of twentieth-century ecclesiastical historians, had gone from being Dixie Professor of Ecclesiastical History at Cambridge to be Dean of Winchester. Cambridge, at any rate, awarded Bennett a Doctorate of Letters in 1987, a few months before his death.

Perhaps sensing that his own academic aspirations might never be gratified, Bennett from the mid-1970s (he was elected University proctor on General Synod in 1975) emerged as an ecclesiastical politician in his own right using Synod as his sounding board just as Atterbury had used Convocation in the 1700s. There was a theological depth to most of his contributions but also an increasing asperity as he identified and called out the gradual, liberal drift of the Church of England during the 1980s, much as Atterbury had fought against the fashionable Erastianism that followed the accession of George I. To some extent, Bennett was successful in developing an alternative career line. He was involved in the work of several commissions at Church House, was elected to the Standing Committee of the Synod, and in 1987 joined the Crown

Appointments Commission. None of this took off his polemical edge and its consummation in the *Crockford* Preface of that year and its considered arraignment of the Church’s leadership.

It had long been customary for the annual *Crockford’s Clerical Directory* to contain an anonymous preface looking at trends in appointments over the previous year and offering a generally anodyne assessment of the state of the Church of England and the Anglican Communion as a whole. But there was nothing anodyne about Bennett’s in 1987. He used his invitation to indict the Runcie regime for what he saw as its weak, muddle through style of leadership that made too many concessions to pressure groups wanting change and wanting it fast. As he put it: ‘Dr Runcie and his closest associates are men who have nothing to prevent them following what they think is the wish of the majority of the moment.’ This was such a flagrant breach of convention that the (admittedly muted) constructive side of what Bennett said – trying to recall the Church hierarchy to more considered policy making and to provoke serious debate – was easily overlooked. Whereas the usual interest in establishing authorship of the *Crockford* Preface amounted to no more than a clerical parlour game, in 1987 the national press led the way and Bennett, as we might now say, was ‘outed’. Once his authorship was known, Bennett found the pressure intolerable and took his own life. Francis Atterbury had been a figure of national celebrity for thirty years; Garry Bennett for six months at most.

Francis Atterbury died in exile in Paris, an Anglican to the end despite his regard for the Catholic Church in France (but not the Roman communion as a whole) and his earlier approval of conversations aimed at reunion with Gallicans. He was an heroic failure but an inspiration to those who shared his values in life and death. In his time, Atterbury stood forth as the protector of a resurgent high churchmanship that, as recent scholarship has conclusively shown, never ceased to manifest itself in the century between his death and the advent of the Tractarians. While his historical importance is secure, it is hard to be so emphatic about Garry Bennett’s. And yet academically, there is a lasting legacy because, for over two decades, Bennett nurtured some fine research pupils who have contributed hugely to the revitalisation of studies in eighteenth-century religious history, not least in Anglicanism. In religious terms, the manner of his death has overshadowed so much else that he achieved, and he, a conservative high churchman, was always at a slight remove from Anglo-Catholics in his own time and appears, perhaps unfairly, marginal to the Catholic movement today. As we can only ask for ourselves, both Bishop Atterbury and his biographer must be understood in the context of their times. Both were gifted, both were flawed. But both show the importance of struggle, of principle, of engagement, and the need to remind the Church at large of its history and heritage, a need that in 2023 is arguably even more necessary than it was in 1732 or 1987. **ND**



Written from an anguished heart

25 years ago, Philip Ursell from Pusey House remembered his unfortunate friend (ND, March 1998)

On Advent Sunday [now almost 36] years ago, the preacher at the Pusey House High Mass was the then Archbishop of Canterbury, Robert Runcie. Those who were present remember the occasion well. The Chapel was full and the Archbishop preached on the customary Advent theme of the Four Last things: Heaven, Hell, Death and Judgement. ‘Today,’ he said, in adenoidal tones more than usually emphasised by a dreadful cold, ‘I am going to give Pusey House “hell”.’ It brought forth the cheap laugh he intended. For Runcie, his visit was in the way of a nostalgic trip to an institution he had loved as an undergraduate, and which – he always claimed – had influenced him greatly during the formative years of his Christian life.

But for some of us directly, and for the Church of England as whole, during the following week that occasion was to take on a significance none of us suspected as we went through the lovely Advent liturgy that morning with Advent hymns, the Advent Prose, and with music by Gibbons and Palestrina. The Archbishop was the celebrant at the High Mass, and during the course of the service gave Communion to Dr Gareth Bennett, a fellow of New College, for the last time. It was a poignant moment clearly recorded on video.

The two men had known one another since Bennett’s long-vacation terms at Westcott House at the time Runcie was Vice-Principal. ‘I never lost touch with him,’ Dr Runcie said. ‘I knew I could resort to him when confronted with an address which called for some historical reminiscence or allusion.’ What he was really admitting was that Garry Bennett was one of his several speech and sermon writers.

After the service, upstairs in the Frederic Hood Room, the two of them exchanged greetings and chatted politely. Garry did not ‘hog’ the Archbishop but left him to move around talking to undergraduates. However, during the course of the next few days, after an unprecedented furore in the press, Dr Bennett was headlined as having ‘savaged the Archbishop’ under the cloak of anonymity, and after just over a week he was discovered to have committed suicide. The medium for the ‘attack’ was the Preface to *Crockford’s Clerical Directory*.

On Thursday, 3 December 1987, The Times covered the Preface on the front page, describing its ‘remarkable personal attack’ on the Archbishop of Canterbury, whom the author of the Preface held responsible for the rudderless drift of the Church and for the prevailing tone of secular liberalism. Dr Runcie, said the Preface, was ‘taking the line of least resistance on each issue’; his position was ‘often unclear’.

‘He has the disadvantage’, the Preface continued, ‘of the intelligent pragmatist: the desire to put off all questions until someone else makes a decision. One recalls a lapidary phrase of Mr Frank Field that the Archbishop is

usually found ‘nailing his colours to the fence’. Particular attention to the Archbishop had been drawn by the insertion of newspaper-style sub-headings which had formed no part of the original text, and so distracted from the many other profound comments about the state of the Church.

Some of the most nervous and uncharitable pronouncements came from episcopal lips as they closed ranks to defend the patron whom, the Preface asserted, had brought them their preferment. ‘Sourness and vindictiveness’ were the words of Dr Habgood, then Archbishop of York; ‘anonymous, gutless malice’, said John Taylor, then Bishop of St Albans; ‘the vultures are circling around this man’, said the soft-voiced *Thought for the Day*, Bill Westwood. Yes, the bishops really did talk like that. A raw nerve had certainly been touched.

Canon Bennett’s contract, and tradition, required him to deny authorship. On Friday he went with a group of us to a College Feast in Cambridge, and I remember him being very irritated at having to drop me off at the local radio station to record a piece about the Preface for the Radio Four *Sunday* programme. Most of the papers on Saturday morning were naming him as the author, and after he had driven us back to Oxford, he was never seen alive again. On Monday he was found to have committed suicide, and the following day the publishers of Crockford acknowledged that he had indeed written the Preface.

Most people had very mixed feelings about Garry Bennett. He was neither a loveable or a clubbable man, but he was undoubtedly an enormously gifted one, which is why Dr Runcie was prepared to make so much use of him. He was not attractive or inspiring, but he was a thorough and a good tutor who took great pains with his students. But he had become bored with teaching, and even considered the possibility of buying a house in Chichester, where he was a canon, and coming back to Oxford to do his teaching in three concentrated days mid-week.

Those of us who knew him, especially those of us who knew him best, would not wish to elevate him to the status of a martyr or a saint. He could be irritating, vain, self-centred, and with ambitions beyond his ability. He certainly found it frustrating – as many others have done – to see mediocrity rising to the top in the Church of England. But he would, himself, have been a hopeless bishop because he didn’t really like most people, and he would have been an infuriating dean as anyone who ever sat with him on a committee will confirm. Nevertheless, to some of us he was a loyal and valued friend, a generous host and excellent company. That said, there is something wrong with a church which nowadays has such little intellectual ability not using and ignoring someone who had so much.

It is frightening to read how prophetic and accurate he was. ND

Church Crawling

Simon Cotton returns to the Doom Paintings of Wenhaston



In the later Middle Ages, the faithful were urged towards repentance both in homilies and in the iconography of their churches. A painting representing the Last Judgement frequently accompanied the rood group above the screen, and their iconography incorporated common elements.

Above all, the figure of Christ as Judge reigned, usually shown on the rainbow, as here at Wenhaston (1) and also at Dauntsey (ND November 2022), possibly following Ezekiel 1.26- 28. He is showing the wound in his side and



those in his hands, reflecting the widespread devotion to the Five Wounds of Christ in the later Middle Ages. Having been shown as his suffering mother beside the Cross lower down, here the Virgin Mary acts as a kneeling intercessor, alongside the Baptist, who was believed to intercede for the souls who had preceded Christ.

Souls were often shown climbing from their graves, although such images are faint at Wenhaston. Four souls are shown being interrogated by Saint Peter, wearing his triple tiara and also carrying an emblematic key (2). Here the naked figures represent a king, a queen, a bishop and a cardinal.

The awful fate of the damned is clearly shown on the Wenhaston Doom (ND December 2012), but in many ways the most memorable, and certainly the most hopeful (3) shows two naked souls being welcomed to their Heavenly home by angels. ND

Old St Pancras transformed

The ancient parish church has been stunningly restored

On Saturday 30th September, the Bishop of Fulham presided at a Solemn Pontifical Mass in thanksgiving for the restoration of St Pancras Old Church. The project, largely made possible through the legacy of the late Rachael Floyd (1957-2020) who had been a churchwarden there for many years, has seen a major overhaul and redecoration of this historic church's interior which gave its name to St Pancras Station. Repainting, restoration of monuments and decorative works, and a revived parquet floor, have all been undertaken with expertise and sensitivity.



The site has been a place of Christian worship for over a thousand years, it is believed. The church's north wall features thin red tiles and Kentish flagstone, thought to have been salvaged from a Roman wall or local manor house as far back as two millennia ago. It was 'disposed of unto lodgings for fifty troupers' during the English Civil War in November 1642, and renovated in 1848 and again in the 1880s with a further decorative scheme. In June 1954, St Pancras Old Church became Grade II* listed and now enters a new lease of life with this latest refurbishment and enhancement.

In particular, the Charles Edgar Buckeridge reredos from 1888 (installed under the restoration of architect Arthur Blomfield) has been cleaned and restored. The St Pancras reredos is in triptych form, constructed of carved oak, with gilded and painted panels in a stylistic homage to 15th century religious art. Buckeridge, an esteemed dec-



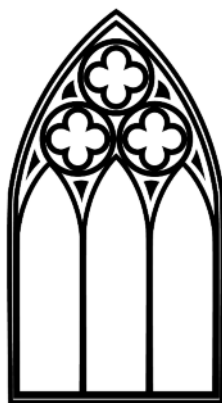
orative artist who specialised in church altarpieces, trained with ecclesiastical decorators Burlison & Grylls and also had work displayed in the Royal Academy Summer Exhibition. In this example he used contemporary 19th century aesthetic references – to the Gothic Revival movement (seen in the architectural detailing of the frame), and the Arts & Crafts movement, evident in the decorative painted motifs to the panel frames, and stylised foliate forms of the carved and gilded ornament.



Expert conservator Charlotte Jones who undertook the work commented, 'This project was an absolute honour and so enjoyable. It's always rewarding to uncover these pieces and see them come back to life.' Rector Fr James Elston SSC added: 'It's been a magnificent project and the work of so many skilled hands. We are extremely pleased with the way it honours Rachael's memory in a church she loved so very much and gave so freely of her time and talent.' **ND**

◆ WANDERING BISHOP ◆

Stephen Race



As this month draws to a close I will have been a bishop for a full year and, like my fellow Provincial Episcopal Visitors, I have wandered far and wide during this period. My episcopal chariot has clocked up many miles along the highways and byways of northern England and I've been blessed to witness the changing seasonal landscape as the earth has proceeded faithfully through another of its annual journeys.

People often ask if I get tired of all the travelling. It is true that driving does make a person physically tired, but I can honestly say that I haven't yet tired of travelling. Every trip, after all, has something new to look forward to at its end, even if it's to a place I have been before. But I have also taken the opportunity, while driving, to marvel at distant horizons and the clouds that form such delightful patterns in the sky which provides for them an ever-changing canvas of colours.

Radio Three has become a constant companion. I wondered, as my episcopal wanderings began, if becoming a convert to this station made me an old fogey. If that is the case, I'm quite content with it! The musical background to my travels does often become no more than *muzak*, but I have heard renditions of well-known classics and some truly innovative pieces from across the world that fit into the 'classical' genre, as well as some that I might not previously have thought would. Radio Three does offer some extraordinary opportunities to listen to music inspired by Christian faith, not least Mass settings and Wednesday afternoon Evensong.

But, just in case I have become an old fogey, Radio Three does provide an antidote with a programme that introduces me, if not any other listener, to compositions produced

for the burgeoning digital gaming industry. Bishops don't have much call for grouse shooting any longer – we have to be up to speed with a newer cultural pursuit. If like me you don't know one end of a games console from another, Radio Three might be the answer. It's where you can be both young and old at the same time! Well, that's what I tell myself.

My wandering mind reminds me that it is the Gospel I'm called to proclaim, not the benefits or otherwise of the BBC. One of the particular joys that I imagine all bishops experience is the invitation to baptise and confirm people. In these first twelve months I have had that privilege on numerous occasions. Seeing the 'vine bearing much fruit' in many different contexts has given me an enormous amount of hope. In the churches committed to my pastoral oversight we are both young and old at the same time. Young, because people of all ages are discovering new life in Jesus Christ. Old, because we live and participate in the 'old, old story of unseen things above, of Jesus and his glory.'

'Ever old and ever new, keep me travelling along with you' are words I remember singing as a child and they have taken on a new resonance for me this past year. Their sentiment is echoed in the words of a more traditional hymn: 'The Church's one foundation is Jesus Christ her Lord; she is his new creation, by water and the word.' This

hymn goes on to remind us that the church is 'Elect from every nation.' Another joy in my wandering has been to see how the old church of this land is being renewed by the faith of those who have come, it seems, from every nation. Attempting to get my tongue around various African, Eastern European and Asian names has been a delight that I've no doubt often failed at. One of the rewards of being committed to the unchanging faith of the One, Holy, Catholic and Apostolic Church is witnessing how it speaks into and transforms the lives of people in all their cultural and social permutations.

I noted with a degree of envy that my brother, the Bishop of Oswestry, managed a flight to the Channel Islands recently – my own offshore cultural experience on the Isle of Man is scheduled for next February. But before then I will have to wander in the direction of Rome and thence to Canterbury, in January, for an IARCCUM summit – the Archbishops have appointed me the Church of England representative on the International Anglican Roman Catholic Commission for Unity and Mission. I've no idea what is in store for me with all that, but my mind has already begun to plot a route to a well-known clerical outfitter in Rome that has previously provided me with some handy bits and bobs. Unfortunately, the purple cassock they made was not cleaned as it should have been at the dry-cleaners and is now a few sizes too small. Despite all my best efforts, I'm condemned never to be the best dressed bishop in the church.

If you do encounter me on my wanderings, you could examine my recently exposed ankles. But I'd recommend you study the clouds.

ND

◆ SEPTEMBER DIARY ◆

Thurifer

Over thirty years ago I visited a friend who had moved to Hong Kong. We went from there to Thailand. Although based in teeming Bangkok, we spent some time in the ancient city of Chiang Mai. Another excursion, the one most vividly remembered all these years later, was to the River Kwai. We stood on the bridge over the river. We travelled by train along the railway line, remembering how it was built and by whom. We did not fail to be moved but it was the Commonwealth War Cemetery, on the banks of the river, that produced the most memorable moment. There is nothing more moving than to see rank upon rank, row upon row of white headstones, engraved with a name, some not identified, the Unknown soldiers, sailors and airmen but known unto God. There were few, if any, poppies. There were many vivid indigenous flowers and plants. Whether they are in the fields of Flanders, in the Far East, in Brookwood Cemetery, Woking, or in city and country churchyards where the simple white gravestones stand out, they never lose their pathos and engage the emotions.

The headstones were designed by Sir Edwin Lutyens, as was the Cenotaph in Westminster, the focus of our national remembrance. The cemeteries and graves are in the care of the Commonwealth (formerly Imperial) War Graves Commission having gone through several iterations (Graves Registration Commission; Directorate of Graves Registration and Enquiries; National Committee for the Care of Soldiers' Graves). The Prince of Wales was its first President, Lord Derby (then Secretary of State for War) its Secretary and its Vice-Chairman was Fabian Ware. He deserves credit as if not the *onlie begetter* of the Commission was highly influential and significant in its birth. He was a Director of the

Rio Tinto Company who, on the outbreak of war in 1914, wished to enlist. At 45 he was too old. He joined the Red Cross and served on the Western Front. As deaths mounted, he realised that there was little or no mechanism to document and mark the graves of the fallen. He formed a section in the Red Cross to ensure that graves were marked and recorded. By the end of the War some 587,000 graves had been identified with a further 559,000 with no known grave.

The early work of the Commission was not without controversy. It was decided that bodies would not be repatriated which caused some families significant additional hurt. The Commission also decided that there should be uniform graves and memorials for the Fallen without distinction of rank or class. Previous commemoration had been almost exclusively limited to commissioned officers. There was an equality in death that had not existed in civilian life. The Commission felt that on a practical level the logistical effort of repatriating the dead would be an emotional and practical nightmare. But it was also felt that repatriation would be in conflict with the feeling of comradeship that had existed between all ranks. As you talk along the rows in any of the cemeteries, the ranks and regiments are mixed and mingled. Names and ranks, awards for conspicuous bravery, service number, a religious emblem are given. At the top of the headstone is a regimental crest or badge. Brief sentiments are inscribed at the base, chosen by the families. Touching in their brevity, however commonplace they may now seem. For those who could not be identified you might find A soldier of the Great War (it was not World War I until World War II scarred the world) or A soldier of the Second World War. If even that identification is not possible you will

read the heart-stopping *Known Unto God*. Rudyard Kipling wrote much prose and poetry but nothing as simple and touchingly elegant.

Some War graves can be seen in parish churchyards. Their eloquent simplicity strikingly visible among the headstones, however ornate or prominent, of families, friends and neighbours. These were graves of those wounded and had been returned home to recover but died. The headstones in their home parish among their families, friends and neighbours, united them with their comrades in death as well as in life. The War Graves Commission usually has a notice on the church gate indicating their presence, although the eye will soon identify them.

Over a hundred years later there is armed conflict, warfare on the continent of Europe. Old enmities never seem to die or fade away but are nurtured and fester. Our better nature too often gives way to the worst of our human condition. Will we ever learn? Secure in their bunkers, hidden away, surrounded by guards and barriers, they become unhinged from and apathetic to human values and human decency. All totalitarian régimes are based on a lack of respect for individual humanity. People who do not conform to some arbitrary ethnic, racial, or political norm, or to some caprice of the ruling oligarch, however unhinged, are not seen as human beings, never mind human souls of divine creation. It is in the personal and the particular, in the individual that can be encapsulated profound truth and grim warning. During the Nazi hegemony in Germany, a teenager in the village of Oborsdorf, Theodor Weissenberger was killed, probably gassed. Why? He was blind and he was deemed, by those enslaved to a barbarous creed, to be living 'a life unworthy of life'. Remember. **ND**

◆ THE WAY WE LIVE NOW ◆

Christopher Smith

I realise I am inclined to react badly to certain types of behaviour, but I wonder whether readers share my hunch that the level of general selfishness has risen significantly since society was shut down for a year and a half? Just by way of a tiny example, I went to the first night of *Rigoletto* at the Opera House last month, and marvelled at how people can't leave their mobile phones alone for any length of time nowadays. My neighbours were still putting them away (not actually turning them off) as the curtain went up, and looking at them again as soon as there was a break, including during the three minutes it took to reset the scenery between acts two and three. Then the Italian woman on my immediate left took hers out to check her messages during the final duet, as Gilda lay dying in *Rigoletto*'s arms, and the two Chinese women on my right had a whispered conversation. By the time the curtain call had finished, almost the entire audience was on its feet and shuffling towards the exits. I longed for the days when everybody stayed for the National Anthem.

The mobile phone obsession means people walk along busy pavements glued to them and not sensing where their fellow pedestrians are, and nobody, of course, will say 'sorry' if they bump into you: they're more inclined to look at you as if you have done them a terrible injustice by not leaping out of their way. And because everybody is carting a camera around with them the whole time, they take endless photos, which they will probably never look at. They stand in front of works of art in galleries blocking other people's view, even though the paintings have been professionally photographed many times, and those images are readily available on the internet.

I wrote about that phenomenon nearly a decade ago, when I'd been

on holiday in Spain. Those were the days of the 'selfie stick', and I wrote that I was sad to see so many of my fellow tourists looking for their best shot rather than truly seeing the religious and architectural marvels around them. Not so very long ago, we couldn't photograph everything because film cost money, and so did the developing of it. The highest number of exposures on a roll of film was forty-eight.

In the light of all this, I was quite interested to read last month about a proposal to ban the use of mobile phones in schools. On the government website, I found an article headlined 'Mobile phone use to be banned in schools in England', although the next sentence was more

Those of us in middle age grew up when not everybody was 'on the telephone'

equivocal: 'Mobile phone use to be banned during the school day, including at break times, *new guidance recommends*'—my italics. And the first line of the actual article: 'Mobile phone use *should* be banned in schools across England to improve behaviour, the Education Secretary Gillian Keegan announced today'—again, my italics. And further down: 'If schools fail to implement the new guidance, the government *will consider* legislating in the future to make the guidance statutory.'

Well, we shall see. Apparently, there is already such a ban in France, Italy, and Portugal. And there is certainly strong evidence that this technology is making youngsters more miserable. As Cara Usher-Smith, who works for the Centre for Social Justice, wrote in a recent article, 'Would you knowingly give your

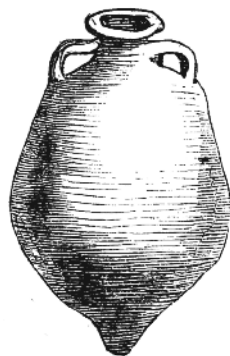
daughter a birthday present that was going to increase her chances of self-harming, developing anxiety and even depression?' After all, you wouldn't give them cigarettes, she said.

I heard Cara Usher-Smith interviewed on the subject, and there was an interesting discussion about the difficulties of managing this whole business as a parent. I can imagine. Those of us in middle age grew up when not everybody was 'on the telephone' (which is to say, rented one from the G.P.O.), and for those of us who were 'on the telephone', it was located in the hall and we were told off if we were on it for more than about five minutes. At around the turn of the century, the mobile phone suddenly became common, but the machines—'devices'—that are nearly universal today are used less for speaking than for communicating by various manifestations of 'social' media. And they are addictive. I was in a restaurant last month when one of the friends I was with observed that the reason the table of six twenty-somethings near us had fallen silent was not because they were all eating, but because they were all looking at small screens.

Does this tell us something about the prolongation of childhood into adolescence? That, of course, is part of a wider story about the fact that as people have felt more secure, perhaps since the end of the last war, they have had fewer children, and guarded those they have rather more closely. They are not allowed to walk to school or go out to play unsupervised. Parents can now place a tag in their children's clothes which means they can track their location at all times. Then they spend longer in higher education, and it takes longer to get them into employment. But that's another story. For now, I just wish people would sometimes put their wretched phones away and look where they're going! **ND**

◆ TREASURE IN CLAY JARS ◆

Festus



The Bishop of Rochester, the Rt Revd Dr Jonathan Gibbs, advertised for a new chaplain in the spring. The job description featured some unusual lines about animals. ‘The Chaplain [needs] to be ready to join in with and support the life of the Bishop’s household, which includes their lively spaniel and hens in the garden!’ A final bullet point in the ‘Personal Qualities, Skills and Aptitudes’ section elaborated: ‘Be comfortable working around dogs and other animals and be willing to assist with them from time to time in order to help facilitate the Bishop’s ministry.’ So, dog-walking in other words. The appointment of the Revd Canon June Lawson, of Pontefract, was announced in June. It is not clear if the bishop’s household celebrated the Feast of St Francis with a pet-blessing service last month, but perhaps a walk around the approximately eight-acre garden was enough.

‘Thursday 8 & Friday 9 Feb 2024. A 90s Silent Disco in a historic cathedral like no other is coming to Canterbury for the first time. Expect some of the UK’s best 90s DJs playing all your favourite tunes in the stunning, illuminated surroundings of Canterbury Cathedral. Expect 100s of like-minded 90s fans singing their hearts out whilst wearing state-of-the-art LED headphones. Select between 3 different channels of music. Strictly a 18+ event.’ This is the actual text of an announcement on the “What’s On” webpage of Canterbury Cathedral. Perhaps the DJ booth will be sited at the Chair of St Augustine. Dean David Monteith (b.1968) will be able to relive his 20s.

Audiences at Wagner operas tend to be distinct: anoraks, open-toe sandals, and out come the lunchboxes at interval time as they study

the programme notes alongside their own copies of the score. The closest the CofE can get to this might be members of the Prayer Book Society, for there in St Margaret’s, Westminster, last month for its golden anniversary were sundry cherished BCPs of varying condition and hue. But everyone was smartly dressed, there were no sandwich bags, and the footwear was stout amidst the many tweed jackets. ‘We have always been guerrillas, engaged in resistance to passing fashions,’ announced PBS Ecclesiastical Patron the Lord Chartres, on blistering form back in his old diocese – shades of the actor-manager too, like Olivier revisiting the National Theatre. Incidentally, Olivier’s father was Fr Gerard Kerr Olivier, an Anglo-Catholic who encouraged his son at the age of 9 into the choir school at All Saints, Margaret Street. Its theatricality made a lasting impression on the young Olivier, who appreciated his father’s own sense of drama. Church and stage are not such distant worlds.

New report *Living Ministry* ‘portrays clearly and movingly the experiences of working-class clergy within the Church of England’ in the words of Archbishop Cottrell who writes the Foreword. It’s a curate’s egg: good in parts, but does rather show up the atomised and egotistical tendency of some clergy to be ‘Me-Shaped Church’. It is peppered with anecdotes, such as: ‘I just find the whole thing alienating. Getting a book token [as a thanks] to me feels alienating. Uh, receiving the bottle

of wine [as a thanks] just felt alienating. It was just like, oh, it’s just another place I don’t fit [. . .] I did go to a dinner a few years ago [. . .] when we arrived, we were all given a glass of port. Don’t drink port. So I had me orange juice. Then after the meal, they brought the snuff around. Oh right, snuff. It was a camel and then you lifted up the camel’s behind and there was snuff inside. And they were all on the snuff. I was like, oh, this is all very alien to me.’ Was it white port, a charming alternative to sherry? And perhaps the snuff was to avoid smoking and the patrician overtones of a good cigar. One has to be so careful nowadays.

Congratulations to the Archdeacon of Carmarthen, Ven Dorrien Davies, who has been elected as the next Bishop of St Davids covering West Wales. He is a lifer in the diocese and a Welsh speaker, unlike his predecessor, the Rt Revd Joanna Penberthy, the first woman to be consecrated in the CiW in January 2017. In March 2021 she tweeted ‘Never, never, never trust a Tory’ and then was on sick leave for much of the following two years before resigning in May. (A ‘deeply embarrassed’ Archbishop of Canterbury deemed her comments ‘unacceptable’.) During her time as rector in the diocese of Bath and Wells she stood in the 2015 South Somerset District Council elections as Labour candidate and came last, with 275 votes (5%).

A poignant farewell, however, to the Rt Revd Keith Riglin, former Bishop of Argyll and The Isles, who died in harness at the end of September. He commented only this summer to the Bishop of Fulham how much he enjoyed ND. May he now find eternal rest, and share his subscription with the company of heaven. **ND**

◆BOOKS◆ARTS◆CULTURE◆

BOOKS

CHASTITY

Reconciliation of the Senses

Erik Varden

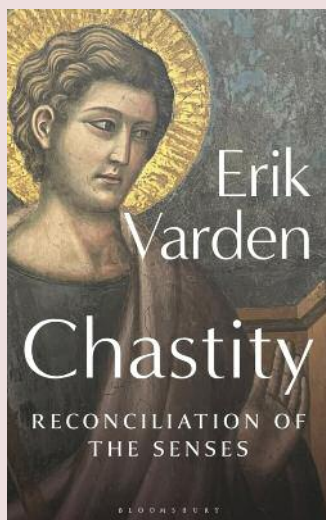
Bloomsbury, 2023

ISBN 9781399411417

Chastity is an unattractive virtue in today's world. It seems cold, bloodless, thin. To be chaste suggests a person who is emotionally buttoned up, or immature, frightened of sex, that great good in our secular society. In this fascinating book Erik Varden, former abbot of Mount Saint Bernard Abbey, now Bishop of Trondheim, seeks to rehabilitate the word and its meaning, to make it attractive again. He does this through an amazing tour of word meanings, languages, stories and modern literature.

Chastity is not celibacy (a common mistake). Celibates need to be chaste and need that chastity to be rich and full blooded if they are not to turn dry and unloving. Chaste people need not be celibate. Clearly if they are married they should not, normally, be celibate.

In many ways, this book is a theology of the body. Sex is about the body. Love and sex should go together. Even *eros*, that passionate desire which causes so much trouble in human life, has its place in the divine plan of love. The point is that God created it all and saw it was good (Genesis 1). We messed it up through sin, but it remains good if it can be turned back to love. Varden draws movingly on his knowledge of Syriac. In our western tradition, we tend to see the story of Adam and Eve culminating in their nakedness and expulsion from Eden. In the Syriac, much is made of God's compassion. God clothed them with a robe of glory in creation. When they lost that through sin he clothed their nakedness with a robe of compassion ('skins' in Genesis 3: 21).



Compassion is the chief mark of God's relationship with men and women. Some presentations of chastity make God seem like an angry God who hates all sinners and especially sexual sinners. This is a distortion. God sees the terrible damage sin does to us and seeks to draw us from it. Yet he understands us and loves us despite our sin. He is patient in bringing us out of the sinfulness of disordered sexual behaviour to the love which is of his nature.

In our present world, so obsessed with all kinds of sexual behaviour, it is easy for us Christians to be condemnatory and contemptuous. Varden is never that. People need to see the attractiveness of proper love and learn to desire it with all their hearts. Then they will desire God. We may lose our chastity but we can regain it. Chastity is wholeness, an integrated personality where all is in its right order. Chastity is the purity, not of antiseptic cleaners, but of a single-minded love of God which can then be trusted to love other people.

In the Gospels we see Jesus' compassion, to the woman who 'is forgiven much because she loved much' (Luke 7:47) and to the woman taken in adultery, 'Go and sin not more' (John 8:11). Sin is wrong, but compassion and forgiveness always trumps it.

This is a fascinating book, but needs to be read slowly. Varden

brings an unusual range of knowledge to the task of redeeming and enriching chastity. We need to give him time to show us what he means.

Nicolas Stebbing CR

BLOWN AWAY

From Drug Dealer to Life Bringer

Pastor Mick Fleming

SPCK Publishing, 2022

ISBN 9780281086634

OUR DAILY BREAD

From Argos to the Altar - A Priest's Story

Father Alex Frost

HarperNorth, 2022

ISBN 978-0008556556

Pastor Mick Fleming and Father Alex Frost bring powerful accounts of life and ministry in the northern city of Burnley. The struggles of many residents during the COVID pandemic and aftermath was brought to small screens across the UK and world with the BBC documentary *The Cost of Covid – A Year on the Front Line* in which both authors featured. Following its release, Mick and Alex have written their respective books reflecting on life in Burnley, through the lens of their ministries. Both books focus on the socio-economic hardship of people of all ages but in particular families, the elderly, and those marginalised in the North of England.

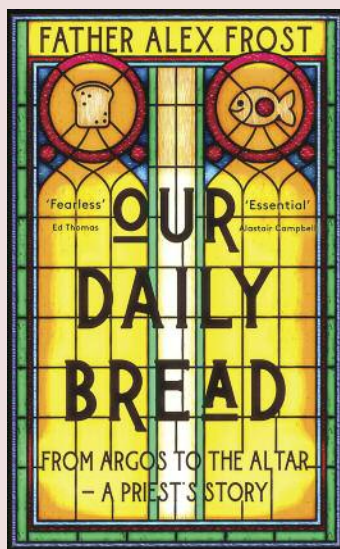
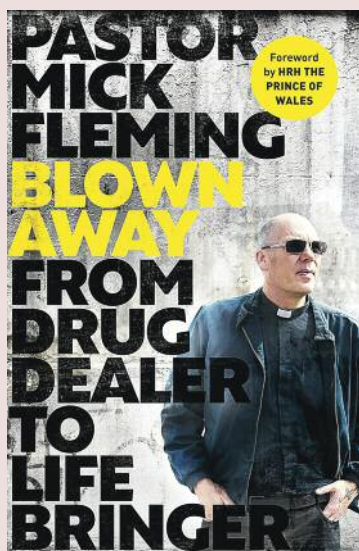
Though COVID is the catalyst to their national and international acknowledgement, out of which came these books, Mick and Alex highlight the long history of financial and social struggles for the people of their beloved hometown. Both write from the heart, sharing their experience of growing up, becoming adults, and making a living in Burnley. The book titles - *From Argos to Altar* and *From Drug Dealer to Life Bringer* - accurately portray

their respective life journeys and how they ended up serving their community as Christian ministers.

Father Alex is a Church of England priest with an Anglo-Catholic churchmanship whilst Pastor Mick, now a bishop, serves The International Christian Church Network. Their meeting place is the 'Church on the Street' ministry started by Pastor Mick, and supported by Father Alex and his congregation during the pandemic and beyond. Mick noticed that people could not afford food or leave their homes to get supplies. Their shared mission engages with the primary need for feeding the community - out of which comes a broader mission to build up the poor and marginalised in society. Both tell of the spiritual feeding that flows out of this vital ministry.

The dire hardship many experienced during lockdowns brought greater need, but their messages speak broader than COVID, highlighting prevalent issues facing their community such as unemployment, a lack of access to social services and healthcare, drug, alcohol and gambling addictions, a lack of education - to name only a few.

Mick and Alex both pull back the curtain on the reality of the lives of many in our country, a reality that is not limited to Burnley, and one which they argue is too often ignored by society, politicians and Christian communities. Father Alex in particular speaks very passionately about the need for political change - in policy and its imple-



mentation - but also within the Church of England through the way it engages and helps tackle poverty in the UK. For the Church of England this raises the question: How does the church support the poor and marginalised in society? Is the church living up to her mission expressed in the 5 Marks of Mission - in particular 'responding to human need with loving service' and 'transforming unjust structures of society?'

Each chapter in *Our Daily Bread* draws on an experience from Father Alex's ministry, is accompanied by a theological reflection and offers a challenge - to society, the church, politicians. Weaved throughout the book he shares his faith journey, vocational discernment to the priesthood, and the realities of parish ministry - struggles and all. Central to the effectiveness of portraying his message is his candid and real presentation of daily life and the roller-coaster of emotions he experiences. It is therefore a good read for anyone discerning ordination but also for anyone engaged in ministry. Father Alex also hosts a Podcast (aptly titled *The God Cast*) which features many great interviews including one with the then Bishop of Burnley, Philip North.

Pastor Mick writes from a place of vulnerability about his personal experience of child sexual abuse, drug and alcohol misuse, and the path of crime. Mick tells of his struggles with family, relationships, money, addiction, crime and homelessness whilst also articulating

throughout his developing relationship with God. Out of Mick's own experience comes his mission to serve his community, in particular those who struggle with addiction, poverty and the effects. Mick's direct and 'can-do' approach gets effective help to the people who need it most. Some questions do arise concerning some of the spiritual practices discussed, for example his experience of deliverance ministry, and it is worth reminding the reader that his church organisation is not in communion with the Church of England. Overall it is a powerful story of reconciliation - with God and our neighbour.

Each book is written in a relaxed and informal style which is easy to read, however the content is deep and emotionally challenging - so not quite light bedtime reading. Pastor Mick and Father Alex offer a view of mission and Christian witness to a community which challenges all readers to discern their own ministry within, and crucially, outside the church walls.

Sam Williams

FORGIVE

Why Should I and How Can I?

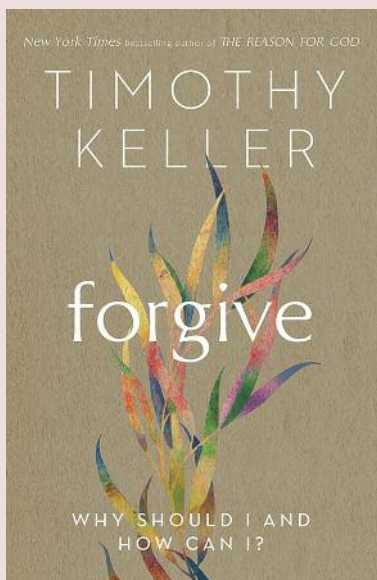
Timothy Keller

Viking, 2022

ISBN 9780525560746

Sometimes I recall that there are people in the Church of England who have no idea who Father Tooth is and it makes me sad. Once, it would have left me incredulous, but I have long learned that the breadth of the national Church is beyond meaningful measurement from an imagined centre.

In fairness, I suspect that the sort of reaction I might give to ignorance of Fr Tooth would be the same in some quarters of the Church when I confess that I didn't really know who Tim Keller was until earlier this year. I knew that, for many, the Presbyterian pastor and author has been a formative influence on their faith and spirituality, but I didn't really, if I'm honest, know why.



It was with a sense of genuine inquisitiveness that I picked up Timothy Keller's *forgive: Why Should I and How Can I?* Specifically the book is an exploration of the benefits of forgiving others- predominantly through a theologically astute working out of Christ's teaching on forgiveness, as well as grounding it in the impact on ourselves when we fail to forgive and 'carry around resentment and judgement.'

Whilst this latter aspect gives the book some bite, at times the text verges into self-help. Before we even consider the theology, the psychology of Keller's theory needs mentioning. As he says, he believes that 'forgiveness is not an emotion, it is an act of will.' Would that it always felt thus. I understand that Evangelicalism is about hope, but the relentless cheeriness of the prose style can sometimes obscure that, for many of us, forgiveness is an enormously sacrificial experience. There are also somewhat self-conscious nods towards the modern. I was pleased to see the Authorised Version's particular turns of phrase quoted extensively, but there is an undoubtedly a slight sense of incongruity when it's paired with chapter headings taken from the lyrics of Adele.

As with many texts - from the Viz Annual to the Book of Common Prayer - perhaps the very best bit of the book are the appendices. From an almanac of Biblical quotes relating to forgiveness (a helpful re-

source for preachers, group leaders or anyone tasked with the messy job of forgiving) to short extrapolations of practical situations that give a better sense of the pain forgiveness entails, these are worth the price of the book alone. They are where real wisdom emerges. As he observes: "I forgive you" does *not* mean 'I trust you'. Amen to that.

There is an added poignancy to the book. It was Keller's last book to be published before he died. He wrote, movingly, about what it was like to face mortality in the months leading up to his death. To forgive - and be forgiven - on one's deathbed is a profoundly catholic concept, rooted in the sacramental understanding of that which is at the heart of forgiveness: reconciliation. Keller probably didn't conceive of the book as sacramental in the way readers of this august periodical might do so, but at root it speaks of forgiveness as an outward sign of, or more accurately, a proper out-working of, God's grace. If that isn't sacramental, I'm not sure what is.

Sacrament bubbles under elsewhere. There is a very effective description of Billy Graham's appeal to the Blood of Christ at the University Church in Cambridge. The squirming embarrassment of the liberal establishment clerics as this strange, staring American expounded the power of a thing which they, ostensibly, took in their hands and bade their people eat and drink every single Sunday is contrasted with the power that same body and blood had in the lives of those listening.

The efficacy of the Body and Blood of Christ as means by which we are forgiven has motivated several revivals in the Church of England - from Wesley to Newman to those evangelical ones in the aftermath of the 1960s. God only knows we are due a revival again. Keller's book gently points to the need for a deep, sacramental sense of the forgiveness found in the Body and Blood of Christ as a precursor to new life. In a quote from a veteran of the First World War Keller rather forcefully makes the point that 'it is those who do not forgive that remain invalidated.'

Back to Father Tooth. I am reminded that he did, eventually, manage to forgive his shoddy treatment at the hands of both Church and State. Just over the Kentish Downs from where I live now, the institution he founded inspired by the fruits of that reconciliation, St Michael's school, is still there. There is very much indeed we can learn from this book. I am glad that I discovered Tim Keller. There seems to be much that needs forgiveness in the Church of England of late. The first step, as Keller makes clear, is to ask for it.

Fergus Butler-Gallie

UNRULY

A History of England's Kings and Queens

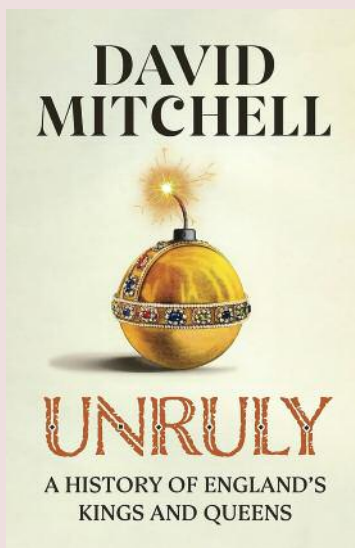
David Mitchell

Michael Joseph, 2023

ISBN 9781405953177

David Mitchell, the comedian, not David Mitchell the novelist, has written a jokey history book. He read History at Peterhouse, Cambridge (II:2) but his profession is comedy. 'Needless to say,' he readily and needlessly asserts, 'I am not a professional historian.' The reputations of A. J. P. Taylor, Hugh Trevor-Roper, R. G. Collingwood, even Lucy Worsley, are secure. He has written a book that resembles a script for a Channel 4 or 5 documentary, or some other digital channel of which there seem to be more than the hosts of Midian, post-watershed, where the demotic glides into the vulgar and expletives are neither deleted nor bleeped.

The book, however, is not without some merit. Where he concentrates on and adheres to the historical narrative, focusses on the personalities of the monarchs, and others in the cast of the nobility, he can be good, clear and persuasive, often vivid and engaging, not least in the exposition of knotty genealogies. He successfully unties the knots and, when the direct line of succession and primogeniture, not infrequently, fails, with an unhappy habit of dying out with no direct



male heir, he navigates the familial tributaries with some aplomb. There are several good, lucid paragraphs. The final chapter, Bookend, begins with an excellent consideration of Richard II's eloquent lament telling 'sad stories of the death of kings' in Shakespeare's ('famously good at writing') play. Even when the author, not infrequently, wanders *off-piste*, as with an excursus into the history of East Oxford, its Castle Mound and Prison, there is much to enjoy.

Yet, the more I read, the more a distant memory was stirred of Hugh Trevor-Roper writing about a fellow historian A. L. Rowse. 'His scholarship may have been overlaid by incrustations of an outrageous egotism, his sentences dulled by opulent fat, but neither has been extinguished ... His style repels the fastidious. His monologues and tirades may be uttered to captive railway passengers or disintegrating college tables. But his critics had better be careful. In learning and scholarship they will not easily catch him out. Buried in mounting dross, the gold may still be found.'

That coruscating verdict cannot be applied to Mr Mitchell without significant qualifications. It would be like breaking a butterfly on a wheel but there are too many irritants in the book to make its reading an unalloyed pleasure.

Far too many of the paragraphs are quickly, annoyingly, and consistently undermined and marred by something akin to a literary Tourettes Syndrome. It is as if he is possessed by some diabolic nervous tic as he splatters the text with gra-

tuitous vulgarity, swear words and with an unhappy and unappealing penchant for faecal epithets. It is a recurrent frustration and spitting irritation, and splenetic annoyance that several paragraphs that are solid and informative are suddenly torpedoed by foul language, entirely unnecessary and so intrusive that epithets completely undermine the text and any confidence in the author. The persistent and irritating use of "got" and "get" is far too prevalent; it is lazy writing. There is always a better word. Find it and use it. A generous number of fine illustrations are typically marred by the author's feeble captions.

Scatological, littered with profanities, the book falls too often and too consistently into an exercise in literary vulgarity. Although coming to this book as a fan of Mr Mitchell, and despite what virtues it may have, it has been so undermined by crass, foul language to make it an acute disappointment. This is a book which, in large measure, diminishes and demeans its author.

William Davage

In time for Christmas 2023, renowned publisher Phaidon has produced *The Christmas Book* – 'a visual celebration of Christmas, from religious beginnings to festive cultural touchstones across the ages and six continents'.



Described by the publisher as 'a groundbreaking celebration of the rich history and wide-ranging traditions of the joyous religious and cultural occasion observed by billions of people around the world,' within its 'luxuriously illustrated pages, readers will explore a visual feast of more than 200 thoughtfully selected and paired images from every culture and period in which the holiday is observed, curated by

an international panel of experts and enthusiasts, and spanning paintings, books, prints, sculptures, textiles, ceramics, photography, and more. The origins of Christmas are in the Christian observance of the birth of Christ on December 25th and, since the early 20th century, it has become a secular holiday with a myriad decorations, rituals, and themes. The book begins with a 10th century gospel book cover embedded with ivory, precious metals and gemstones. Elsewhere, we encounter Henry Matisse's *Maquette for Nuit de Noël* (Christmas Eve) and Andy Warhol's *Fairy* and



Christmas Ornaments drawings from the 1950s. The dance through the decades continues with contributions from iconic figures of the 80s and 90s such as Keith Haring and Alexander McQueen.'

Contributing Editors are David Trigg (writer, critic, and art historian), Sam Bilton (author and food historian, writer, and cook), and Dolph Gotelli (Professor Emeritus of Design at University of California, international expert and lecturer on Christmas, holiday rituals, and Santa Claus). Priced at £34.95 (ISBN 9781838665968), *The Christmas Book* hardback is available from bookshops and via phaidon.com.



THEATRE

THE LITTLE BIG THINGS

*Soho Place, London,
until 2nd March 2024*

Imagine the brief to the creative team. 'We want a show that's properly inclusive and celebrates disability. Here's a book about a sixth-former who injures himself on holiday and is paralysed from the neck down. Rest of his life in a wheelchair. But he does become an artist.'

Soho Place is possibly one of the most exciting new theatres in the country, and there aren't many considering the state of the culture sector and arts funding. But it brings something of the zinginess and daring to the West End more often seen in regional powerhouses such as Sheffield's Crucible, Manchester's Royal Exchange, or the dear old Bristol Old Vic. Perhaps it can afford to be bold. The theatre isn't huge and there's plenty of passing trade where it sits on one corner of Oxford Street. And Soho Place's programming is genuinely seeking to put on shows without an explicit political agenda. So far, thankfully, it seems to be paying off.

New musical *The Little Big Things* tells the story of Henry Fraser. In 2009 he was on holiday with his brothers (a somewhat laddish affair but they're too nice and middle class to go full-on yobbo) when he dived into the sea and had a terrible accident. Jonny Amies as pre-accident Henry is a dreamy student in shorts and rugby shirt. He's fit, fun and popular. Everything looks on a roll for him. I was slightly worried this setting up was just a little too positive in order to make the impending tragedy even more doom-laden. Almost, but not quite. The accident was shocking as well as sensitive, suitably powerful and effecting. The arrival of Henry's parents at the hospital in the aftermath is a gut-wrenching scene, full of confusion and despair. His

mother (stage veteran Linzi Hately on fine form) gets a deeply moving song about Henry growing up, how much she loves him, and what the future now might hold. The technique of telling the main character's story through the eyes of others is an established one and done with

dergone a life-altering event can sympathise with. Just the little wins in Henry's journey bring everyone inside.

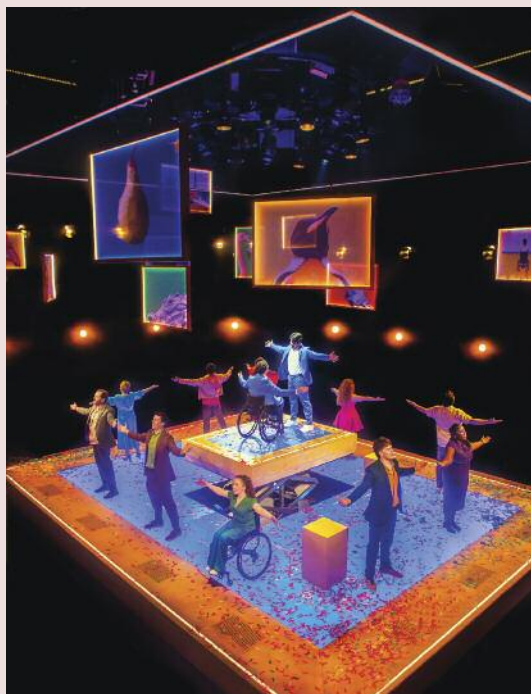
The show grinds through the gears of adolescence – what it means to fancy someone, or the rough-and-tumble of brotherly relationships, or dealing with sex, parental authority – and illustrates them with unflinching candour and humour from the wheelchair perspective, helping both to destigmatise and demystify disability. There's a song about the NHS which is neither mawkish nor idolising, just human. And the ensemble seems to be having such a brilliant time that the fun is totally infectious. The songs in the second half may not be quite as interesting as the first half, but Nick Butcher's score with additional lyrics by Tom Ling zips along and rarely lets up and is given huge force by musical director Laura Bangay and her band. There's a touch of *Dear Evan Hansen* about it – poppy, upbeat and

deft. The cast tears into Mark Smith's choreography with verve.

Luke Sheppard's direction is clear and unfussy. He is helped in this by Joe White's book. Towards the end it had become so sweet that the lump in my throat might have been sugar. From the sound of the sniffles around me a number of other people welled up too. Soho Place is a theatre in-the-round and the other standout star here is the stage. Colin Richmond has turned the rectangular platform into an iPad as digital colours and lines swirl and form underneath the actors' wheels, feet, and furniture, and is a cue-in for Howard Hudson's joyous lighting. It's certainly dramatic, and an extraordinary celebration.

The show's been extended until the beginning of March next year. Go. It's human, uplifting, and inspiring. Triumph in disaster: they make it look so easy.

Rebecca Maxted



Cast of *The Little Big Things*.
Credit - Pamela Raith Photography

pathos here, forcing everyone to deal with the accident and its implications. The other cast members – brothers, father, friends, healthcare professionals – are all well matched and give their all.

Ed Larkin as the post-accident Henry anchors the show in present reality, but he brings something more precious to the role in the form of hope. He is more than ably assisted in this by the portrayal of feisty physiotherapist Agnes played absorbingly with great energy and humour by Amy Trigg. (Both actors are in a wheelchair.) Larkin and Amies are rarely apart on stage, bringing a different dimension to the narrative; they display immense talent and artistry. Henry has to come to terms with what's happened and work out how his life proceeds. The sense of the 'old and new' Henry in each actor portrays his internal conflict, expectations and frustrations. It also plays into the need for reconciliation and acceptance, which anyone who's un-

ART

FRANS HALS

*National Gallery, London,
until 21st January, 2024*

Would you pay £20 to see a bunch of drunk Dutchman? For that is what the National Gallery is offering in its latest show. Not all the exhibits are paintings of inebriates, but even if they were you should pay your £20.

According to the early eighteenth century writer Arnold Houbraken, Hals 'must generally have been filled to the throat every night'. Houbraken also noted that Hals was a virtuoso amongst artists – if Hals were fond of the bottle, it makes his brushwork even more extraordinary.

We don't know how many paintings he made. It was said his productivity was unbelievable. Today there are in existence less than two hundred works attributed to him (fifty are in this show). There are hardly any drawings, Hals painted direct onto the canvas with little or no preparation.

His attested career lasted from around 1615 until close to his death aged about 85/6 in 1665/6. He died in poverty and probably had always been in financial straits. The bohemian lifestyle may have had something to do with that since Hals was the leading portrait painter in Golden Age Haarlem (he painted practically nothing other than portraits) and he remained highly respected even in old age. The final group portrait of the show, 'The Regents of the Old Men's Almshouse,' was painted only a year or so before his death and shows a freedom and power very like that of Rembrandt or Velázquez in their old age. If drink had been taken by all those involved, the end product was remarkable.

There are two other large group paintings plus two family paintings in the show. Of these the 'Banquet of the Officers of St George Civic Guard' (ca. 1627) is riveting. The paint is handled with Hals' trademark fluidity. The gorgeous silks

and lace are beautiful. The placing of the figures is done with supreme grace and a dramatic balance in a way which is hardly noticeable, until compared with the dull, lifeless compositions of many of Hals' contemporaries. And his people and his oysters look like real people and real oysters. The painting is a fine example of how Hals combines the Apollonian ideals of Raphael with Dutch earthiness.

The painting also prompts the oft repeated remark that Hals paints with deep psychological insight into his sitters. That may be true, but without contemporary testimony or pictures of the same people by other artists we can't know how true to life his pictures are.



Banquet of the Officers of the St George Civic Guard by Frans Hals (1627); Frans Hals Museum, Haarlem

What matters is that his sitters bought them and they have a compelling, dramatic verve. Beneath the fantastic draperies much admired by Whistler the bodies of his sitters may be a little artificial, but Hals's panache sweeps all aside. The 'The Banquet of the Officers of St George's Civic Guard' has never been out of Haarlem before and on its own is worth the price of the entry ticket.

And there are many other fine pictures in the show. The excellent introduction to the exhibition – it's not really a catalogue in the traditional sense but a series of good, clear essays on different themes – uses teeth as a way to appreciate the conventions which Hals follows even at his most freeflowing. Before the twentieth century teeth are not that common in paintings, perhaps because before modern dentistry they fell out early. In the seventeenth century, a smiling and closed mouth was associated with wisdom and maturity. Hals's men do not

show their teeth, unless they've been drinking or are young. Hals's children show a lot of teeth, and in the convention of the day, women as the softer sex may show teeth in their smiles. The lower classes, especially prostitutes, are also likely to show their teeth. The teeth of Hals' sitters is a good indication of their social standing.

Along with teeth there is laughter. Hals is one of, if not the, supreme painters of laughter. Laughter is hard to paint because it is a rapid movement. Hals was a famously quick painter, but it also needed precision and vision to capture the glint of an eye or the laugh lines in his 'Laughing boy' and 'Lute player'.

So much laughter may not be to everybody's taste. Sir Kenneth Clarke described Hals as 'revoltingly cheerful and horribly skilful,' later admitting he'd come to enjoy the 'unthinking conviviality' of his work. Monet and Van Gogh always adored him. That final picture of 'The Regents' is a good reason why. It is largely black – and one of the important features of the show is that many of the works have been recently cleaned and are hung well (Munich's 'Portrait of William Van Heytheusen' which is hard to see clearly in the Altes Pinakothek is a prime example of how much better paintings can look in a decent rehang) – but the blacks are gorgeously varied. They are set off by white collars and cuffs, and by one lower calf in red (a daring use of the colour as highlight long before Turner popularised the technique). The old and worn faces show some of the sympathy of Rembrandt. Few eighty year olds achieve as much as Hals.

And opposite the Regents hangs 'Young Woman.' Made perhaps ten years earlier, and one of the stand-out pictures of Hull's Ferens Art Gallery, it has immense charm. Hals has a reputation for not being a painter of women. This small and beautiful work shows a capacity for sympathy across the generations. The woman is also sober.

A very good show.

Owen Higgs

A Glorious Age

Adrian Ling enjoys the treasures of Spain on display in Madrid's new gallery

Philip II effectively created the Spanish Royal Collection when he declared in his will that all arms, armour, paintings and tapestries were to be transferred from monarch to monarch after death and not disposed of. The will is on display in the new Gallery of the Royal Collections in Madrid opened by the King and Queen of Spain on 25 July. This discreetly impressive edifice, designed by Emilio Tuñón Álvarez and Luis Moreno Garcia-Mansilla nestles on a sensitive site on the side of the escarpment on which stand the Royal Palace and the Cathedral of The Almudena. The simplicity of the façade with its granite-faced columns perfectly complements the ensemble, especially when seen from the Campo del Moro Gardens down below.



Eagle Fountain from Philip II's Casa del Campo

The gallery is completely distinct from the Royal Palace, its entrance lies beside the cathedral. The collection of some 650 items, many of which have rarely been seen in public, is eloquently laid out on two floors, one mainly dedicated to the Hapsburgs and the other to the Bourbons. The visitor is taken through 500 years of Spanish history, reign by reign, and the artistic tastes of each monarch and significant events are outlined.

The long exhibition halls are lofty enough to accommodate several magnificent tapestries, among them *The Garden of Earthly Delights* (c.1550-60) based on the paintings by Hieronymus Bosch, one of Philip II's favourite artists. Other exhibits are equally imposing: the salmonic columns by Churriguera (c.1675) from the rearedos of the Montserrat Hospital in Madrid; the large statue of St Michael vanquishing the devil (1692) by Luisa Roldán, the first female court sculptor; and the Eagle Fountain from Philip II's Casa del Campo.



St Michael vanquishing the devil by Luisa Roldán



The San Lorenzo Set (1570-72) from the Escorial embroidery workshop, reign of Philip II

Not surprisingly there is a strong religious element to the collections, especially noteworthy are 15 exquisite miniature Gospel scenes from the portable polyptych of Isabella the Catholic by Juan de Flandes (c.1500) with vivid characterisations; Ferdinand and Isabella appear in the crowd in the *Feeding of the 5000*.

Works were purchased by the crown or obtained through marriage and the Spanish Viceroy of Naples was sent money by Philip IV to buy paintings, among them *Salome with the head of John the Baptist* by Caravaggio. Other items have come from the royal foundations, convents endowed by queens and infantas, such as Las Huelgas, the Cistercian convent in Burgos founded by Eleanor Plantagenet, daughter of Henry II, whose C13 silk coffin lining is displayed.



The Crown of the Virgin of Atocha
by Narciso Práxedes Soria

The *pietas austriaca*, the celebrated piety of the Hapsburgs, did not cease with the Bourbons. The enlightened monarch Charles III had his bedchamber decorated with scenes from the life of Christ by Mengs, and that of Queen Maria Isabella de Braganza was covered with grisailles, among which was *St Elizabeth of Portugal healing a sick woman* by Goya.



Baroque thurible (1645-47), from the reign of Philip IV



There is so much of individual interest here: a C16 reliquary shaped like the ancient Duomo of Milan; a Mexican mitre decorated with amanteca, a delicate mosaic of feathers from exotic birds; an altar set from Sicily (c.1645) adorned with red coral. Some items tell a story: the arms on the jousting armour of Philip II containing the escutcheon of the English royal arms celebrate his marriage to Mary Tudor; the bronze crucifix commissioned by Philip IV from Bernini remained for just two years on the high altar of El Escorial, before it was displaced by Velazquez to the seminary chapel.



Rococo dalmatics (1743-56) by Antonio Gómez de los Ríos, from the reign of Ferdinand VI

One late display of the religiosity of the Spanish crown can be seen in the Atocha jewels. In 1852, while en route to the Basilica of Our Lady of Atocha in Madrid to give thanks for the birth of her daughter, Isabel II was stabbed by a priest. The blow was deflected by her whale-bone corset and in thanksgiving she gave the diamond and topaz jewels she was wearing that day to be refashioned into crowns for the Virgin and Child. The regicide priest was executed.

Madrid has many artistic attractions, and is worth visiting for this new gallery alone. **[ND]**

Canon Adrian Ling, Hispanophile and fluent Spanish speaker, is the Rector of South & West Lynn in Norfolk.

**The Gallery of the Royal Collections is at
Calle Bailén s/n, 28013 Madrid.**

Opening hours are:

Monday-Saturday 10am-8pm,

Sundays and public holidays 10am-7pm.

Entry is free Monday-Thursday 6pm-8pm.

galeriadelascoleccionesreales.es



Christ with the Canaanite Woman
Juan de Flandes 1496-1504

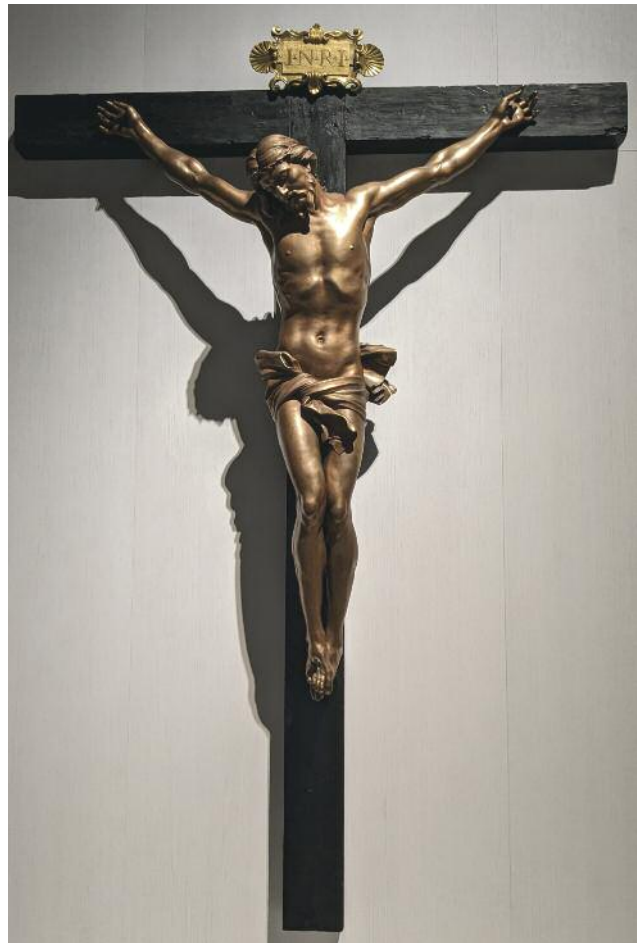


Feeding of the Five Thousand
Juan de Flandes 1496-1504

Escutcheon of the arms of England on the jousting armour
of Philip II



Bernini altar crucifix from El Escorial



Generous Orthodoxy

Stephen Brown reports on the pilgrimage to Romania at the beginning of September

Setting the scene

Our pilgrimage began in Iași. Eight of us had arrived from England, including our guide and mentor, Fr Mihai Novacovschi. We were met by two other priests, one who would be with us just for the 2 days we spent in Iași, and one who be with us throughout the pilgrimage.

For some of us, including me, this was our first time in Romania and, for me anyway, our first taste of an eastern Orthodox church. For others, Romania was a country and religious culture they knew well already.

We would begin in Iași, and then travel to several churches and monasteries in the northeast of the country. But our first appointment was not with a building, but with a person. We were greatly honoured to receive an audience with Metropolitan Teofan of Moldova, the second ranked in the Romanian Orthodox hierarchy.

Iași

We spent most of Saturday walking through Iași, visiting the Cathedral where we would attend the liturgy the following morning, and several other monasteries. The *Mănăstirea Trei Ierarhi* (Monastery of the Three Hierarchs) near the cathedral was particularly noteworthy for its exterior decoration of intricate lace-like stonework. In the afternoon we visited two monasteries on the outskirts of the city: the *Mănăstirea Cetățuia* and the *Mănăstirea Galata* nunnery. The former is famous for its wine, which it would surely have been wrong for us not to sample.

In the evening we made an impromptu visit to the opera to see *La Traviata*. The male lead then surprised us by also being a deacon (bottom left in the photograph) at the cathedral the next morning.



The service in the cathedral was my first exposure to an Orthodox liturgy. The contrasts with western liturgy are many. It's very much longer at 2-3hrs. Much of the priestly action takes place out of sight of the congregation behind the iconostasis (a screen of icons between the nave and the sanctuary). The congregation, who stand throughout, is in constant movement as people venerate icons, take prayer requests to the deacons, or greet friends. Only a small minority of those present will receive the sacrament, and those that do include children and infants.

Mănăstirea Probota

We left Iași after the liturgy, stopped off for one of the many excellent and enormous meals we enjoyed throughout our stay, and went to visit the monastery at Probota. The monastery was founded by Petru Rareș in 1530, an illegitimate son of Stephen the Great. In common with all the monasteries we visited, it is sumptuously decorated with frescoes illustrating biblical themes, saints, and local history. While we were visiting Probota, the weather took a sudden turn for the worse, and we had to shelter from a heavy storm. This set the scene for the weather for the next day when we visited Neamț. When we finally arrived





at the seminary where we'd stay for the next two nights, we were greeted by the spectacular floodlit sight of the newly built church with its vivid external frescoes.

Neamț

In the county of Neamț we visited several sites, including *Mănăstirea Agapia*. We were shown round not only the monastery church, but also the workshops where the nuns worked on many traditional crafts, such as the carpet-



making and knitting illustrated here. The revenue from these activities helps to support the finances of the community. The nuns live in cottages in the village outside the walls of the monastery itself, and we were shown an example of one of these which is now a museum.



Following our visit to Agapia we went to other nearby monasteries at Sihla, where we somewhat precariously visited the hermitage of St Theodora, and Secu.



The main monastery we visited was the *Mănăstirea Neamț*, just up the road from where we were staying. Fortunately the weather had cleared by this time, and we were able to see the monastery at its best. Many of the monks' bones were preserved in the ossuary, each skull carefully marked with the date of death and other identifying details.

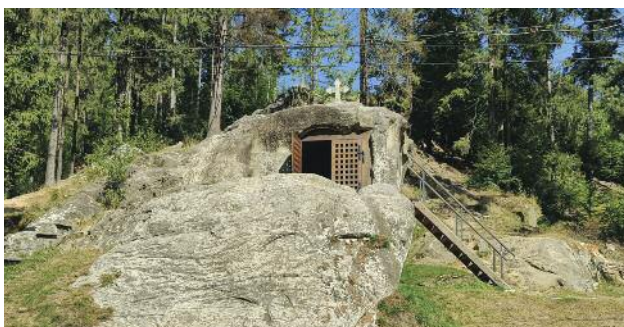


Putna

Our next two nights were spent at Putna, and on the way there we visited the church at Arbore. It was a slightly strange and unnerving experience to be within a couple of miles of the Ukrainian border, albeit many hundreds of miles from the war zone in the east of the country.

The monastery at Putna contains the tomb of St Stephen the Great, making it one of Romania's most revered places. Just outside the monastery is the hermitage of St Daniel, carved out of a rock. Daniel was St Stephen's confessor, and thus also has an important role in Romanian history.

The countryside around the monastery is spectacular, and I spent some of the free time after lunch exploring a little of it, including the monastery's apiary one of whose residents helpfully posed for me as it went about its nectar-collecting duties.



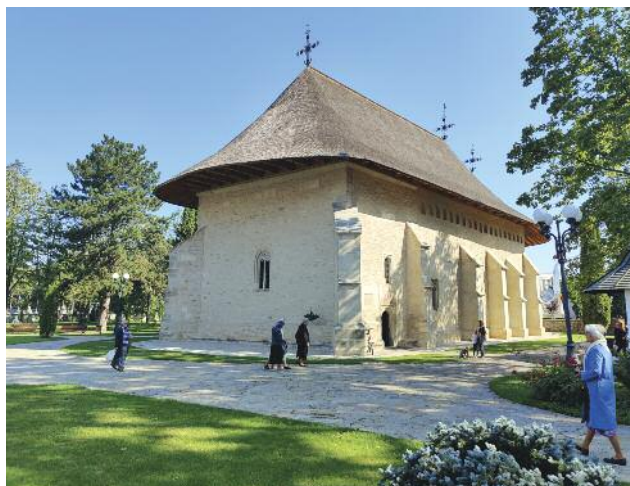
We left Putna to go to our final residential stop near the *Mănăstirea Voroneț* stopping en route to visit the *Mănăstirea Sihăstria Putnei*.

Voroneț

Before visiting the monastery at *Voroneț*, we went first to the *Mănăstirea Bogdana* in the town of Rădăuți, the oldest of the churches we saw, having been founded around 1360. Next, we visited the *Mănăstirea Sucevița* convent. Dating from 1585, it has some of the latest exterior paintings of all the churches we visited. To get to Voroneț we went over the mountain pass of Ciumărna, descending to the *Mănăstirea Moldovița*, also built, like the monastery at Probota, by Petru Rareș in the 1530s.



The *Mănăstirea Voroneț* was especially impressive, even amongst all the wonderful paintings we saw in the other churches. The pièce de résistance was the painting of the Last Judgement which dominates the entire west end of the church.



Our next visit was to the convent at *Mănăstirea Humorului* before our final stop at *Mănăstirea Dragomirna*. I think this was my favourite of all our visits. The setting was idyllic, the architecture extraordinary, and the nuns hospitable and friendly. The church, dedicated to the Descent of the Holy Spirit, was remarkable for its great height contrasting with its extremely narrow nave. Before the church and monastic buildings were constructed, a smaller church dedicated to Saints Enoch, Elijah and John the Theologian was built, and visiting this tiny but beautiful church made a fitting conclusion to our time at the monastery, and indeed in Romania. ND



The Revd Stephen Brown SSC is the Vicar of St Alphege, Edmonton.

Sometimes called ‘Irvingite’

John Gayford considers the rise and fall of the Catholic Apostolic Church (CAC) in the United Kingdom

The title Catholic Apostolic Church was an accident of 1851 by a census clerk who entered this name for the group of believers. It is interesting to speculate how much cross-fertilisation there was between the Catholic Apostolic Church (CAC) and the Oxford Movement as they were both born in England around the same time. Even though there were disagreements within the CAC they were not subjected to public protests or even legal action over ritual practices. The church was organised on 10th July 1835 into the fourfold ministry of Apostles, prophets, evangelists and pastors. On this day the twelve ‘apostles’ who were believed to have been called by the Holy Spirit were named. Origin of the Church is often credited to Edward Irvine (1792-1834) who was a Presbyterian minister in the Church of Scotland until he was deposed. In 1831 he came to London and preached first in the open air and then in hired halls. Irvine for a time was a mathematics teacher, but was licensed to preach in the church in 1815 after completing divinity studies. In 1819 he was appointed as assistant minister but in 1821 joined the Caledonian Church in London where his commanding presence and voice gave him popular appeal, drawing large crowds, most of them rich. It was said that the queues of coaches coming to take them home reached up to four miles. Nevertheless he was expelled from the Scottish Presbyterian church in 1830 on the grounds of heresy. He formed his own church, at first preaching in the open air. Much of his thought and belief was on the near approach of the Second Advent. He was receiving some support in Catholic circles and became involved with the multid denominational meetings of Henry Drummond (1786-1860) at Albury between 1826 and 1830. He seemed to be the leading light in what was the beginning of the CAC. Yet he was exhausted and succumbed to tuberculosis. He returned to Scotland and died in 1834. The CAC was not officially founded until 1835 so Irving can be seen as a St John the Baptist-like figure, dying before the founding of the Church. He had predicted that the Second coming would be in 1864, based on his study of the Book of Daniel and Revelation.

From 1826, Henry Drummond took a leading part in the formation of the CAC. Drummond was a rich banker and Member of Parliament (representing West Surrey) who poured in large amounts of money through the building of fine churches. He became a leader in the church and was the first to be ordained as ‘Angle’ (bishop) of the Congregation in Albury. Apostles were the leaders of each region and it was from them all authority came in terms of ordained ministers. Each congregation of about 500 was presided over by a bishop (called in the CAC an ‘angel’). Under him were 24 priests, divided into the four ministries of ‘elders, prophets, evangelists and pastors,’ and with these were 7 deacons (often men of personal



wealth and business experience) who regulated the temporal affairs of the church. In addition there were also under-deacons, acolytes, singers, and door-keepers (blessed but not ordained). There were deaconesses (often single women of wealth and business experience), not ordained; their ministry was for women but they had no liturgical function in the church. The work of the church was supported by tithes, which it was the duty of each member of the church to give one tenth of their income weekly. Each local church was expected to give one tenth of its weekly income in turn to the ‘Temple’ (for the administration of the so called universal church). By this process new and poorer churches could be created and supported. Few of the clergy received a stipend; the majority were self-supporting. The training of clergy was limited but there was a sort of seminary set up at Albury mainly confined to the teaching of celebrating liturgy.

There were seven churches in London (a seemingly significant number) each with their Bishop or Angel. There was the cathedral in Gordon Square, Bloomsbury, together with churches at Bishopsgate, Southwark, Chelsea, Islington, Paddington and Westminster. The liturgy of the CAC (published as *the Liturgy and other Divine Offices of the Church*) became more elaborate and more ritualistic as their journey progressed. This was largely the work of the ‘Apostle’ Cardale who put together a comprehensive book on worship in 1842 with material drawn from Anglican, Roman Catholic and Greek Orthodox sources. The Holy Eucharist celebrated at the high altar on a Sunday morning remained the principle focus of liturgy led in by a procession of ministers in their various vestments. Much of the music was composed by Edmund Turpin (1835-1907), a distinguished musician who remained friendly with the Catholic Apostolic Church though he was never a member. Although the church provided a special ministry for singers there was a tradition of all present to sing heartily as a Spirit-filled

church claiming it added to the mystical glory. There were various offices that could be sung or recited through the day. The day started with matins at 6am with exposition of the Blessed Sacrament which they called 'propositions', the day finished with vespers again with 'propositions'. There was great emphasis on the real presence of Our Lord in the sacrament but they rejected both the doctrines of Transubstantiation (which they saw as philosophical) and Consubstantiation (which they saw as a Lutheran doctrine). The CAC claimed they believed in a mystical presence in the sacrament. The full liturgy of the CAC was only to be seen in some of their larger churches like their London cathedral in Gordon Square.

During the early development of the CAC, from the 1820s to 1833, Henry Drummond held a series of meetings at his home in Albury Park, Surrey, to study the subject of the Second Coming of Our Lord Jesus Christ and the gifts of the Spirit and dominated by a series of 11 papers given by Edward Irvine. Participants claimed to see the end of the world approaching, perturbed by the effects of the French Revolution and to some extent the Industrial Revolution. Manifestations of the Spirit were reported in 1827 when there were healings in Scotland. In 1832, Drummond spoke at a prayer meeting in London calling Cardale as an Apostle with laying on of hands and Drummond called to be an 'Angel'. There was the revelation that there would be a four-fold ministry within the Church of Apostle, Prophets, Evangelists and Pastors. A declaration stated that Our Lord Jesus Christ was the Angel of the Church Universal and the Angel of the Church Particular was the ordained minister with rank of Bishop. The authority of the Apostle is by calling and that of all other by ordination by an Apostle. In the formation 1834-1839 of the CAC, Cardale was directed by the word of prophecy to celebrate the Lord's Supper for the first time in the new church. The CAC used liturgical vestments but the colours were related to the rank of the clergy, not season or festival.

Four more Apostles were called, all of whom were already serving as Angels or Elders; this was increased so that the total number reached 12. Apostles had authority over all ministries including prophets. Under-deacons and deaconess became an extension of the deacon's ministry. The hours of 6am and 5pm were set aside for daily worship. In 1835, tithes were instituted and two Apostles with prophets went out from London to found new congregations with new ministers being ordained. There was revision of the four-fold order that under each Angel (Bishop) there would be Elders, Prophets, Evangelists and Pastors (Priests); there could also be Deacon Evangelists. In 1836, the new church was to be divided into 12 tribes with England being called Judah and Cardale being its Apostle. In England alone there were 36 congregations.

In the organization of the CAC (1840-1860) now was the time for an outline guide for the order of Eucharist. The liturgy of 1840 was the first, and a second more advanced version came in 1847. The sacrament of sealing was introduced with laying on of hands by an Apostle with anointing and use of chrism. In the 1851 version, the sacrament was reserved with what was called proposition

which was adoration in the morning and evening office. This was done as there was little time for it in the Eucharist. In 1852 lights and incense were introduced. By 1853 the central church at Gordon Square was consecrated, causing public attention and morale boost.

In 1855 three apostles died and one disappeared and was not heard of again. The problem was their replacements: as far back as 1838 arrangements had been made for Apostles to have helpers or coadjutors but this did not become effective until 1859 when first needed. The zenith and decline of the CAC started in 1860 and went on to 1971. In 1860, numbers were still rising but Apostles were under strain. Unfortunately there were conflicts within the Church, especially in Germany and America. In spite of this, coadjutors were called and appointed.

Nevertheless Apostles continued to die and by 1867 the control of the church was in the hands of three apostles and by 1875 much of the work of apostles was left to coadjutors. The death of Cardale came in 1877: he had been a major figure in the formation and organisation of the church. Coadjutors could no longer cope and Angels were having to be sent out in pairs. There were not enough ministers so all congregations were given warning that they had to make sacramental provision in another church which for England was the Church of England.

The last surviving apostle died in 1901 (being a prediction of the Parousia). The surviving clergy were getting older and more infirm. The last of the Bishops ('Angels') died in Germany in 1960 and the last priest in England in 1971 leaving only a deacon in Australia who died in 1972 (both at the age of 95). The remaining members were advised to seek sacramental sustenance in the Anglican Church but a few continued to hold prayer meetings.

Although the CAC no longer exists, its inheritance is some very fine buildings designed by distinguished architects with a variety of current uses not all of them religious. The Catholic Apostolic Church may be extinct in this country but leaves a series of impressive Victorian churches and an exciting academic liturgical research. Its history shows it attracted a number of wealthy and influential people, including politicians, but had a relatively short existence. Trustees now make donations to religious institutions from invested capital. **[ND]**

Suggested Further reading

- Flegg, C. G. *The Catholic Apostolic Church: its history, ecclesiology, liturgy and eschatology*. PhD thesis The Open University 1990. (On line)
- Flegg, C.G. *'Gathering under Apostles' A Study of the Catholic Apostolic Church*. Clarendon Press Oxford 1992.
- Grass, T. *The Lord's Work: A History of the Catholic Apostolic Church*. Pickwick Publications Eugene, Oregon 2017.
- Stevenson, K.W. *The Catholic Apostolic Eucharist*. Doctoral Thesis University of Southampton. 1974. (On line)
- Waddington, B. *Edward Irving and the Catholic Apostolic Church in Camden and Beyond*. Camden Historical Society. 2007.

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.sthelenschurch.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 WSH 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 Richborough. Sunday Sung Mass 9.30am. Midweek services as displayed on notice boards. Parish in vacancy, enquiries to website. 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 Richborough. 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, BD8 9DE (B6144, 1 mile from city centre). Society Parish. Sunday: Solemn Mass 10.45 am, Evening Prayer 6.30 pm. Wednesday: Mass 7.30 pm. For other information please refer to the website: <https://schads.church>. The parish is currently in vacancy.

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

BRISTOL Oswestry parishes All Hallows, Easton BSS OHH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10:00 a.m. (both Churches), Weekday masses: Tuesday 7:15 p.m. & Wednesday 10:00 a.m. (All Hallows). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhallowseaston.org 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 9.30 Tuesday-Saturday (Saturday with Rosary). Parish Priest Fr Henry Everett 0208 295 6411. Parish website: www.stgeorgebickley.co.uk and find us on Facebook.

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

CARDIFF near rail, bus, Principality Stadium, city centre and Bay Daily Mass **St Mary**, Butte Street Sunday: Solemn Mass 11am; Parish Priest Fr. Dean Atkins SSC 029 2048 7777 or 07368176300 www.stmaryscf10.co.uk

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: 07852696281 stpetersdevizes@outlook.com www.achurchnearyou.com/9679

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

DONCASTER St Wilfrid's, Cantley DN4 6QR A beautiful and historically significant church with much Comper restoration. A Society Parish under the Episcopal care of the Bishop of Beverley. Modern catholic worship with a friendly atmosphere. Sunday: 8am Mass and 10.45am Parish Mass. Wednesday: 9.30am Mass (followed by coffee morning). Friday: 8pm Mass. Saturday 9.30am Mass. Visitors very welcome. Contact: Fr. Andrew Howard ssc. (01302) 285316, mob. 0774 0932758 fatherahoward@gmail.com

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

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

EASTBOURNE St Saviour's A Society Parish. Sunday: Said Mass 9.00am Solemn Mass 10.30am. Daily Mass & Office. For details and information contact Fr. Mark McAulay SSC, 01323 722317 www.stsaviourseastbourne.org.uk

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

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

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

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

HEMEL HEMPSTEAD St Francis of Assisi, Hammerfield, Glenview Road, HP1 1TD. Under the episcopal care of the Bishop of Richborough. Sunday Sung Mass at 10am. Solemn Evensong and Benediction at 6.30pm as announced. Traditional rite and ceremonial sung to Merbecke. Vicar: Fr. Michael Macey, 01442 243258 e-mail: vicar@stjohnsboxmoor.org.uk

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 Richborough. Sundays-Sung Mass 9.30am. Evening Prayer 6pm. (2nd & 4th Evensong & Benediction) Weekdays- Monday, Wednesday, Saturday 8.30am; Thursday 7pm (Eucharistic Adoration from 6.15pm); Friday 10am. Vicar: Fr Paul Noble SSC- 01522 524319 www.allsaints-monksroad.com 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

Continued on next page

LONDON N21 Holy Trinity, Winchmore Hill, Green Lanes, N21 3RS. *A modern catholic parish under the Bishop of Fulham.* Every Sunday: Parish Mass 10.30am with Junior Church. Weekdays: Wednesday 11.00am Rosary or Exposition and Simple Benediction followed by 12.00 noon Angelus and Mass. Friday 12 noon Angelus and Mass. For the Sacrament of Reconciliation and other enquiries contact holytrinityn21a@gmail.com or phone 020 8364 2724

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

LONDON NW9 St Andrew's, Kingsbury (Wembley Park tube station then 83 bus (direction Golders Green) to Tudor Gardens.) *A Society Parish under the Episcopal care of the Bishop of Fulham.* Sunday: Sung Mass 10.30am, Thursday: Mass 10.00am – both followed by refreshments. Contact: Fr Jason Rendell on 020 8205 7447 or 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, Tue/Wed/Thur/Fri 12.15pm, Sat 10am. Parish Priest: Fr Paulensor@btconnect.com

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

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://allsaintschurchofthewimbledon.com/>

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

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

MANCHESTER M27 The Parish of Swinton and Pendlebury: All Saints, Wardley; **Saint Augustine**, Pendlebury; **Saint Peter**, Swinton. *A Society Parish.* Sunday Masses: 8am and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Priest Jeremy Sheehy 0161 794 1578, Parish Office: 0161 727 8175 email: paroffsandp@bt-connect.com

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

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

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

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

PRESTON St George's, (PR1 2NP) - 'Preston's Hidden Gem'. *Affiliated to The Society.* Sunday - 10.30am Parish Mass. For Daily Masses see website. Parish Priest: Fr David Craven SSC 01772 755125 or dacraven@hotmail.com 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 www.sgilesreading.org.uk

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

ST. LEONARD'S-on-SEA Christ Church with St Mary Magdalen and St Peter and St Paul. Daily Mass 10.30am and 6pm. Sunday Mass 8am, 9.30am, 10.30am. Contact: Parish Office 01424 447784 www.christchurchstleonards.co.uk

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

SCARBOROUGH St Saviour with All Saints, Parish affiliated to the Society of Sts Wilfrid and Hilda and under the Episcopal Care of the Bishop of Beverley. Sunday Mass 11am with refreshments to follow. Evening Prayer and Benediction as announced. Weekday masses: Thursday 10am. 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 arrange-

ments with Priests. Clergy: Fr Paul Kennedy SSC 0191 3665496, Fr Chris Collins 0191 5817186.

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

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

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; For all weekday services or enquiries please contact 01782 873662

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

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

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

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, Tivdale Road B69 2LQ and **Holy Cross**, Ashleigh Road B69 1LL. *A Society Parish.* Sunday: Parish Mass 11am (St Michael's), Sunday School 2 pm (Holy Cross). Contact: Currently Vacant frmennis@gmail.com, www.vicaroftivdale.co.uk

N. YORKSHIRE near Skipton. *Three rural churches.* Sundays: **THORNTON St Mary** Sung Eucharist 9.15am. **MARTON St Peter** Prayer Book Holy Communion 10.45am. **BROUGHTON All Saints** Sung Holy Communion at 4 pm. (Winter time) 5pm (BST) Rector Fr. Robert Findlow. As services may vary, please check with Fr Robert on 01282-788621 or the Church Warden. 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 0UH (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. We are an Affinity Parish with St John the Evangelist, Clevedon. A Member of the Society under the Episcopal care of the Bishop of Oswestry. All are welcome. Sundays 10.30am Parish Mass, Weekdays 10.00am Mass (Wed, Thu & Sat) Priest-in-Charge: Fr Brendan Clover Tel: 0796 8505643 e-mail: parishpriest@stjohns-clevedon.org.uk - Parish Office 01934 415379 allsaintsandstaviour@btconnect.com Visit our website www.allsaintswsm.org

WEYMOUTH St Paul, Abbotsbury Road DT4 0BJ Under the episcopal care of the Bishop of Oswestry. Sundays: Morning Prayer 9.45am, Sung Mass 10.30am (creche and Sunday school

from 10.00am), Evensong and Benediction 5pm (BST) or 4pm (GMT). For daily service times see www.stpaulsweymouth.org 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, Coppenthorpe, Society, Fr John Leal SSC 01270 215151; Knutsford St John the Baptist, Society, Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, Society, Fr Brian Bell 01516332185, Fr Robert Nelson 0151 630 2830, Stockport St Peter, Society, Fr Kenneth Kenrick 0161 4830675; West Kirby St Andrew, Society, Fr Brian Bell 01516332185

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

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

DIOCESE OF EXETER FIF Recommended Parishes: Babba-combe All Saints, Fr P Jones 01803 323002; Barnstaple St Peter, Vacancy - Churchwarden - 07980 043305; Bovey Tracey St John, Vacancy - Churchwarden - 07733 228873; Exeter St Michael & All Angels, Heavitree, St Lawrence, Lower Hill Barton Rd; St Paul, Burnthorpe Lane; St Mary Steps, West Street, Fr B. Rabjohns 01392 677150; Great Torrington St Michael, Taddipott St Mary Magdalene, Fr S. Turner - 01805 621392; Newton Abbot St Luke, Milber, Vacancy - Churchwarden - 07487 653854; Paignton St John the Baptist with St Andrew & St Boniface Fr N Knox - 01 803 551866; Plymouth St Peter and the Holy Apostles Fr D. Way -

01 752 240119; Plymouth Mission Community of Our Lady of Glastonbury St Francis, Honicknowle, St Chad, Whiteleigh, St Aidan, Emesettle, Fr D Bailey 01752 773874; Plymouth Discovery Mission Community, St Bartholomew, Devonport & St Mark, Ford Fr R. Silk - 01752 562623; Plymouth St Gabriel, Pevenell 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 (Kilton) 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; Lightbourne St Luke, Society, Fr Paul Hutchins - 0161 681 364; Little Lever St Matthew, Resolution, Fr John Wiseman, 01 204 700396; Middleton Junction St Gabriel, Resolution Fr Steven Smith - 0161 624 2005; Moss Side Christ Church, Society, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, Society, Fr Graham Hollowood - 0161 624 4964; Peel Green St Michael, Society, Fr Ian Hall - 0161 788 8991; Prestwich St Hilda, Society, Fr Ronald Croft 0161 773 1642; Royton St Paul, Society, Fr Graham Hollowood - 0161 624 4964; Salford St Paul, Society, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury St Peter, St Augustine, All Saints, Society, Fr Jeremy Sheehy 0161 727 8175; Tonge Moor, Bolton St Augustine, Society, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, Society, Fr Ian Hall 0161 788 8991; Withington St Crispin, Society, Fr Patrick Davies 0161 224 3452

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

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

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-Dearne St Andrew, Fr Schaefer 01 709 898426; Cantley St Wilfrid, Fr Andrew Howard 01302 285 316; Doncaster Holy Trinity, Fr Stokoe 01302 371256; Edlington St John the Baptist, Fr Richard Hume 01709 231326; Goldthorpe SS John and Mary Magdalene, Fr Schaefer 01709 898426; Hexthorpe St Jude, Fr Richard Hume 01709 231326; Hickleton St Wilfrid, Fr Schaefer 01709 898426; Hoyland St Peter, Fr Parker 01226 749231; Mexborough St John the Baptist, Fr Morrison 01 709 582321; Moorends St Wilfrith, Fr Pay 07530921952; New Bentley St 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, Penwerris Fr Michael Oades 01326 341304; Truro St George the Martyr, Fr Christopher Epps 01872 278595

◆ AFTERWORD ◆

Sarah Gillard-Faulkner considers prison life and what it means to be looking up

With the release of a certain autobiography by a singular word-name nearly 12 months ago, it has stirred my mind to ponder, if I should ever happen to be asked to write my own autobiography, what it might be called. And giving the topic some great in-depth consideration, I concluded that something like ‘Ready for the challenge?’ would be quite apt. For all my life I have seemingly had to face and overcome significant challenges. In my youth, it was being predominantly referred to by my hair colour. For if you don’t know me I am a distinctive redhead (‘auburn’ as family members would tell me in my youth) but to the kids in my school it was ‘ginger nut’ and other such titles.

And later in my life it has been a challenge of mine to battle significant stereotypes and preconceived ideas. Not only has that been challenging for me, but I think I have proved a challenge to the established church, firstly because I understand my vocation to be that to the Distinctive Diaconate, but also that ministry which I embody within myself is seen out in a Sector role within our Prison Service. And for me our prisons pose us as Christian disciples a very difficult challenge.

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These thoughts stimulated my thought for this years *Prisons Week*, its theme entitled ‘look up’ and it made me consider what is it our prisons for. And for some time now I have pondered this very question especially in light in recent months of the very real capacity pressures our prisons are under. For our Prison population is hugely bigger than it has been in the more than decade I’ve been serving my ministry in them. Today, the prisons’ populace stands in the region the size of the population of Weston-super-Mare. And so I pose this question: are our prisons to be warehouses for the incorrigible or greenhouses for the redeemable?

This year, whilst being guided through Matthew’s Gospel, we have been reminded by Jesus time and time again in his interactions with the Pharisees that it is the tax collectors and prostitutes who will get in rather than the spiritual leaders of the day. And so if that is the case, is it more likely that the community I serve behind the fence at Onley are more likely to do so too? Well, there is of course a very real hope that is the case because the

ideal scenario of the institutions that are so easily forgotten about because they exist away from public view. Whilst they serve a purpose of keeping risky individuals out of the general population, during the time they reside in custody, it is intended to provide opportunity for change.

And what better change can there be for any individual in this world than giving over the life we have to Jesus? For in Christ there is to be found true redemption of sins. And through Christ is an opportunity to have life in all its fullness. So, this being the case, what did the theme of this year’s *Prisons Week* have to offer? A challenge in and of itself.

It posed for me a challenge to ask: what are we doing with our own discipleship? Whose eyes are you reaching out to support to look up? There are many in our society and many in our churches even who are bowed low by the weights, concerns and worries of the world. And even though those things have their propensity to bring us down, we have the most wonderful and joyous reason to look up.

I am reminded at this point of the great hymn ‘Lift High the Cross, the love of Christ Proclaimed, let all the world adore his sacred name’. In so many of our church buildings there is a cross sat high in their architecture. A real and visible sign to look up at and be reminded that it is done for us. The price of sin paid, the wages of death taken away, if we fix our eyes high upon Christ.

Those in our custodial care need to have their eyes lifted. Could you be someone who could do that? Now that is a personal call, yes – but also an institutional one. There are many ways in which you can help support the work of the gospel in our prisons, not just by being in them yourself. But there are many organisations who would value financial or physical support outside of the custody setting to support us who work inside them. And in this way it is a response to the call that Jesus himself puts out in Matthew chapter 25.

The reality of the life of prisons is that 90% of those in custody will leave that setting, so we have a duty to ensure they are as ready to be reintegrated into society with a new hope, a new vision for the lives they could be leading. We could make these places such places of growth that they prepare and make ready individuals who fallen from grace could be lifted by Christ’s grace brought through our mission to engage all people to ‘Look Up’. **[ND]**

The Revd Sarah Gillard-Faulkner is the Anglican Chaplain at HMP Onley, and Associate Minister at St Luke’s, Holbrooks, in Coventry. Prisons Week 2024 will begin on the second Sunday in October.

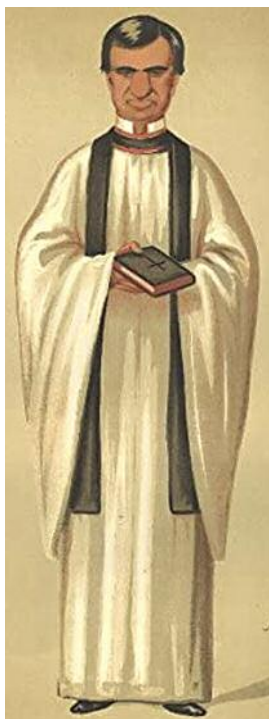
◆ GHOSTLY COUNSEL ◆

Andy Hawes

Praying for Peace

Three weeks before the atrocities in southern Israel took place, I left Tel Aviv airport with the rest of the Prayer Book Society pilgrims. Such a recent experience of Israel made the unfolding horror all the more shocking. There has been the inevitable crescendo of hate and a lava flow of violence from this volcano of deep-rooted enmity. The psalms are full of this violent anger and thirst for revenge: 'Happy is the one who takes thy children and takes thy children and dashes their heads against the stones' (Psalm 137.9). The psalms are full of terror. Many people find this violent tone in Scripture difficult to stomach, but it is the historic and present reality of the Bible Lands; we should engage with it with more attention, not less. In the present context, the violence of the Old Testament takes on a new and vivid reality. The theme of so much of the histories in the Old Testament, as well as the Prophets, is that despite all this bloody turmoil God holds on to his promises and his purposes. That is where I find myself starting in my prayer. The petition of the Lord's Prayer 'Thy will be done on earth' has a fresh urgency.

The situation is so depressing that many people switch off from any kind of engagement. It is a fact that individuals have different capacities to engage with the realities, in as much as imagination and information enables them to be real. There is no shame



in not dwelling on the horror or the present jeopardy of a widening conflict. It is, however, incumbent on all Christians to play their part in the spiritual conflict that underlies the human and material one. As already referenced, the Lord's Prayer offered with an intention for peace and reconciliation is very powerful.

One shouldn't forget that there are individuals who have huge influence over the outcome of the present conflict, who can determine to what degree the violence will escalate and continue. It is much easier to offer prayer for individuals and their particular sphere of influence rather than the general situation.

There are many prayer resources available if one is struggling to find words and phrases that might be helpful. It is important to find ways in which to pray in which one can fully engage and take hold of firmly in the mind and heart. In our household we find the prayer resources offered by the Bible Lands organisation very helpful (www.embrace.org).

During our time in Israel we met not only clergy and people from St George's Cathedral in Jerusalem, but also the Anglican priests from Ramallah and Nazareth. The position of Palestinian Christians in the region is increasingly difficult. We must especially remember them in our prayers – as one of the clergy said, 'this land belongs to every Christian.' Let us pray for it as we would for our own homeland. **ND**

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