

NEW•DIRECTIONS

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

October 2023

Anglican Doctrine

General Synod & marriage

Tractarian theology

Death & dying



Anglican life

Clergy contentment

PBS pilgrimage

Alison Milbank on the parish



Visio Divina

A priest's 100 days

Bart's hits 900

Comper at Wymondham



**Catholic and
Consistent**
Defending the faith
in this land

◆ THE DIRECTOR'S CUT ◆

It is quite possible that you have not had much of an opportunity to encounter the conservative evangelical movement in the Church of England. Those who have participated in the deanery, diocesan and national structures of the Church might have had cause to work together – committee-style – on issues of common interest but perhaps little more than that. The point being that our respective styles of worship are so different that it is unlikely that we would have attended services in one another's churches. And the bigger point is that the conservative evangelicals are facing their watershed moment in the Church of England, with strong echoes of our own experience 30 years ago.

The *Living in Love and Faith* process is reaching its conclusion, with next month's General Synod, being held from Monday 13 to Wednesday 15 November, receiving the final package of measures from the House of Bishops. That package is not yet finalised, but we already know that, at its heart, are 'Prayers of Love and Faith' which will provide, for those who wish to make use of them, liturgical texts tailored for affirmation – in some way – of same-sex relationships. For conservative evangelicals, the Prayers are a step too far as, in their view, they undermine marriage as the Church understands it and they move away from a biblical understanding of sexual ethics.

The stakes could not be higher as the Church of England's largest congregations are predominantly conservative evangelical and a high proportion of young Anglicans in England worship in churches of that ilk. With numbers come resources and so, inevitably, stark questions have to be addressed. Should provision be made for the dissenting minority? If so, how generous should it be? At what price would generous provision come for existing diocesan structures? What would the new reality look like for the Church with wildly differing views playing out, quite often in neighbouring parishes?

It is much easier to ask, rather than answer, such questions. And I am not brave enough to offer any answers at this stage. Indeed, our own bishops are currently considering their own response, which will build on their existing statements explicitly supporting the Church's traditional understanding of marriage.

What I can offer at this point is a short reflection on how the Church's approach appears to have changed over that 30-year period. In the 1990s, there was an understanding – even when views differed – of the Church of England's place within a wider church and the theological implications arising from that. For evangelicals, this would be centred on the Anglican Communion globally, while, for ourselves, it would be on the great churches of the East and the West. As Archbishop Geoffrey Fisher memorably put it in 1951: *We have no doctrine of our own - we have only the Catholic doctrine of the Catholic Church enshrined in the Catholic creeds, and those creeds we hold without addition or diminution. We stand firm on that rock.*

Now, alas, it appears the theological pendulum has swung towards the preoccupations of secular society. In so doing, notions of individual identity and grievance are prioritised, and indeed are often twinned in an apparently unstoppable combination. The serious task of ecumenism is misconstrued, innocently or otherwise, and used as a means to play to other agendas. No wonder we are too often left on the sidelines, despairing at the lack of theological coherence.

The sorts of tough choices our movement had to make are now falling to conservative evangelicals. They are having to address where their episcopal authority will be found, how to maintain a flow of ordinands, to continue to encourage financial giving in the face of broken fellowship, and, most of all, how to counter the accusations of homophobia in a hostile climate.

It often seems that the so-called liberal mainstream is in fact pursuing an illiberal agenda, resulting in a narrower, less inclusive (yes, you read correctly) Church. In offering the following short passage, from 2 Corinthians (4.1-2), I extend our prayers to our friends in the conservative evangelical movement, as they make their stand on a point of deep theological principle:

Therefore, since through God's mercy we have this ministry, we do not lose heart. Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to everyone's conscience in the sight of God. **ND**

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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*.

How Holy, Catholic, and Apostolic?

The proposed *Prayers of Love and Faith*, what are they? asks Adam Gaunt

During August I had the great privilege of attending two services of welcome for colleagues arriving in my local deanery. At both acts of worship, we heard the bishop read the Preface to the Declaration of Assent as found in Canon C15, a preface which I believe is one of the most powerful reminders of the catholicity of our national church: *The Church of England is part of the One, Holy, Catholic and Apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit.*

At both services, I found myself pondering what this declaration means for the Church of England today, and especially so within the context of our discussions around the introduction of *Prayers of Love and Faith*?

Surely, being true to this inheritance of faith means the Church of England should be aiming to preserve and build-up:

1. The oneness (or unity) of the whole church?
2. The holiness of the whole church?
3. The catholicity of the whole church?
4. The apostolicity of the whole church?

As our national church faces difficult decisions at General Synod this November, one way to assess the way forward is to measure the proposals against this definition of the Church of England as being part of the One, Holy, Catholic, and Apostolic Church.

Many of us have been actively engaging in the *Living in Love and Faith* process and I thank all of you who have done so, whether on behalf of your parishes, deaneries, dioceses, or for The Society. What began as a proposal for pastoral accommodation, with prayers that could be offered for same-sex couples, seems to have developed into something far more comprehensive and complex. Moreover, it is also possible that the House of Bishops may wish to authorise these resources through a route other than the usual synodical process as outlined in Canon B2, a decision that itself would have unintended consequences. For, if there is a formal split between those who would be content to use the new prayers and those who would not wish to do use them, then legal structures to protect both sides must be grounded in provision (sometime called differentiation). However, for watertight legal provision for everyone to be provided, the prayers themselves must be introduced in a way that is also legally watertight. In other words, if the legality of the prayers is challengeable, then so is any legal provisions and protections!

As Christians we are called to be, 'in the world but not of the world'. The holiness of the Church demonstrates our distinctness from the surrounding culture and

the ways of the world. For some, adopting the new prayers will be an issue of missional imperative in a society where acceptance of same-sex marriage is the majority opinion, or an expression of social justice. However, for others, it is seen as a bowing to the spirit of the age, and a rejection of the call to be holy and distinct. These perspectives are very unlikely to be reconciled anytime soon, but whichever way we see it, this question also needs to be debated, discerned, and answered. Are these developments in the life of the Church reconcilable with our call to holiness?

As Catholic Anglicans we also have a particular calling to share the ecumenical perspective and to ask the ecumenical question! As we look to the vast majority of the worldwide church, including both Roman Catholic and Orthodox churches, and indeed most of the Anglican Communion, we discover that the majority have not made steps in a similar direction of offering new prayers. Adopting a practice that sets the Church of England at odds with most of the worldwide church may be a prophetic gesture beckoning towards the future, but we must also consider the possibility that it may also be acting in a way that is less than truly catholic.

Finally, the apostolicity of the church refers both to the missional calling of the church (being sent into the world to proclaim the gospel) and to its continuity with the faith of the apostles. So, are these proposed prayers an essentially apostolic move to enable and encourage more people to feel included within the Church? It may prove to be in time, but the current evidence doesn't lead in this direction. As many have pointed out, churches that have adopted a more progressive line on this issue; for example, in the USA, Wales, Scotland etc seem to remain in missional decline whereas those that remain more conservative on this issue appear to be attract more young people and see more coming to faith in Christ. Can it really be demonstrated that the proposed prayers are in line with the apostolic teaching that the church has received, when the church has clearly taught that the Sacrament of Marriage is between a man and a woman?

So, are the *Prayers of Love and Faith* a bold step forward into God's future; or are they a departure from received tradition? Are they going to promote the unity, the holiness, the catholicity, and apostolicity of the church, or not? These questions need careful consideration, discernment, and prayer as we move toward the November sessions of General Synod. Please continue to pray for members of General Synod and particularly for members of the Catholic Group. **[ND]**

The Revd Adam Gaunt is Chairman of the Catholic Group: The Society in General Synod.

Time to Act

‘The Church of England is not only trailing behind the liberal instincts of ordinary people, its doctrines do not even convince the majority of its own priesthood.’ So began the main Leader article in the *Times* on Wednesday 30 August. In the same issue it had published the findings of its recent survey amongst Anglican clergy. The results were sobering.

In the newspaper’s view, the Church of England’s ‘uneasy dual status’ is a blessing and a curse. We are apparently ‘custodian of the state religion, enjoying a unique relationship with the monarch and a presence in the upper house of the legislature, and a minority pursuit commanding the devotion – if churchgoing be the index of devotion – of a declining portion of the population’. But there are facts for these views. ‘Only 1 per cent of the populace attended Anglican services frequently in 2019...becoming niche in an ever more secular society.’ It is some decades now since Grace Davie coined the ‘believing not belonging’ term for casual churchgoers, mostly Anglican, for whom church attendance is an optional extra in their lives, but an option nonetheless.

The *Times* does take a certain view of the Church of England; describing it as ‘born of a temporal political imperative five centuries ago’ is as broad-brush as it is blunt. And criticism of how Archbishop Welby’s ‘inconsistency...has welcomed gay blessings but [he] refuses to perform them’ completely sidesteps the residual, at least notional theology, that the bishop is the focus of unity. Unsurprisingly it is a theme evident elsewhere in the coverage. Commenting on Resolutions and Mutual Flourishing, both of particular interest to Society parishes, the Bishop of Dover weighed in without nuance. ‘Enough time has passed for this whole matter to be reviewed,’ said the Rt Revd Rose Hudson-Wilkin. ‘If a woman meets the qualification and has the essential criteria for becoming an archbishop, then there is no reason why the discernment process should not reflect this.’ In many ways she is right, and this is completely pertinent to the selection of the next Archbishop of Canterbury when Justin Welby steps down, expected within three years. And how might the Anglican Communion feel about the discernment process and express its preferences? This moot point is yet to be played out, should the Instruments of Communion still be valid by then.

The *Times* survey received responses from almost 1,200 ‘serving priests’ and representing ‘about 6 per cent of all active Church of England clergy’. Key findings include: 53 per cent in favour of marrying gay couples in church, with 37 per cent against (‘an almost total reversal of figures from 2014’); 63 per cent want the removal of opposition to premarital sex, with 65 per cent feeling the same on opposition to gay sex; over 80 per cent of clergy would support a woman as Archbishop of Canterbury; 33 per cent of working-age clergy have contemplated resigning with some seriousness and 40 per cent feel ‘overworked or overstretched’; 67 per cent believe efforts to

halt or reverse decline will fail, with only 15 per cent feeling it is justified to remove slave trader memorials from church property.

One Society priest who participated in the survey found many of the questions to have been leading and closed. ‘We are aware of the social issues but a number of things are beyond our control. Yes, we can talk about leadership but there’s always context and difficult circumstances. The risk is a certain questions create insincere answers, or a false-positive, if you will,’ they observed.

Linda Woodhead, D. Maurice Professor in Moral and Social Theology and Theology & Religious Studies Head of Department at King’s College, London, conducted the last major survey of Church of England clergy in 2024. Her methodology was replicated and she found the results of great interest, partly because staff satisfaction surveys or any kind of clergy wellbeing index are simply not done. ‘There is low morale,’ she commented. ‘Clergy are feeling responsible for decline. These findings show they are stressed and pessimistic, feeling abandoned and have low professional support.’ Remarks from survey respondents about senior leadership included ‘abject lack of support’ from senior clergy along with ‘no help whatsoever from those in authority over us’. Below half (49.6 per cent) believed bishops were doing a good job; 42.5 per cent said they thought they were doing a bad job.

‘Anglican clergy are a distinct tribe,’ added Professor Woodhead. ‘They tend to be different from everyone else and their bishops. Often old-fashioned left-wing but conservative on social issues, they are usually welfarist. It’s an unusual position to hold in Britain today.’ Back in 2014, gay marriage was a relatively new concept in the UK and Archbishop Welby had just completed his first year. ‘But people seem more inclined to name and frame the problems now,’ she added, as evidenced in this *Times* survey conducted by Religious Affairs Correspondent Kaya Burgess.

There are clarion calls, Woodhead continues. ‘The elephant in the room is this steady and relentless decline. What planning is there to meet this, and who is doing it?’ There are also implications for British society. In her view: bishops are not in touch with their clergy, MPs don’t see the recruitment and connection issues, and the public seems more concerned with its buildings than the clergy. Government policy has not helped either. Gordon Brown’s removal of a prime ministerial link with senior appointments has increased distance and disengagement. Confusion over opt-outs, protected characteristics and special privileges has legislators in knots over what can and should be done. Euthanasia, however, is one area of notable convergence. Neither parliament nor the majority of Christians want to see it enshrined in law.

Denial is unhealthy. Nettles need to be grasped before we are all left clutching at straws. But what is anyone doing about it? **ND**

To resurrect the church, try the gospel truth

Faith thrives when worshippers are given Christianity in the raw rather than the liberalism of the CofE hierarchy, says A.N. Wilson

Some weeks ago in *The Times* there was a survey conducted among a random selection of the clergy. Those who responded to the questionnaire largely appeared to wish that the Church of England would conform to the changes in the modern world. All seemed unutterably depressed by the falling away of their congregations.

An interesting article provoked an even more interesting correspondence. Some of the letters pointed out that, of those approached, only a small percentage had actually taken part in the survey. Others were too busy running their parishes. Other letter writers, evangelicals or Orthodox, suggested that, in churches where the faith was delivered undiluted, the congregations were still healthy.

Christianity is of its essence *contra mundum*. Its values invert those of liberal modern life. The hierarchy of the established church is largely composed of men and women whose mindset is entirely shaped by that godless liberalism, so, naturally, when they see themselves attacked by fellow liberals for their attitude to gay marriage or women bishops, they run for cover. They don't have the courage to see, let alone say, that these matters are entirely marginal to the awesome gospel they are commissioned to preach.

Today, September 14, is the Feast of the Exaltation of the Holy Cross, and last Sunday, my wife and I went to St Silas the Martyr in Kentish Town, north London, where they were keeping the feast four days in advance — and keeping it in style, with music, incense, processions, a solemn Latin chorus from the gallery.

It is the sort of church usually described as Anglo-Catholic but, in this particular case, no label would be adequate to describe it, nor its vicar, Prebendary Graeme Rowlands. A visitor to the place would assume that it was not merely Roman but very conservative Catholic at that. Candles flicker in front of an image of Pope Pius X. You can light candles to the Sacred Heart and Our Lady.

In fact it is CofE, but one of the great things about this place is that its denominational status is immediately irrelevant. If you had been with us on Sunday, during the procession, you would have seen what CS Lewis called *Mere Christianity* in the raw. The crowd was impressive — and I should think you could have found people from four or five continents in their number. Their faces made me think of the line in Goethe's *Faust*, that humanity's best part is to shudder, or to feel awe.

The short sermon was awe-inspiring. So was the procession. So was the moment at the end when we queued to venerate the relic of the True Cross.

Of course, we all know the old jokes about such relics; how if you stuck together all the relics of the True Cross you could build a bridge to the moon. But last Sun-



day, you thought, maybe Father Graeme has built a bridge to the moon. What was being proclaimed was the undiluted religion for which the martyrs of the church have died for 2,000 years.

I do not want to embarrass Father Graeme, who is about to retire, but when he leaves this parish this weekend, Kentish Town will be in mourning. For over 30 years, his distinctive figure, in a soutane and buckle shoes, has been seen on the housing estates and grotty streets, and in the Holy Trinity School where he is on the staff, teaching music and divinity. There has been mass in his church every single day.

He takes each year group of the school on pilgrimages to St Albans, to Westminster, to Walsingham. He is there at the hospital bedsides, the prison cells and the lonely bedsits of his parishioners. During Covid, when the church was forced to close by the bishop of the diocese, Father Graeme sat outside for three hours every Sunday morning, offering the sacrament to those who required it.

When he retires it is not only the poor of Kentish Town who will be in mourning. A great hole will have

Saturday 16 September witnessed a remarkable Mass of Thanksgiving at the church of Saint Silas, Kentish Town, to say farewell to Father Graeme Rowlands as its parish priest. Any reference to ‘retirement’ was firmly off the table, though – not out of any attempt at sophistry, but in the full knowledge that Father was about to start the next chapter of his priestly ministry. Few of us have met someone who so fully inhabits the Catholic priesthood; someone who will doubtless continue to do so much to exemplify its very best aspects.

Father Rowlands was the principal celebrant at the Mass and there was a small group of priests with close connections to him concelebrating. The Mass was celebrated in the presence of three bishops: Jonathan Baker (Bishop of Fulham), Peter Wheatley (formerly Bishop of Edmonton) and Robert Ladds (one of many well-wishers from the Society of Mary), with Father Philip Barnes preaching a perfectly judged sermon, which combined the theme from the Gospel for the Mass of Christian friendship with features of the remarkable ministry – 34 years as parish priest – for which we had gathered.

The church was full to overflowing and many present had read the remarkable tribute to Father Rowlands from A.N. Wilson, published in *The Times* newspaper earlier that week and reproduced here. The author of the article was present to register his own thanks to God for blessings received over more than three decades. By de-

sign, there were no farewell speeches at the end of Mass or at the ensuing party, but the tears of many as they went up to receive Holy Communion spoke more eloquently of the impact of Father’s ministry than the words of any of those present could possibly do.

It is difficult to talk about the legacy of a priest who is so revered in our movement and who has only just stepped down – having reached the age at which the Church of England presents no other option – from being a parish priest. If I may, I shall offer two reflections – one personal and one broader. The first is that if I ever wonder what it is I am meant to be doing in my current role and why I am doing it, I think of my many happy years worshipping at Saint Silas’s and the priest who selflessly and devotedly made that possible. Any doubts are quickly banished. The second, and I very much hope that Father Rowlands would concur, is the hugely positive influence he has had on those in our tradition who are newer to the priesthood. It would seem to me to be fitting if the ‘Saint Silas experience’ inspired some of our younger priests to model their own ministries on what they have imbibed of the Catholic witness so wonderfully on display there.

We thank God for what he has brought about through Father Rowlands at Saint Silas’s.

Tom Middleton



been cut in London’s heart. But his ministry makes me realise that those letters to *The Times* protesting at the findings of the survey were right. Christianity is a very strange and a very difficult faith. It is difficult to believe,

and it is even more difficult to do what we were asked to do last Sunday — take up the cross of Christ and follow. Yet, in spite of the gainsayers, I do rather wonder whether Britain is as secular as the sociologists of religion maintain. In churches that take the trouble to present a well-conducted liturgy, to preach the difficult and challenging faith of Christ, people still respond.

The evangelicals in the Church of England manage to fill churches. The splendid liturgy of the Western Rite attracts thousands every Sunday to the great oratory churches in Knightsbridge and Birmingham. Even the oft-repeated claim that there are no more vocations to religious orders is not completely true — the Blackfriars in Oxford have a flourishing novitiate.

There has never been a time when it was easy to believe that a loving creator allows the innocent to die in earthquakes or children to suffer from cancer. Since the feminist revolution, and the change in societal attitudes to sexuality, the churches undoubtedly face some problems. But I do not believe that either the sheer difficulty in believing at all, or the sexual revolution, is what keeps people away from church.

Christianity is not destroyed by rival ideologies, such as Darwinism. It is just slowly gnawed at by secularism, consumerism, the ‘strange disease of modern life’. To visit a church where they still offer business as usual is to be stimulated, as no secular equivalent can stimulate: disturbed as no drama or work of art could disturb. ND

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Two worlds are ours

John Keble's spectacles inspired the late *Geoffrey Rowell* to explain Catholic faith and practice

As for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way. (1 Samuel 12.25)

On 22 July 1833, John Keble, Fellow of Oriel College, and Professor of Poetry, took this text for his sermon in the University Church at Oxford before the judges of Assize. It was, as some noticed subsequently, Bastille Day, and the political background of the last few years was nervousness about revolution in England as in France (Charles X had been overthrown in 1830), the Reform Bill of 1832, Catholic Emancipation, and a cholera epidemic. Whig reform was in the air, and the catalyst of Keble's sermon was Government proposals to abolish bishoprics in the established Church of Ireland. This, in the eyes of John Keble, a High Churchman of the older school, shaped by his country parson father, both as a pastor, and in his pattern of Prayer Book devotion, was scandalous – the state interfering with the apostolic ministry of the church. Another, younger, Fellow of Oriel, John Henry Newman, was just back from a travels in Sicily. There he had nearly died of typhoid, saw this deliverance providentially as God sparing him for a great work, and likewise saw Keble's Sermon as a providential sign of a calling to rally the Church of England to a new awareness of its apostolic identity. If the political reforms of the previous years can be read as significant stages in the dismantling of an Anglican confessional state, they were also challenges to the Church as to its own identity. In the *Tracts for the Times*, which were launched not long afterwards, Newman challenged his fellow clergy – 'On what ground do you stand, O presbyter of the Church of England?' Was it on the Erastian grounds of state recognition, or was it on the 'foundation of the apostles and prophets'? Was the ministry of the church a convenient, congregational arrangement, or something divinely instituted and given, so that bishops were the successors of the apostles? Were the sacraments of the church mere memorials? Was baptism a naming ceremony, or a new and supernatural birth – a being born again by water and the Spirit? Was the Eucharist a mere remembrance of Christ's death, or the divinely appointed means in which Christ fed his people with his own life, enabling them by that sacramental grace to be transfigured into his likeness, and to become the saints, whom we commemorate today?

Newman and Keble were joined by others, notably Edward Pusey, a brilliant Hebrew and Syriac scholar, who had spent time in Germany and had become alarmed by the undermining of traditional faith by the acids of critical scepticism. The short Tracts became longer treatises. The Fathers of the Early Church, whom Thomas Gaisford, Dean of Christ Church, had dismissed as 'sad rubbish', were studied and published, for the Fathers

embodied the tradition of the church, drawing out the meaning of Scripture. The great Anglican seventeenth-century divines were also published in a series called 'The Library of Anglo-Catholic theology' – by which was meant the English Catholic theological tradition, not a compendium of liturgical ceremonial. The Tractarians, as they were called, were concerned to recall the Church of England to its catholic roots, its continuity with the early centuries of the Church, to recognise that continuity both in liturgy and church order. The Church of England did not begin with Henry VIII, but was a reformed Catholicism, with its roots back to Bede and Augustine of Canterbury, and beyond them to the faith of the undivided Church of the early centuries. Keble edited the great Anglican theologian of the sixteenth century, Richard Hooker. Newman in a series of lectures defended the Church of England as a *Via Media* between the Church of Rome (which had added dogmas of its own to the faith once delivered to the saints) and popular Protestantism, which in effect made every man his own pope, the heresy of private judgement.

Keble was a poet. His *Christian Year*, published in 1827, became the widest selling book of poetry in the 19th century. Based on the Prayer Book offices and lessons, when it first came out some thought Keble was a Methodist, but Keble saw poetry, and indeed, spirituality as cathartic, shaping and disciplining of the feelings and the imagination. The world was a sacramental universe to be revered as God's creation.

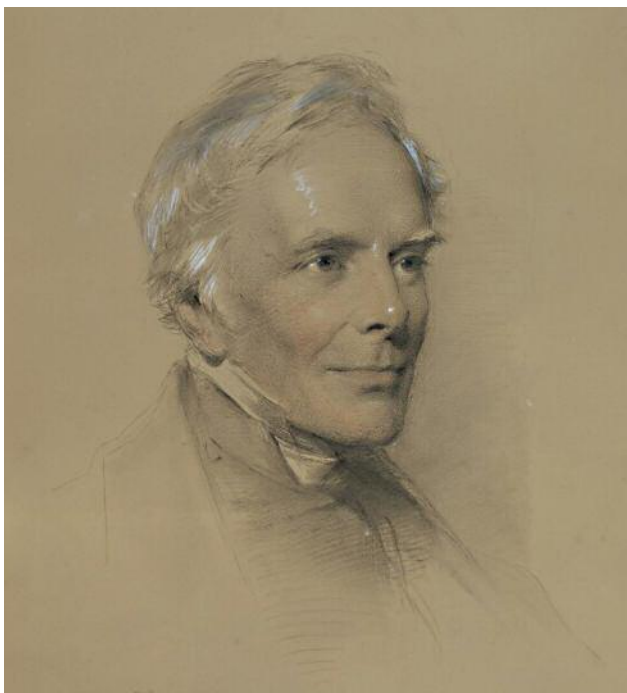
*Two worlds are ours,
'Tis only sin, forbids us to descry,
The mystic heaven and earth within,
Plain as the sea and sky.*

*Thou who hast given me eyes to see,
And love this sight so fair,
Give me a heart to find out Thee
And read Thee everywhere.*

It is the pure in heart who see God, and so growth in grace and holiness and the disciplines of the spiritual life go hand in hand with the knowledge of God.

*Blest are the pure in heart,
For they shall see our God,
The secret of the Lord is theirs,
Their soul is Christ's abode.*

Penitence is part of the Christian life, and Keble quietly urged the practice of sacramental confession, as did Edward Pusey. Pusey was also instrumental in the encouragement and founding of Anglican religious



John Keble, by George Richmond, 1863
(National Portrait Gallery)

communities. Keble, Newman and Pusey, and the whole Oxford Movement, were concerned that the Eucharist should once again be central to the worship of the Church of England, for this sacrament, instituted by Christ himself, was the place where He was present to his people, and, as Keble said in a powerful phrase, ‘wherever Christ was there He was to be adored.’ Casual, sloppy attitudes to services, need to be replaced by reverence, awe and wonder. Churches were not preaching boxes – though the Tractarians were great preachers – but shrines. The Romanticism of the age, led to church-building and restoration, not least in the initially undergraduate enthusiasms of the Camden Society here in Cambridge, of which Francis Close, an ardent opponent of the Oxford Movement and a populist anti-Catholic, said that whereas Popery was inculcated intellectually at Oxford, it was inculcated aesthetically at Cambridge.

Victorian Church-building, made possible by increased wealth, and many lay supporters of the Oxford Movement, and the mission needs of the church in expanding cities, led to an explosion of church buildings designed by talented architects such as William Butterfield, George Street, John Loughborough Pearson and many others. When Butterfield designed the Chapel at Keble College (the memorial to John Keble who had died in 1866), he wanted it to set forth in design, image and symbol the providential pattern of God’s dealing with his people. The pews faced east, and not like the monastic tradition of college chapels; the altar was the focus; and above the altar a great mosaic of Christ in glory. It was the worship of heaven into which we were to be drawn. As a Lincolnshire labourer said to Edward King, the great pastoral bishop of Lincoln, and the first bishop to wear a mitre since the Reformation, – ‘Sir, I see yours is a yon side religion.’

The energy for mission which flowed out of the Oxford Movement found expression not only in Keble’s ex-

emplary pastoral work in his Hampshire country parish of Hursley, but in the labours and social concern of the slum priests in the East End of London and in industrial cities elsewhere. They knew, as it was once said, that ‘you cannot believe in the incarnation and not be concerned about drains.’ Dull, drab services, were replaced by colour, and vestments, and processions. Bells and incense, gesture and richness of symbol, moved the successors of the first Tractarians into new places. Anglo-Catholicism became identified with its ritual and ceremonial expression, but underlying it all was a conviction of the fundamental Catholic identity of the Church of England – a reformed Catholicism it is true, but in the end Catholic. As the English settled overseas, so the influence of the Oxford Movement spread into colonial churches, in bishops and synods, and rich eucharistic worship from Papua New Guinea to southern Africa. At home prosecutions of ritualist clergy led to imprisonments; and the martyrs of ritualism in the end won out by leading to the long process of liturgical revision in the Church of England. It also contributed to the search for Christian unity with the great churches of East and West. When John Henry Newman became a Roman Catholic in 1845, Pusey wrote that he had been transplanted to another part of the Lord’s vineyard, and who could know what would be the result of one so shaped by his Anglican upbringing becoming a Catholic.

Today Newman is recognised as one of the greatest theological minds of the 19th century, and most of his creative writing was done when he was still an Anglican. John Mason Neale, a Cambridge man, pioneered ecumenical relations with the churches of the East, and by his translation of many Eastern hymns (particularly Easter ones) gave Anglican hymnody a window into the Eastern tradition.

Catholic Anglicans stand and stood for a Christian faith revealed in the Scriptures and set forth in the Catholic creeds and the rich tradition of the Church. Christianity, as Newman said, was a revelation, but that is not to deny that it is also a mystery – God, as Archbishop Robert Runcie once said, ‘cannot be packed into the capsules of concepts’. Theology was therefore inseparable from prayer and spirituality, dogma must always have a permeable edge to mystery and adoration was the heart of worship, which was always ‘with angels and archangels and all the company of heaven’. The Oxford Movement was once described as a revolution by tradition – a rediscovery of the richness of a faith once delivered to the saints, a sacramental universe, an incarnational faith and a spirituality of transfiguration in which the grace of God over and over again creates what John Keble called ‘speaking lives’ in which men and women glimpse something of the glory of God – the saints for which we give thanks to God today. **[ND]**

From a sermon preached at Trinity College, Cambridge, in November 2014. The Rt Revd Geoffrey Rowell DD (1943-2017), was the Bishop in Europe 2001-13, and Chaplain of Keble College 1972-94 until his election to the See of Basingstoke.

Death be not proud

Stephen Tucker considers death, dying, and destiny in the modern understanding

When Katherine Brettergh, of Childwall in Lancashire, died on June 3rd 1601, her Catholic neighbours spread the rumour that she died despairing of salvation – what else could you expect from all those modern changes in church life? The preacher at her funeral demonstrated that although initially fearful of dying she had, with the help of friends and ministers gathered round her death bed, found ‘inward joy, from a comfortable feeling of the inward mercies of God in her soul’.

The Reformation brought about many changes in belief, not least in the loss of belief in purgatory and the effectiveness of prayer and requiem masses for the individual dead in purgatory. And such change meant the disappearance of chantry chapels where such masses were said, anointing, confession and the viaticum at the death bed, and the lighting of candles before statues of the saints, and in graveyards on All Hallows Eve and other festivals. Patterns of prayer, ceremonial practice, and pastoral care all changed as belief changed. And, as in the case of Katherine Brettergh, inward feeling replaced symbolic action, and communal interdependency (needing the prayers of others) gave way to the individual’s certainty of her own salvation.

Not since the sixteenth century have attitudes towards death and dying undergone such changes until today. People are increasingly choosing not to have a formal funeral because it’s expensive, distressing, difficult for divided families, or because they don’t believe in funerals and don’t want their death to make a fuss. Another more distressing reason is because they don’t believe anyone would come to their funeral.

Death is much less apparent in our society than in the past. We can no longer ‘seek to know for whom the bell tolls,’ because on the whole it doesn’t. People die in hospitals though some would still prefer to die at home. The majority of people believe that death is the end of everything so they are reluctant to think about it, though some believe in heaven without believing in God. Perhaps where death is most referred to is on television, in adverts for cremation services.

However, a recent report by the Theos Think Tank (*Ashes to Ashes: Beliefs, Trends, and Practices in Dying, Death, and the Afterlife*) provides a helpful study of the way in which the pandemic has, to some extent, made people more willing to talk about death, about their understanding of a good death and their beliefs, or lack of them, about an afterlife. On the other hand, the report also quotes research which shows that only 14% of Britons have expressed their end-of-life preferences and wishes, which may explain the frequency of the advertisements referred to above. The report also records the apparent popularity of celebrations which include bars of chocolate, party poppers, and Sinatra singing ‘My way’. Is this another form of denial comparable to an inability to talk

about one’s own death seriously?

The pandemic, with its initial ban on funeral services, may well have been responsible for this increase in advertising. For a period attending funerals was not possible, whether secular or religious. Bodies were cremated without ceremony, but what was then a necessity has now become an increasingly widespread practice. During that period the Church of England issued various guidelines on the taking of funerals, as well as holding a day of national reflection on the first anniversary of lockdown with the ringing of bells and the lighting of candles. However, a search of the internet for statements for the nation about hope beyond death, made by the Church of England during the pandemic, yields very little.

By contrast, however, the period has also seen the emergence of ‘Death Cafés’ where people can talk about the meaning of a good death and belief about the afterlife. How the churches (and other faith communities) might help with such discussions is unclear in the light of the report’s statement that “While established religions have an understanding of the afterlife and the concept of the soul, among faith leaders and believers this understanding is often diverse and amorphous.” The clergy do not seem to have been surveyed about how often they preach about dying, death and the afterlife. On the other hand, there is always the possibility that we have failed to take death seriously by speaking too glibly about the afterlife.

The last official Anglican report on this theme was, I think, the Doctrine Commission’s ‘The Mystery of Salvation’ published in 1995. It includes a survey of the effect



of scientific anthropology on our understanding of the body/soul relationship which influences the final chapter's emphasis on belief in some form of resurrection rather than the survival of the soul. Beyond death it talks of God 'remembering' the pattern of a human life and holding the unique human being in his care. It seems to imply that we may know ourselves in God before the fuller realisation of new life. It leaves open the problem of time passing in God which this account seems to imply, although any talk about the relationship between historical time and eternity is fraught with difficulty.

More directly, the Church of England, after many years of uncertainty, has now accepted the possibility of praying for the dead by name, forbidden since the Reformation; this would seem to be an area in which Anglican diversity of belief is no longer helpful. Diversity in any area of significant belief can too quickly become ambiguity. It would seem that there is still a need for discussion about what we believe in relation to death and beyond. And it is not surprising that the Theos report includes, among its recommendations, improved communication of theological beliefs about the afterlife and the theological significance of religious funerals.

The Society of the Faith is about to respond to that suggestion as part of a day conference on these matters – but there is room for much more. For example, a new look at what ordinands are taught in this area of theology, regular sessions in CMD on these matters, covering pastoral care, and parish teaching and preaching. Also helpful

would be a survey of what is being achieved by the Church of England's involvement in death caf s, which are renamed 'Gravetalk, a caf  space to talk about death, dying, and funerals'. And finally, perhaps, the Church of England could follow the example of the Doctrine Committee of the Scottish Episcopal Church in its publication Grosvenor Essay No 9, 'The Art of Dying Well' – a modern reworking of Bishop Jeremy Taylor's 'The rule and exercises of Holy Dying' (1651).

When the changes brought about by the Reformation had settled down in this country, the seventeenth century saw a flowering of poetry, essays and sermons related to dying, death and new life, most notably in the writing of John Donne. Might that be true again? It is from one of Donne's funeral sermons that one of the most popular prayers used in modern Christian funerals is taken:

Bring us, O Lord God, at our last awakening into the house and gate of Heaven, to enter into that gate and dwell in that house, where there shall be no darkness nor dazzling, but one equal light; no noise nor silence, but one equal music; no fears nor hopes, but one equal possession; no ends nor beginnings, but one equal eternity, in the habitations of thy glory and dominion, world without end. **[ND]**

The Revd Stephen Tucker is a member of the Court of the Society of the Faith and was the Vicar of St John-at-Hampstead prior to retirement.

The Society of the Faith Symposium

Death, be not proud: *Dying, Death & Destiny*

Saturday 18th November, 2023

10.30am-4.30pm

The Abbey Centre, 34 Great Smith St, London SW1P 3BU

We shall all die. Yet modern society often sees death as a defeat – and many, even amongst Christian believers, spend little time preparing for it. They also find it hard to envisage what (if anything) will come afterwards. The contrast with primitive Christianity is stark.

What can Christians today believe with integrity? How can we prepare for the inevitable, and what can we reasonably hope for? This Symposium will look at these questions.

The Chairman will be **Bishop Graham James**.

There will be four speakers:

The Revd Dr **Peter Anthony**, Vicar of All Saints, Margaret Street.

The Revd Dr **Charlie Bell**, Assistant Priest at St John the Divine, Kennington, Doctor of Medicine and academic psychiatrist.

The Revd Dr **Jonathan Jong**, Rector of St Catherine of Siena, Cocking with West Lavington, and an experimental psychologist at Coventry and Oxford Universities.

The Revd Canon **Angela Tilby**, Canon Emerita of Christ Church Oxford, and Honorary Canon of Portsmouth.

After each contribution, a panel of the four speakers will discuss what has been said. The Chairman will then invite contributions from the floor. Each of these sections will last about an hour. The whole day will be recorded, with a view to on-line publication in due course.

Places at this Symposium are free, but participants will be asked to contribute towards the cost of a light lunch, etc. They must also **register beforehand with the Secretary** of the Society of the Faith (see below), as the capacity of the Abbey Centre is limited to seventy. Please register early to be sure of a place. The deadline for applications is 10th November (for catering).

The Society of the Faith (www.societyofthefait.org.uk) is an Anglican charity founded in 1905 for 'the popularisation of the Catholic Faith'. The **Secretary**, Mrs Margery Roberts, can be reached at *The Society of the Faith, Faith House, 7 Tufton Street, Westminster, London, SW1P 3QB*, or contact@societyofthefait.org.uk

Missa pro defunctis

John Gayford looks at the history of the Requiem

Most people call a mass celebrated for the dead a Requiem, coming from the Introit used in all Masses of the Dead in the Roman Rite before the Second Vatican Council: *Requiem aeternam dona eis Domine* (Eternal rest grant unto them O Lord). The origin is found in a Latin manuscript 4 Ezra (*Esdras liber IV*). 4 Ezra is used in the Introit, Gradual and now in the Alleluia verse concluding with the Communion proper. Modern scholarship claims it was written somewhere between 95 and 100 AD and was not in the Hebrew Bible or even in the Greek Septuagint but composed either in Hebrew or Aramaic before being translated into Greek and Latin. It is named after Ezra the prophet who lived at least 500 years before this work was written. Sadducees (who did not believe in life after death) had departed the theological scene, and allowed a Jewish view of eternal life to emerge, and this was compatible with Christian teaching. Alternative liturgical Propers are now available which come from the New Testament.

In the 21st century, the funeral requiem in Anglican churches has a rival in the form of a memorial service; this is making the requiem less popular. Unfortunately this request is now being made in some Roman Catholic churches. The requiem is a eucharistic liturgy while the memorial service is not. Even so there is nothing that can be done at a memorial service that cannot be done at a Requiem Mass. Tributes can be paid and favourite music can be used in the context of a Requiem Mass. Those making a case for memorial services rather than requiems point to the tradition of the Eastern Orthodox churches where there is a non-eucharistic liturgy under a number of different names. It consists of Psalms, Litanies and Hymns such as the Russian Kontakion (Hymn 526 in the English Hymnal). This liturgy has been recited at the graveside for an individual, or in church for a group of people with a freestanding memorial table with crucifix and candelabra. Incense is used throughout, individuals may hold a candle which is snuffed out at the end of the liturgy, symbolic of individuals surrendering their souls at the end of life. This liturgy is often celebrated in the hours of darkness in a penitential season. Ritual food that has been blessed by a priest may be served (Koliva).

There is evidence of eucharistic liturgy to pray for the dead as early as the end of the first century, even with a mass at the grave. It was also a custom to have further requiems at various days and months after the death followed by annual celebrations. St. Augustine of Hippo tells us that on All Souls' Day we are able to get a glance at the maternal heart of the Church where she is seen as the *pia mater communis* (the merciful mother of us all). She forgets none of her children even when they have passed from this life and even when others do not remember them or pray for them. The Church continues to offer the sacrifice of atonement with a calm, unbounded confi-



dence in God's merciful love. In the Middle Ages chantry chapels were the result of benefactors wanting prayers for their souls and relatives; they were prepared to endow the chapel and a priest to say requiems for their souls. The chantry system was abolished at the reformation.

The *Dies irae* was introduced with the concepts of judgement and punishment as the sequence in the Requiem Mass. *Dies irae* is often ascribed to the Franciscan Thomas of Celano (1200-1265) but may be much older with claims it goes back to 7th century. This hymn about the last judgement became prominent in the Middle Ages and was used as a sequence in the Requiem Mass before the Second Vatican Council. After an interval of decades, God's love became the dominant theme again. The *Dies irae* is not in the ordinary Rite of the current *Missale Romanum*. This impressive Gregorian chant melody has had and still has a life of its own. In modern Benedictine Latin Liturgy it is divided into three parts to be used for the ferial office hymn between the Feast of Christ the King and Advent for the office of Readings, Lauds and Vespers, with some modification to fit in with contemporary theology. Alternatively it was used as a chant sung or said on the way from the church to the cemetery. Many composers have gone back to *Dies irae* when they want something supernatural, macabre or a funeral march. To name but a few we could mention Paganini, Chopin, Liszt and Rachmaninov. Modern film music uses it when they want something spooky or shocking, particularly the examples of Mozart and Verdi.

Before the reforms to the Roman Rite in 1970 there were distinctive features to the ritual of the requiem. The altar was not incensed at the introit; only the celebrant was incensed at the offertory. Lights were not carried for the gospel nor was a blessing given to the deacon who is to proclaim the Gospel. The kiss of peace as a sign of joy was omitted. In terms of liturgical text there never was a Gloria or Creed. At the Agnus Dei there is alternative text to 'give them rest' and at the final time 'give them rest everlasting'. No final blessing is given. Mass vestments were black but the bishop wears a white mitre. Unbleached candles were the order of the day, for the altar, the acolyte and three each side of the catafalque at the funeral mass. In the 15th and 16th centuries a Requiem for children became a liturgical entity where priests were allowed to wear white vestments and there were votive Masses of the Angels.

Before the Reformation, praying for the dead became a dominant theme so its later omission became a mark of the Protestant faith. The Book of Common Prayer makes no provision for a Requiem but only provides sentences for the burial of the dead; nor is there any inclusion of All Souls on the 2nd of November. The seven sentences of 1662 remain in Anglican funeral usage. The English Missal shows there were 'Papal Anglicans' in the second half of the 19th century who wanted a requiem mass in English and even sometimes in Latin. If a sung requiem, they wanted a share of the Latin Gregorian chant and might adapt English translations that could be sung. With the introduction of Common Worship it is now possible to have a eucharistic celebration at a funeral and 2nd November is a Memorial of All Souls.

There are over 2,000 musical settings of the requiem but polyphonic compositions did not start until the late 15th century. Famously Mozart was composing a requiem in 1791 as a commission, but died before it was completed. This work was intended for liturgical use but is more often heard in the concert hall. The 19th century was to produce dramatic, operatic concert works requiring large orchestras and choirs with soloists, mainly unsuited to church liturgical realities. The works of Berlioz and Verdi are two of the outstanding concert requiems both on a large scale. To have attended a performance of the Berlioz *Grande Messe des Morts* in the Albert Hall with a chorus of about 1,000 voices, a very large orchestra of over 100 strings, brass and 16 timpanists, in addition to four brass ensembles ('brass bands') at the four reaches of the hall, is something never to be forgotten. It could never be fitted into church liturgy. As far as concert requiems are concerned, it allows for dramatic interpretation, but also provides soft and delicate refrains like *Lacrimosa* and *Pie Jesu*. Recordings from the Fauré Requiem of the *Pie Jesu* are still very popular at funerals. The carnage of the First World War demanded prayers for the dead, including from among Protestants. In 1919, John Foulds was commissioned by the British Legion to compose his World Requiem Opus 60 which was a large-scale work with orchestra, chorus (called the 'Cenotaph choir') and soloists. This work was popular but it was not suitable for liturgical use.

Since the Second Vatican Council there is officially within the Roman Rite more variation in the content for Masses for the Dead and also on the choice of occasions when they can be celebrated, including some Sundays. The *Dies irae* has now been dropped as a sequence except for the Extraordinary Rite and seems to have an optional place in the Ordinariate Rite. Now there are five possible prefaces expressing different emotions that can be sung in Latin or Vernacular. As the coffin is brought into church at a funeral mass to be sprinkled with holy water and censed, the Responsorial *Subvenite Sancte Dei* (Come to his or her assistance Saints of God) may still be sung but this may be used at the end as a chant for the last farewell as the coffin is again sprinkled and incensed. At the end of the mass *In paradisum deducant te angeli* (May the angels lead you into paradise) is still popular. The lectionary now provides a variety of Old and New Testament readings with psalmody. Readings include the promise made by Jesus of eternal life. The names of the departed may be inserted as part of the Canon of any mass. Other changes include the Paschal candle being placed near the coffin as a sign of the Resurrection. Unbleached candles are now not usually used. The mass is very much like any other mass with the Pax reinstated. Personal objects like a crucifix and a bible may be placed on the coffin of laity. It is also common to have a picture of the deceased, in their prime, placed in front of the coffin.

As with all liturgy the requiem has evolved though history with changes in theological emphasis. The term 'requiem' now has broader meaning and does not always include a mass. With the aid of television we have all had the chance of witnessing great funerals of state and church leaders. In all probability we have valued the experience of being part of a live requiem which has left an impression on us. Discussion of requiems can make us think of our own funeral. The only way to have liturgy that approximates to your approval is to leave specific instructions with sensible, competent people. The chosen order and spoken text should be possible, but the music is a different matter. Most funeral requiem music is mixture of hymns and other suitable melodies. With the use of recorded music, most tastes can be satisfied, but this reduces congregation participation, which along with affirmation can be a very helpful aspect. ND

Suggested Further reading

- Johnner, D. *The Chants of the Vatican Gradual* Translated from German by the Monks of St. John's Abbey Collegeville. Gregorian Institute of America Ohio. 1948.
- Metzger, B.M. *The Fourth Book of Ezra* in The Old Testament Pseudepigrapha Volume One edited by Charlesworth, J.H. Hendrickson Publications Massachusetts. 2016.
- *The Gregorian Missal* Solesmes 1990.
- Ward, B.E. *The New Sounds of Mourning: The Role of the Requiem in the Late Nineteenth Century*. MA Thesis University of Montana. 2001.

Ethical Exercises

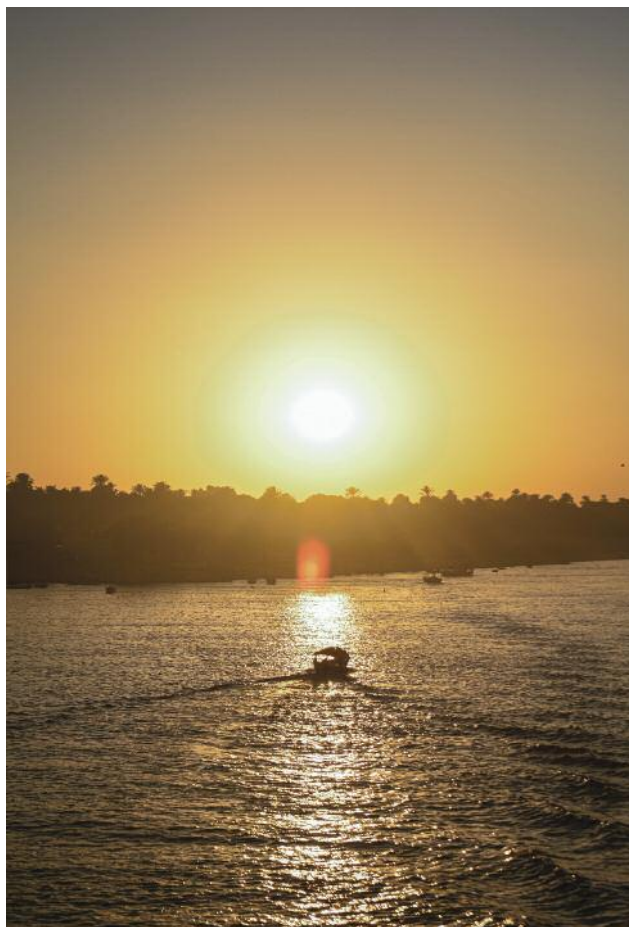
Continuing his series on Christianity under pressure, *Hassan Musa* advocates being attentive to the Lord

‘I keep my eyes always on the LORD, with him at my right hand, I will not be shaken’ (Psalm 16.8).

We live in the modern world of great busy-ness and distraction. Many people are so busy trying to get something for themselves, or to satisfy one kind of desire or another. Some do struggle to survive, the storms of life are high and the challenges there in are enormous. What then is the best way to live if not to learn to do what the Psalmist did in the moment of deep threat and pressures of life? The Psalmist in the above verse did what Peter in the New Testament could not do. Or what even the entire group of Apostles could not do on the high sea (cf. Matthew 14.28-33; Mark 4.35-41). When the storm came up on the sea while they were sailing to the other side, they saw the storm and they were so terrified. When Jesus came up he asked them ‘Where is your faith?’ Similarly, when Peter asked Jesus to call upon him in the early hours of the morning to come to Jesus on the seas where Jesus was walking. Jesus granted Peter’s request and called him to come but when Peter started walking and saw the sea, he was terrified and he started to sink into the sea. He had to shout to call for Jesus to come to his rescue. And in his love and graciousness, Jesus reached out to him and held him fast. Peter was saved from the sea by the love of Jesus, the disciples also were saved from the sea by the grace of Jesus. Jesus is truly the savior of his people. Matthew introduced the meaning of his name as the One who will save his people from their sins (Matt. 1.21). Yes, in Jesus we are saved from our sins. And through his grace we are still being saved from whatever storm that may come to us in life.

*In Jesus we are saved from our sins –
and through his grace we are still being
saved from whatever storms may come
to us in life*

The storms of life may come to us any day in many forms. The problems of life like illness, inadequate supply of funds, natural disaster, spiritual challenge, political upheavals, moral chaos or dryness etc. All that is needed is that we should learn like the Psalmist to always fix our ‘eyes’ on the Lord. This speaks to both our natural and spiritual eyes. The eyes are important to our being human. With the eyes we see things, we gain perspectives and the balance of life. With the eyes we see things that excite us like the sight of beauty and we are refreshed and uplifted in such blessing. With the eyes we see the ugliness and evil of the world here and there. And if we are deeply in



love with the Lord the evils of the world are only ugly. They disturb us in such a way that we long for their passing away, we groan for the decay and deadliness of the world. We toil over the burden of life, striving against all odds to reach to the height of God’s love from which we may experience the freshness and freedom that the Spirit of God gives. The challenges of life have different ways of weighing us down or even imprisoning us, for example, illness like cancer or diabetes always lead us to panic of our life. We get so worried as if life is all over with what faces us. This makes our time to shrink from within, some if we do not have a living hope, our hope will end as just wishful thinking, the dawn that will never come. But with God all good things are possible. This is why the Psalmist will never lose sight of God. He ‘keeps the Lord’ always before him. His gaze is always upon the Lord. And when our gaze is fixed upon the Lord we do not have time to be distracted by the challenges of life. All the ugliness of life would be transformed into something of beauty. The time that seems to dwindle into nothing is renewed and in the presence of the Lord is joy everlasting.

The Psalmist expresses his deep confidence in God when he says, ‘with him at my right hand I will not be shaken.’ To be shaken means to be defeated. But to stand firm is to be victorious. The challenges of life can shake us into nothingness. But in our living faith in God

we shall always overcome the challenges of life. The Psalmist believed that his help is only coming from the Lord (Ps. 121). The provisions of human life are only by human efforts, but the provisions of God are everlasting gifts that are enough. The Psalmist knows the strength of the temptations of life that tend to move him away from the Lord. Once our mind is moved away from the Lord we move toward another direction. This would surely be the direction of more confusion, more sorrow and certain defeat.

All this is in the face of deep pressures of life like the sickness or loss of loved ones, the experience of outrageous war and injustices, poverty, negligence, loneliness and personal confusion and inconsistencies of life. We need to learn to speak like the Psalmist and say, 'the Lord is always before me'. In the time that lies ahead, all we see is the Lord, the loving and faithful shepherd of our lives. God is so gracious beyond words. I end with a short poem on this note, 'God Beyond Words'.

God is God beyond words,
God is that who is always himself,
We cannot see God but we know him,
We cannot touch God but he touches us,
We cannot feel God with our senses
God is beyond us,
Beyond our senses
But open to our senses
God is open to our whole being
And in this openness he remains gracious,
He remains kind and faithful
And he remains loving and healing,
God beyond us is now God with us,
And God with us is our peace and joy. ND

Dr Hassan Musa is based at the ECWA Theological Seminary in Jos, Nigeria, and is Research Fellow at Stellenbosch University, South Africa.

Letters to the Editor

The Revd Philip de Grey-Warter invites 'orthodox catholic sisters and brothers' to consider joining the Anglican Network and in particular the Anglican Convocation in Europe (ACE) (*New Directions*, September 2023, p.14).

Your readers should, however, be aware that Canon 3.14 of ACE states that any candidate for episcopal office must 'accept that ACE will ordain and/or licence women as Deacons and Presbyters'.

This is not the case with the Free Church of England whose Constitution (Article VI) states: 'Guided by the New Testament and by the Tradition of the Church, the Free Church of England admits only baptized males to the ministries of Bishop, Presbyter and Deacon.'

It would seem to be the latter that is, in Tom Woolford's words, 'a more likely home for those Catholics who need it'.

+ John Fenwick
(by e-mail)

First, Father, thank you for the excellent *New Directions*. Merely a comment but I was slightly surprised to see Father Hugh Moore and Fr David Houlding be wished a long and happy retirement. I thought priests didn't retire! I have not had a parish for 12 years but have never considered myself retired. [wink]

Father Ian Rutherford
(by email)

While I do not disagree with Thurifer's comments on the 'contextualisation' of the NPG, the comments about David Maxwell-Fyfe are unfair. He may have had many faults but he was not the Home Secretary who declined to recommend a reprieve for Timothy Evans. That was James Chuter Ede, his predecessor.

William Davage,
London NW3

Thurifer writes: Fr Davage is correct. My apologies. Chuter Ede was the last Labour Home Secretary who declined to advise the monarch to exercise mercy. When Labour next came to power in 1964 Harold Wilson offered Sir Frank Soskice QC the Home Office. He agreed on condition that he would advise the Queen to exercise the prerogative of mercy in all capital cases. Wilson agreed. David Maxwell-Fyfe was ennobled as the Earl of Kilmauir. In the House of Lords he opposed the legislation to abolish the death penalty for murder. He was joined vociferously by Viscount Dilhorne, former Lord Chancellor and, as Sir Reginald Manningham-Buller, Attorney General. He was skewered by Bernard Levin, writing as Taper in the *Spectator* as Sir Reginald Bullying-Manner.

Thurifer has suggested he might retire next year, which will dismay loyal readers. We trust that Fr Davage's erudite letter is not a step too far for Thurifer, or an incitement to start talking to himself.

Canon Hubert's Vision

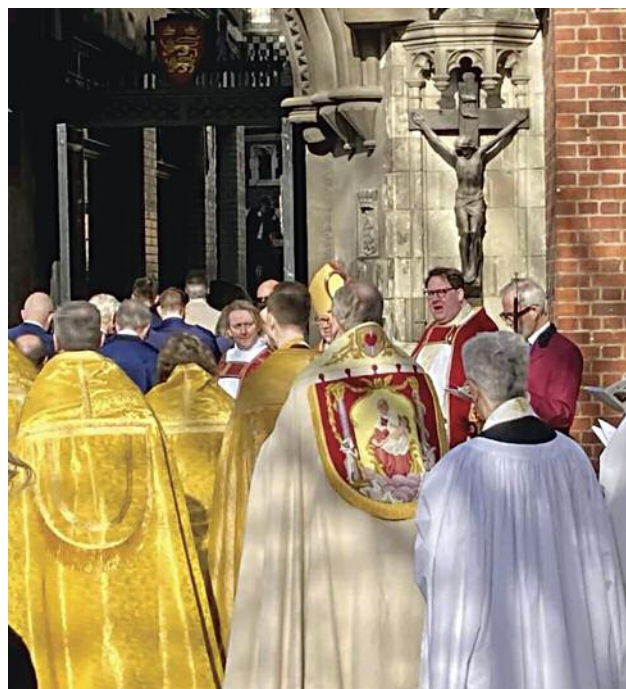
Jeremy Haselock celebrates 900 years of witness

The Priory Church of St Bartholomew the Great in Smithfield in the City of London is celebrating the 900th year of its foundation this year, together with its twin sister, the hospital on the other side of the road. The church has a reputation for doing things in its own distinctive way and on the second Sunday of October, a liturgical commemoration unique to the place is made. The parish remembers and gives thanks for the miraculous apparition of the Blessed Virgin Mary to Hubert, one of the Austin Canons who staffed the Priory Church and Hospital in the centuries before the Reformation. Whilst there are important medieval pilgrimage shrines to our Lady in the London area – notably at Willesden and in Westminster Abbey – St Bartholomew's is the only church in Central London where a personal appearance by the Blessed Virgin Mary has been recorded. Regular pilgrimages to the image of the Black Virgin in St Mary's, Willesden, and to Our Lady of Pew in the Abbey have been reinstated in living memory. I was present in 1972 when Bishop Graham Leonard dedicated the newly-carved image of Our Lady of Willesden and, as a curate in Pimlico, I was chaplain to the Society of our Lady of Pew in the Abbey and regularly conducted services at that shrine. Yet the significant apparition of our Lady in Smithfield, a great spiritual privilege, is comparatively unknown.

Before the Reformation, England was known as the 'Dowry of Mary' owing to the strength of devotion to her. A devotion witnessed to by the huge number of church dedications and places of pilgrimage in the land, notably,



Abbot Hugh Allen with Canon Haselock



The Foundation Day procession arrives at St Bartholomew the Great

of course, that at Walsingham in Norfolk. Exactly when this title 'Dowry' was first applied is uncertain, but the first recorded mention was in the reign of Richard II. Preaching before the young King, Archbishop Arundel said, 'The contemplation of the great mystery of the Incarnation has brought all Christian nations to venerate her from whom came the beginnings of redemption. But we, as the humble servants of her inheritance, and liegemen of her especial dower - as we are approved by common parlance - ought to excel all others in the favour of our praises and devotions to her.' Richard II was a keen devotee of our Lady. He had a particular devotion to Our Lady of Pew, praying regularly at her shrine and making many offerings there. It has also been suggested that the wonderful Wilton Diptych, commissioned by the king near the end of his reign, and which you can see in the National Gallery, shows him in the act of dedicating England to Mary as her Dowry. It is in this context that we should read the account of our Lady's appearance to Canon Hubert in the *Book of the Foundation of St Bartholomew's Smithfield*. Though the Latin version of the text seems from internal evidence to date from the mid-13th century, the amplified English text which accompanies it in the surviving manuscript would seem to have been written around 1400 when Marian devotion was at a peak.

The *Book of the Foundation* records that Canon Hubert, a saintly old man who became an Augustinian Canon late in life, was much given to prayer in the Lady Chapel of the Priory Church. On one occasion of particularly profound prayer the Mother of Mercy herself appeared to him and addressed him kindly but quite sharply as to the



The Lady Chapel at Great St Bart's

inadequacies of the devotion being offered to her and through her to her Son by the community of canons in general. As she tells him, with the consent of her divine Son, she had left the high portal of the heavens for a brief moment to issue what can only be considered a rebuke to the Priory community over the shortcomings of their devotions to him and to her. She points out that a kind of carelessness has crept over the community with regard to its worshipping life and at the same time charity has cooled – there is a lack of love. She points out that the eucharist is too infrequently celebrated in the Lady Chapel – Mary calls them the ‘*holy mysteries of my Son*’ which brings us up short. Moreover, the celebrations of praise which should be offered to her by the canons seemed to have become rather too infrequent. Our Lady softens the blow by explaining that her miraculous presence reflects her gratitude for the service of honour which had been paid in the past, but she requires present improvement so that the community may flourish and grow. She departs with a promise: ‘Here will I receive your prayers and vows and will grant you mercy and blessing for ever.’

The Lady Chapel at St Bartholomew’s has had a chequered history. It was reconstructed in 1335 at a time of increasing devotion to our Lady and was consequently very badly damaged in the Reformation. Secularised at the dissolution of monastic houses in 1539, by the 18th century it had become a printer’s workshop where, incidentally, Benjamin Franklin served a turn as a journeyman printer. Reclaimed and rebuilt in 1894 on its ancient foundations, it once again has the numinous atmosphere of a holy place. Perhaps, true to our Lady’s promise, it ought to become a place of pilgrimage, a place of encounter with the great mystery of the Incarnation, a focus for devotion to the God-Bearer from whom came the beginnings of our redemption, and a place for visiting priests and people to offer the ‘*holy mysteries of her Son*’. As the compiler of the Book of the Foundation of St Bartholomew’s remarked: ‘Oh! of what reverence is that

most hallowed place worthy, where the noble Queen of Heaven, the Mother of the Everlasting King deigned to show her presence.’

Our Blessed Lady spoke and, as Hubert beheld her, she vanished from his sight her firm but gentle exhortation delivered. Hubert, we are told, would repeat openly what he heard and saw, and perhaps the same should be done today, making more of the inestimable privilege the place received. This is mission – it could be Mission with a capital M – if it renders all who visit the church more ready and fervent in serving the Mother of the Lord. And why? Because such service is nothing more than bearing true witness to the very ground of our faith. ‘The Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.’ ND

The Revd Canon Jeremy Haselock is Associate Priest at St Bartholomew the Great, Smithfield.

March 25th this year marked the 900th anniversary of the foundation of the Priory of St Bartholomew and its Hospital in Smithfield and both institutions have marked this milestone with a programme of celebratory events. The ground was prepared by the publication of a new, illustrated history of St Bartholomew the Great, edited by Charlotte Gauthier, with essays by fourteen specialist scholars. The day of the foundation itself saw a procession from the Hospital to the Priory with stops on the way for readings and music and a celebratory Te Deum within. The Lord Mayor presided over a splendid banquet for over 500 in the Guildhall where guests from church and hospital feasted and were entertained by speeches from past and present Bishops of London and musical items by the Priory Choir. Eastertide saw the church transformed for ten days for an art exhibition ‘Eleven Twenty-Three, curated by the Priory’s artist-in-residence, Elena Unger. There have been many special services in the Priory, notably Dominican Vespers sung by brethren from St Dominic’s Priory, to commemorate the years of Queen Mary’s reign when the religious life was briefly restored to St Bartholomew’s by the friars. On St Bartholomew’s Day, Abbot Hugh Allen, of the Norbertine Canons based in Peckham, became the first Augustinian Canon to preach in the Priory since the community founded by Rahere was dissolved in 1539. New music has been commissioned for the celebratory services including an anthem by John Rutter and a festival Mass setting by Rupert Gough, the Priory’s director of music. All the new music associated with St Bartholomew’s has been collected on a CD titled ‘This Spiritual House’ sung by the Priory Choir under Rupert’s direction. A six-day Music Festival showcased a variety of choirs and soloists to great acclaim. St Bartholomew Fair has been revived by the City of London and the Lord Mayor inaugurated three weeks of artistic events outside the church by cutting a grand celebratory ribbon designed by Damian Hurst.

A Hundred Days a Priest

Thomas Cotterill reflects on the start of his priestly ministry

Ever since Franklin D. Roosevelt's inauguration as President of the United States in 1933, the first hundred days of an American presidency have been keenly watched as a glimpse into who will be calling the shots over the next four (or eight) years. For me, mid-September marked a hundred days since my ordination to the Sacred Priesthood.

Being ordained on Trinity Sunday meant my first Sunday as a priest was the wonderful feast of Corpus Christi. What more joyous a Sunday could there be to celebrate Mass on the Lord's Day than the day when the Mass itself is celebrated! As I processed the Blessed Sacrament around church and gave Benediction, I felt deeply the awe of holding aloft the Sacred Host which had just been consecrated at my hands. Though my Ordination and First Mass were splendid occasions, the more I have thought back, the more this experience on Corpus Christi has stayed with me. As Fr Houlding is quite right to remind us, it is the Mass which matters. Celebrating the Mass remains on the hundredth day of my priesthood the tremendous privilege that it was on my first day of priesthood.

The experience of celebrating the Mass is, for me at least, almost beyond words. As a deacon at the Mass, I stood to Father's right. Now as a priest, I am usually alone at the altar (sometimes a concelebrant or two are beside me). Standing in the middle of the altar, I am profoundly conscious that I am there in the person of Christ. Seeing the faithful bow as I enter and leave and seeing them genuflect as they come forwards to receive the Sacrament consecrated at my hands is a humbling experience. Far from inflating my sense of self, such actions remind me, more powerfully than words can, that I am there as the celebrant because of the authority and grace given to me by Christ through his Church.

Since my priestly ordination, I have found not only is *giving* Holy Communion to the faithful at Mass a different experience than as a deacon but so is *taking* the Sacrament to the sick. I well remember the first time I took Holy Communion as a priest to a home communicant. They happened to be in hospital at the time and so Fr the Vicar, ever on the lookout for opportunities for me to exercise my newly-given priesthood, said for me to strongly encourage them to be anointed. Though a hot day outside, and an even hotter one on the ward, the experience of both anointing this person and giving them



the bread of life which I had consecrated myself only a few days before was incredibly powerful. As I touched their forehead and hands with the holy oil, I felt strongly the depth of God's love for both my sick sister and me. Of course, as is increasingly well-known in our society, sickness is not always visible or physical. This was especially apparent when I offered the healing ministries in Walsingham over the summer, firstly as part of the Youth Pilgrimage (having been preserved from the Great Storm of August 2023) and then on my parish's pilgrimage. The ministry of healing, like that of reconciliation, is one which brings me as a priest face to face with our human condition and yet

at the same time the boundless love of God in Christ.

Alongside the joy and wonder of the first hundred days of priesthood has been the strong sense that I can do none of this by myself, throughout the next hundred days and beyond. Though God pours out his love and grace through me as a priest, I remain a child of his in need of this same love and grace. 'Pray for me a sinner too,' the priest says at the end of the Sacrament of Reconciliation. To my shame perhaps, it has only really been since my priestly ordination that I have realised just how important it is that I, like all of us, pray for our priests. Those of us who are ordained as priests remain human beings (believe it or not!) As my Spiritual Director tells me, 'you are Thomas who is a priest, not a priest who is Thomas'. Yes, my vocation until the day I die is to serve God as a priest, but it is only this because of who I am firstly as a person and then as a baptised Christian. It is often said that 'the family which prays together stays together'. Surely this is true also of the family of the Church? I can say clearly and honestly that those of us who are privileged to be spiritual fathers in this family need your prayers.

As autumn begins, I am aware that the coming months days will bring the start of a new liturgical year. I look forward to celebrating for the first time as a priest the saving events of Our Lord's birth, life, death and resurrection, conscious that unlike a four or eight year-long presidency across the pond, I am a priest for ever – a joy, privilege and responsibility for which I ask your prayers now and in the years to come. ND

The Revd Thomas Cotterill is the Assistant Curate of St Bartholomew's and St Paul's, Brighton.

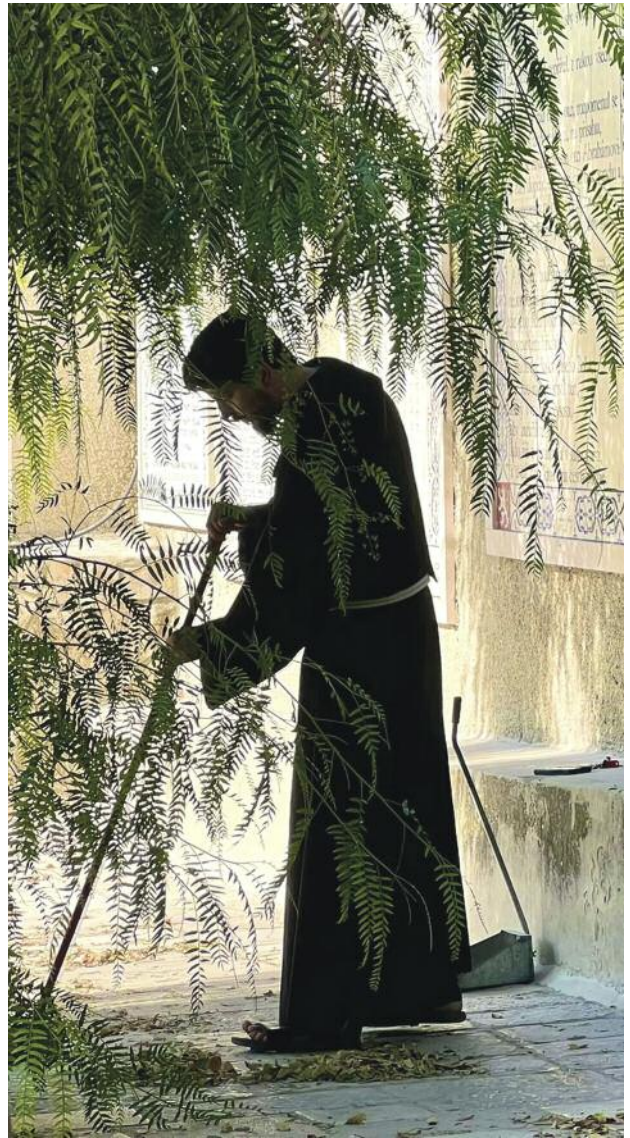
We shall be changed

Bradley Smith reflects on pilgrimage to the Holy Land

I don't think I knew quite what to expect when setting out on pilgrimage to the Holy Land, and I'm probably not alone in that. How can anyone prepare for it, apart from making sure they have enough foreign currency, passport, and the right clothing? But I knew I had to go, and it all started when Bishop Michael Langrish came to preach at Barnham and described visiting the Holy Land as 'the Fifth Gospel'. He asked how many of us had been, and when it transpired none of us had, he suggested I do something about it. 24 hours later we were on a Zoom call with a pilgrimage company, and out of that came the Prayer Book Society's first-ever trip to the Holy Land. I wonder what took us so long.

The concept of the Fifth Gospel is very apt. In that context, unfamiliar passages started to take on new meaning when we were there. The passage on which Bishop Michael preached that famous morning when he was covering in our parish, for example, will stay with me – and mainly because it was changed by seeing the Holy Land. As is it is with other passages; they will never sound the same again. Again, I was not alone in finding this. We were a group ranging from people in their 40s to those in their 90s. (In fact, one of the pilgrims celebrated their 91st birthday whilst we were there.) We came to learn, too, about the fellowship of pilgrimage.

And this was, in a way, how I found myself, 24 hours after returning home. I went straight back into work the next day – which was probably a mad thing to do. I hadn't yet unpacked. I was pleasingly exhausted from a very demanding trip: emotionally intense, many early starts, and lots of physical exertion. It was odd, in a way, to be plunged back into the reality of my 'old life', and I was somewhat numb because the experience had been so extraordinary. I was full of gratitude for all that we'd seen, done, heard – but something was different. Once I did tackle my luggage, there were three special items to emerge. One was an olivewood holding cross, which we had each been given and held as we walked the Via Dolorosa in Jerusalem. Another was also olive-



wood, this time a tiny chalice presented to each pilgrim as a reminder of the daily eucharist we had shared. Finally, there was the Prayer Book which we had used daily and ranged throughout the services, even the Accession Day form as we were there on that occasion, and sent a postcard to His Majesty the King on his first anniversary as our sacred monarch.

The following Sunday I was pleased to be back in the parish church. It was a chance to show photographs and share with others what it had been like. Holiday snaps can become boring very quickly, except a pilgrimage is far from it. There is something too of being able to show people this particular place or that site, locations we hear about in our liturgies, and there they were. The face of Moses would shine as he descended from the mountain, we are told, and I'm sure there must have been something of that about mine – even taking into account the sunburn from 40-degree heat. Pilgrimage there and pilgrimage home, where you become something of a



blessing to your own community. Leaving the Holy Land was a certain familiar feeling, even though I had not been there before. It's very similar to whenever I leave Walsingham; there's a genuine happiness to have been there but also sadness at leaving, yet knowing at the same time I take something back with me.

At some stage everyone shed a tear somewhere on the trip, even the bishops. I think I did most days, and I know I have since returning. Because you're walking where Jesus himself walked. It's a thin place. There's a lot of joy in the fellowship of a pilgrimage, even when you aren't personally moved by something you are with others who find certain sites profoundly affecting. There's a huge variety, too. One of the places to make a big impression was the desert wilderness – searing heat and impressive terrain, yet so very close to God at the same time.

For me the most special place was the Holy Sepulchre in Jerusalem, for there you truly feel the intersection of heaven and earth in spite of all the noise and chaos. You can almost reach a hand into the other side and catch a glimpse of eternity. I talked to people in the parish about how it speaks of claiming and reclaiming for oneself the promises of new life. That coming face to face with what Christ did was deeply moving. The Holy Sepulchre was a place of almost magnetic draw and real sanctity; it brought me to my knees every time I went back. I loved how worship was offered constantly and in all forms of the Christian religion there. It repeatedly underlined for me the promise of new life won for us by Christ and to be able to make it my own, especially in that deeply moving place.

The Basilica of the Annunciation was a wonderful place to pray, and the Western Wall in Jerusalem was deeply powerful with all its energy and buzz. Somewhere else was Tabgha, site of the multiplication of loaves and fishes. We celebrated Prayer Book communion just beside the water and it was tremendously evocative, thinking of how Jesus appeared there and how he still does to us in the eucharist itself – the eucharistic life. That was definitely part of what I took back with me, how the Lord lives and we find him in our liturgy and life together.

I want to say everything is different but I can't quite say what that means. I feel stronger in the faith and a



greater sense of courage now. But walking in those footsteps alongside other pilgrims, to see their tears and responses to these places, and hear their sense that the place had changed them in some way too. It's indescribable and extremely profound at the same time. Certainly we were very grateful for our two bishops who led the pilgrimage, Bishop Michael Langrish and Bishop John Ford; they were sensitive and kind, and gave us wonderful teaching throughout.

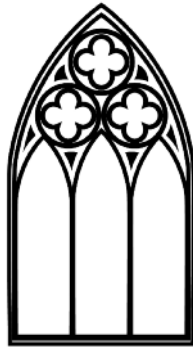
A surprising aspect with lasting impact was learning about Christians in the Holy Land and the call to pray for the peace of Jerusalem. I pray for that daily now. Often what the pilgrim sees is not the daily reality for those people who live there day in, day out. The struggles there are real, particularly the fear of having to leave your community. Sadly, Christians are becoming increasingly unwelcome there because of the religious and political tensions. That said, I encourage every Christian to make a pilgrimage to the Holy Land at least once. We discover on so many levels: spiritual, geographical, biblical, political.

On any first trip, my advice is to do it all. It's the best way to experience everything and in the company of others. Then if you do go back, it's possible to discern where you feel you need to be or spend more time. I'm hoping to return next year, particularly to Jerusalem. It has such a pull for me – it's the sanctity of the place, which I never thought would be important. But pilgrimages are, after all, where we discover much about ourselves. **ND**

Bradley Smith is the Chairman of the Prayer Book Society and a member of General Synod.

◆ WANDERING BISHOP ◆

Michael Langrish



The summer months have brought wandering aplenty far and near. A wonderful holiday driving through France, Switzerland and Italy, included a visit to the Chaplaincy of St Edward the Confessor in Lugano. Most of my time then was spent meeting and listening to members of the congregation as they spoke of their joys and sorrows in recent years. One outcome was the appointment of Fr Richard Harrison to take things forward; and what a joy it was to spend time with him, and with people I had come to know well. In the words of the Wardens, in one year he has ‘brought renewed energy and restored unity within the worshipping community and its mission to the community of which it is a part’.

A pleasure and privilege, too, to confirm eight young people some of whom I already knew from speaking to them in Sunday school two years before. I was reminded of how much I had valued, as a suffragan and diocesan bishop, having some way of being involved in the formation of those whom I was to confirm. Sometimes it was a session early on in their preparation, at times the last, maybe leading a quiet morning or having the time to speak with each candidate one by one. Such participation not only affirms the episcopal role of the bishop, but could also be very enriching for bishop, candidates and parish priest alike.

A more recent visit has taken me to the Holy Land leading a party of 40 pilgrims under the auspices of the Prayer Book Society. Over eleven days we both walked in the footsteps of Our Lord and sought to deepen our discipleship through the rich inheritance of the Book of Common Prayer. To that end the PBS had given each pilgrim a very handsome presentation copy, which all carried for daily use and included a shortened form of Morning Prayer

on the coach as we set out each morning. Then a Daily Eucharist using the Propers appropriate to the sites being visited – Christmas in the Shepherds Fields, the Passion in the Garden of Gethsemane, Easter on the shores of Galilee, and so on. We also used the Litany; the Communion service; part of the Baptism of those of Riper Years for the renewal of Baptismal vows; the Accession Day service on 8th September; prayers from The Visitation of the Sick during the healing ministries; the Easter Anthems when we gave thanks for the Resurrection; as well as well-known texts such as the General Thanksgiving, the prayer for All Sorts and Conditions of Men, and many Psalms.

And how enriching I found it to be re-engaging with this rich inheritance at depth. The process of preparing the worship took me back to the Tractarians and their aim to recall the attention of churchmen to the too-easily forgotten Catholic deposit of faith found in our formularies, as they reflect what was held by the Early Church and have been constantly asserted in the writings of the best Anglican divines. How powerful it was then to use the Communion in the context of a Eucharist for Healing and Reconciliation, in the baking heat of the Judean Wilderness, and to be reminded of Cranmer’s concern *that no man should come to the holy Communion, but with a full trust in God’s mercy, and with a quiet conscience . . . let him come to . . . some discreet and learned Minister of*

God’s Word, and open his grief; that by the ministry of God’s holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness. One pilgrim said to me afterwards, ‘In that searing heat I have never felt less like receiving Holy Communion, but after the Communion and as the anointing began it was as if a small piece of heaven had arrived on earth’.

Things happen on pilgrimages, as they happen too wherever the Gospel is faithfully preached, the cure of souls still taken seriously, and the liturgy offered in the beauty of holiness as the work of the people of God.

And so, a further joy to return from pilgrimage to that Sunday-by-Sunday ministry in the parishes of Somerset where I am regularly able to help; and the pleasure of preparing now for this year’s Bible weekend at Walsingham and a series of events at Pusey House where I have the honour of being President.

The Times published an article by A.N. Wilson in which he argued that faith thrives when worshippers are given what he calls ‘Christianity in the raw’, citing the example of his own parish St Silas, Kentish Town, and its priest of 35 years, Fr Graeme Rowlands. My wanderings this summer have given me many opportunities to see and reflect on these ‘beacons of hope, such as Walsingham, Pusey House and Catholic parishes up and down the land. Many of them, though, face a major challenge of adequate resourcing to be able to respond to the opportunities and challenges they face. So, a further reflection in my wanderings – what if the combined resources of the Catholic Societies could be focused on these centres of faith what possibilities there then might be. **ND**

◆ SEPTEMBER DIARY ◆

Thurifer

Much as I loathe the *Just Stop Oil* protests and their self-righteous, slow-motion, bullying tactics, I have a history of protest, as a warrior in the culture wars that once stalked the land. In my youth I spent an hour standing outside the Edinburgh City Chambers to protest the failure of the city authorities to build a new opera house. I was not alone. There were a dozen or so others. I remember the youthful Timothy West and Prunella Scales. Plans had been drawn up in the mid-1960s but not implemented by the time of the protest. And never were. For thirty years there was a large hole in the ground in the shadow of the castle. The hole was eventually the site of an office block. So much for protest.

This year's Edinburgh Festival saw one comedian report an audience of one. This is not new nor is it unusual. At one Fringe event, many moons ago, I was a third of the audience and I knew a further third. If I remember correctly, we were offered a refund but my friend and I declined.

Pedants' Corner: the months between Easter and the Assumption are usually hectic with liturgical festivals of one kind or another. They all come with their posters, usually attractively presented. And, yes you have guessed it there is an *However*. In the greater scheme of things, the state of the world, the saving of our souls, grammatical nitpicking may seem just that, not least when it is about punctuation. One poster had *Rt. Rev'd* before the name of the bishop. At school, admittedly a long time ago, I was taught that if the abbreviation, more properly a contraction, was of the initial and final letter, there was no full stop. To add one was an Americanism, and, therefore, vulgar and to be avoided. If the abbreviation was of the initial letter and

a letter that was not the final one, e.g. Rev. then the full stop was appropriate. Does it matter? Our civilisation depends on it.

Apart from *I'm Sorry I Haven't A Clue* (Jack Dee the perfect replacement for the late, great Humphrey Lyttelton) and *Just A Minute* my last link with R4 is the *Today* programme. From about 6am until the doom-laden words 'Thought for the Day' it is switched off. Occasionally I hear some hapless politician eviscerated at 8.10. One contribution held me spellbound, Jem Calder (apparently a novelist), which could not have exceeded two minutes. He uttered *you know* 16 times, *sort of* 12, *like* 3, one *to be honest* and one *I mean*. Amidst the plethora of mindless filler words, I failed to discern one coherent sentence.

Worse, if possible, was journalist Katherine Dee interviewed on *Spectator TV*, about the new film of Snow White that adheres to the new norms of acceptability. Her contribution, about seven minutes, included an astonishing 39 'like', 9 'sort of', 8 'right?', 4 'you know', and 3 'I mean'. This was, thankfully, uncharacteristic of the usual content and of the several excellent contributors to the weekly programme.

Frequently, over the past thirty years, I have come across references to a biography invariably hailed as outstanding. It was by David Newsome. Born in 1929, one of the outstanding historians of his generation. Educated at, and later a Fellow of, Emmanuel College, Cambridge, he was Headmaster of Christ's Hospital School 1970 to 1979 and Headmaster of Wellington College, 1979 until 1989. He died in 2004. Two of his books chronicle significant periods of the Oxford Movement: *The Parting of Friends: The Wilberforces and*

Henry Manning and The Convert Cardinals: John Henry Newman and Henry Edward Manning. Both remain essential reading. A few months ago I came across another laudatory reference and determined to read the book. A copy was acquired from the estimable *Abe Books* for £2, shamefully discarded by Winchester Library. It was *On the Edge of Paradise: A.C. Benson the Diarist*. If Arthur Christopher Benson is remembered for anything, it is for the words of *Land of Hope and Glory*. He was a son of Edward White Benson, Archbishop of Canterbury 1882-1896. Other siblings included Edward Frederic Benson the author of the *Mapp and Lucia* social comedies, a distinguished Egyptologist, Margaret, and Robert Hugh Benson, who converted to Rome and was a Jesuit. A. C. Benson was educated and taught at Eton, became a Fellow of Magdalene College, Cambridge in 1904, President from 1912, and Master from 1915 until his death ten years later. Despite that academic pedigree he was a prolific writer, over fifty books, countless articles and reviews. Popular then but few remembered. From his extensive diaries, Newsome fashioned an exceptional, compelling biography of a minor novelist, a passable academic, a shy, reserved, repressed, individual. Benson had 'little patience with ritualisers, they lacked real vitality. It is all a case of fringes and phylacteries and faded doctrines. It is an upholstery movement, an aesthetic scum' for whom 'middle-of-the-road Anglicanism [had] a dim aesthetic appeal [although] most of its traditional worship was ludicrous'. In liturgy he was 'irritated by priestly gesticulations, harsh cries, quaint hopping, working away at cleaning up like a bootblack'. Even so, do not wait as long as I did to read this magnificent book by a great historian. **ND**

◆ THE WAY WE LIVE NOW ◆

Christopher Smith

A decade ago, the clergy in this part of London were invited by our then bishop, Peter Wheatley, to a meeting at which the speaker was a man called Dr Iain McGilchrist. He had recently published a book called *The Master and his Emissary*, and that encounter—and that book—have played at the back of my mind ever since. And that is an apposite saying, since McGilchrist writes about the brain. He read English as an undergraduate at New College Oxford, after which he was elected to a fellowship at All Souls College, then after a few years he trained as a medic, in due course specialising in neuroscience and practising as a psychiatrist. He has now published a two-volume follow-up called *The Matter with Things* which has recently come out in paperback, and, in the middle of September, I staggered home from Waterstones struggling under the weight of its 1,500 pages. Since I have only just finished the introduction (itself fifty pages long) I will have to come back to you with a more considered judgement, but my colleague, Fr Guy Willis, *has* got to the end of the whole work, and reviews it in this issue.

The principal hypothesis of the original book, *The Master and his Emissary*, is that the two hemispheres of the brain attend to the world in very different ways, and that the left hemisphere, the ‘emissary’, is a good servant but a bad master. The right hemisphere needs to be—so to speak—in charge, and things get out of kilter if the opposite becomes the case. The new book expands the theory, and sets it in the context of the way we live now.

It is the right hemisphere, he says, which sees the ‘big picture’. It understands the world as a whole, and has a balanced sense of how to relate to it. The left hemisphere (and my quotations here are from the in-

troduction to *The Matter with Things*) ‘is principally concerned with the manipulation of the world’, dealing with detail, and with what is local, familiar and easy to grasp, in both senses. But in the right hemisphere, we test for anomalies, we deal with the unfamiliar, and we play the devil’s advocate. Is such-and-such really true? Am I being told everything I need in order to take an informed decision?

‘The left hemisphere aims to narrow things down to a certainty, while the right hemisphere opens them up into possibility’, and is able to ‘sustain ambiguity and the holding together of information that appears to have contrary implications, without having to make an either/or decision, and to collapse it, as the left hemisphere tends to do, in favour of one of them’.

*Am I being told
everything I need for
an informed decision?*

So when we are being a bit circumspect, or self-critical, or pausing to work out the context before we take a decision, our right hemisphere is doing its job and seeing the situation as a whole, whereas the left hemisphere ‘tends to see things as put together mechanically from pieces, and sees the parts, rather than the complex union’. And the left hemisphere will be over-working when we take things too literally, whereas the right hemisphere is where we understand ‘metaphor, myth, irony, tone of voice, jokes, humour’, and, indeed, where we experience our response to poetry and art and music and narrative.

Now, frankly, on that basis, I know which hemisphere I’d rather go on holiday with. Of course, we need both—detail is undoubtedly important—but we don’t want to

live life where seeing the trees constantly obscures the wood. And we need the optimism of the left hemisphere, but also the realism of the right.

What, then, has happened in a world in which the emissary seems to have put on the master’s cloak and gone around pretending that he is in charge, without ever knowing what he doesn’t know? It is the world of rationality without reason, in which, strangely, rationality is damaged not enhanced. It is the world of the false antithesis. Look around you at the hyper-literalness that plagues discussion nowadays. In disagreement, no-one will credit anyone with testing a hypothesis, or speaking ironically or (dare I say it?) in parables, but will take everything literally and criticise someone for ‘saying the wrong thing’. It is the world of ‘You can’t say that!’ It is the world of too-quick decision making. It is the world of seeing everything through the small screen of a mobile phone. It is the world in which it is more important to go on a course and get the certificate than it is to care profoundly about those over whom you have charge or cure.

It is the world of ‘human resources’, the world in which the bureaucrat rules and professional expertise is undervalued. The mediocre rise at the expense of the people with real skill, and we seem surrounded by people who are over-confident and under-competent. All around us are people whose working lives are being made miserable by people who are inferior in capability but superior in their management hierarchy.

So here’s to Bishop Peter for starting me along this road, and I will report back when I get to chapter 28, ‘The sense of the sacred’. But at some point, if we are not to lose all sense of what it means to be human, we need to address just what is ‘the matter with things’. **[ND]**

◆ TREASURE IN CLAY JARS ◆

Festus



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

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

It was a torrid summer for BBC newsreader Huw Edwards. A vice-president of the National Churches Trust, he’s also an amateur organist having learnt to play in his Llanelli youth and still occasionally plays for the Welsh Presbyterian Chapel in Clerkenwell, north London. Prayers for his recovery. As many clergy know, organists are almost a protected species.

This month, Roman Catholic bishops and laity will assemble for ‘Synodality: Communion, Participation and Mission’ in Rome to discuss numerous themes after three years of international consultations, with the Bishop of Chichester joining them to represent the Church of England. The German faithful may not know much about it, however, as their ‘synodal path initiative’ has been refused support by four of its 27 diocesan bishops and closed down due to lack of funding. Financial decisions require unanimity, so that’s that. Just imagine if any of our dioceses decided to boycott the Gen-

eral Synod and instead received back the proportion each one costs in expenses – all those train tickets, delegate costs, overnight stays and so on.

Evensong at Truro Cathedral on 17 September to farewell its diocesan, Bishop Philip Mounstephen, as he moves to Winchester, included the Stopford anthem ‘Do not be afraid’ – a helpful message of reassurance to people and pastor alike.

Bishop Christopher Cocksworth is moving to be the next Dean of Windsor. Until a new diocesan is appointed to Coventry, Bishop Ruth Worsley of Taunton (Bath & Wells) and Bishop Saju Muthalaly (Leicester, next door) will job-share. But they also have mighty support in the form of Assistant Bishop Paul Thomas (Oswestry), the flying bishop *par excellence*.

Congratulations to the Revd Jarel Robinson-Brown, curate in the Diocese of London, who has been made an honorary canon of Bangor Cathedral. It is not obvious what service he has rendered the Church in Wales, although he was probably highly ecumenical whilst a Methodist minister in Cardiff, including presenting his first service of Holy Communion as a ‘first mass’. The announcement makes clear he is ‘the first gay Black Canon to serve in a Church in Wales Cathedral, a pioneering moment that highlights its commitment to diversity and inclusivity’. Never knowingly underdressed, Robinson-Brown wasted no time in getting a coloured cincture and new biretta, and has his fourth cassock on order from Rome but this time with red piping. Installed at the same service on 1 October, he is in good company. The

‘historic appointments’ announced on 11 September by the Archbishop of Wales, current Bishop of Bangor Andrew John, also include the Revd Naomi Starkey as a Foundation Canon and member of the Cathedral Chapter. Archbishop John laid hands on Naomi Starkey in June 2015 in Bangor Cathedral. Serving the churches of the Bro Padrig Ministry Area in north Anglesey, Naomi Starkey is the second wife of Andrew John, the Bishop of Bangor.

Many readers will remember St Deiniol’s Library in North Wales, the UK’s ‘only Prime Ministerial Library’ established in 1894 by William Ewart Gladstone near his ancestral home of Hawarden Castle in Flintshire. It was renamed in 2010 as ‘Gladstone’s Library’ but is that about to change? In August, some of his descendants travelled to the Caribbean to make amends for the late Prime Minister’s father being involved in the slave trade which they described as a ‘crime against humanity’. The 1823 rebellion in Demerara (later a part of Guyana) began on one of John Gladstone’s plantations and ten years later he received the modern equivalent of about £10m from the Compensation Commission when slavery was abolished. The Gladstone family has offered £100,000 to the University of Guyana’s International Institute for Migration and Diaspora Studies and has called for ‘reparative justice’. But whether Gladstone’s popular library (and his statue there) will undergo the same revisionist fate as institutions linked with Colston, Cass, and others remains to be seen.

19 October sees a by-election in the Mid-Bedfordshire constituency, vacant through the resignation of Nadine Dorries. This column is apolitical, but we send a salute to the Conservative candidate who may replace her in the usually safe seat: Bedfordshire Police and Crime Commissioner, Mr Festus Akinbu-soye. **ND**

◆ BOOKS ◆ ARTS ◆ CULTURE ◆

BOOKS

THE MATTER WITH THINGS Our Brains, Our Delusions, and the Unmaking of the World

Iain McGilchrist

Perspectiva Press, 2021

ISBN 9781914568060

In the Pastoral Constitution *Gaudium et Spes*, the Second Vatican Council sought to identify the particular characteristics of the modern world through the lens of the Christian faith. They identified that 'Profound and rapid changes are spreading by degrees around the whole world. Triggered by the intelligence and creative energies of man, these changes recoil upon him, upon his decisions and desires, both individual and collective, and upon his manner of thinking and acting with respect to things and to people.' (§4). The Council Fathers went on to elaborate the manner and means by which the Church should proclaim the Faith in this changed and changing generation.

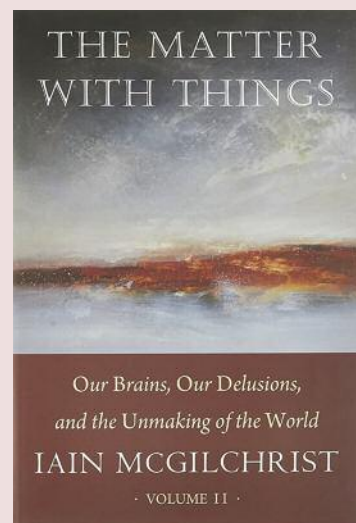
In some sense, *The Matter With Things* is an elucidation of those changes to which that document brought attention; what might be loosely called modernity. Yet it is far more than that. When Bishop Peter Wheatley was Bishop of Edmonton,

he had invited McGilchrist to speak on his previous volume to a clergy study day: *The Master and his Emissary: The Divided Brain and the Making of the Western World*. A potential ordinand at the time, I had followed my bishop's encouragement to engage with this author of whom I had previously known nothing. I found his thesis fascinating, that there is something fundamentally different about how the two hemispheres of our brain apprehend and engage with the world around us.

Whereas the right side of the brain (the Master) is characterised by patterns of thought that are integrative, experiential and concerned with being in the world, the left side of the brain (the Emissary) is concerned with sequential analysis, systematising, categorising and controlling its environment. The consequences of the imbalances brought about by the usurpation of the Master by the Emissary give a powerful neuroscientific account of the darker characteristics of modern societies, and much else besides.

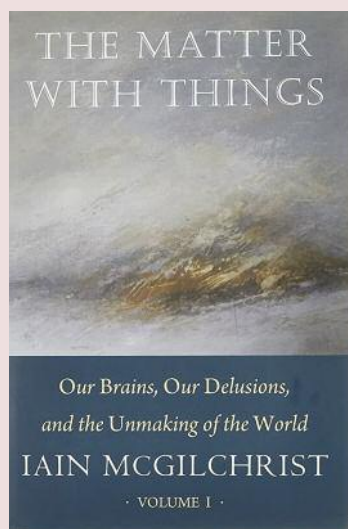
In *The Matter With Things*, McGilchrist fleshes out the consequences of the shift that he had previously identified. Over two volumes and some 1500 pages (it is a magnum opus worthy of the name) he brings to bear his huge erudition in philosophy, theology, literature, psychology and neuroscience to address some of the most fundamental questions. Who are we? How can we understand consciousness, matter, space and time? And maybe most interestingly for readers of this publication: Can we really neglect the sacred and divine? To that question, the answer is – you will be unsurprised to read – a resounding no.

Yet this book is by no means a work of Christian apologetic, and neither is it meant to be. He draws on a huge range of mystical and religious philosophy from across the world, including many great Christian theologians. All of which is to



show that the conception of the human body and mind as a processing machine, akin to the technologies that we have created and which permeate our modern lives, is a huge error of conception foisted upon us by the ascendance of the left brain to a position of overall control for which it is ill suited – and which ill suits us. We are, fundamentally, both spiritual and physical in our being, and we are not cogs in a machine called society but interconnected, organic, spiritual, in flow. 'Sequential analysis will never succeed in revealing truth in areas such as the sacred and divine. It would be like trying to tell whether the sun is shining by listening for the sound it makes.' (p1265).

If you consider McGilchrist's account of the hemisphere differences of the brain, the left taking for itself power over the right which it should not have, and the consequences for our misunderstanding of ourselves, the world and each other, one can start to see a more fundamental explanation for the flight from religion in modern western societies. Over the post-war years many have argued that it is this or that particular aspect of religion that is unsuited to the temperament of 'modern man.' The argument goes on today; to change this or that doctrine or practice, and the people will come flooding back. But the reality is that modern man



– or humanity in the modern world, if you prefer – is unsuited not only to religion, but to himself. Without dethroning the Emissary and restoring the Master, we will always be in thrall to a misplaced rationalism when what we want, and need, is purpose, enchantment, value and truth.

It has taken me over a year to read this book and write this review. This is not light bedtime reading. But it is, I believe, incredibly important for all who want to understand themselves and the world in which we live more deeply. McGilchrist draws on a huge range of scientific literature with the authority of a practitioner as well as philosophical, literary and theological sources from across the Eastern and Western traditions. His erudition is mind-blowing, and this work will reshape how you understand your own mind.

Guy Willis

Christopher Smith is reading the work too, see page 23.

THE OLD TESTAMENT AND GOD Old Testament Origins and the Question of God, Vol. 1

Craig G. Bartholomew

SPCK, 2022

ISBN 9780281073931

The stimulus for Craig Bartholomew's projected four-volume series on 'the Old Testament and God' is the 'profound crisis' that he perceives in Old Testament (OT) exegesis. In his view, the biblical presentation of YHWH has been discounted or simply ignored in regnant modernist (which he equates with source-critical) and postmodernist approaches to the canon. He fears that, as postmodernist readings lose influence, the discipline will return to its 'default mode' of 'obsessive' concern with the identification of the sources of biblical texts. He is unequivocal: 'Scientific, neutral historical criticism has led OT studies into such a dire situation'. This is not the only problem. He points to 'deep differ-

ences between a modern Christian world view and a post-Enlightenment one', and laments that 'the bifurcation between liberal and conservative approaches to the OT' is compounded by 'that between academic and ecclesial reading'. The burgeoning number of literary treatments of the OT offer little comfort since, for Bartholomew, they 'ignore the question of historical reference.'

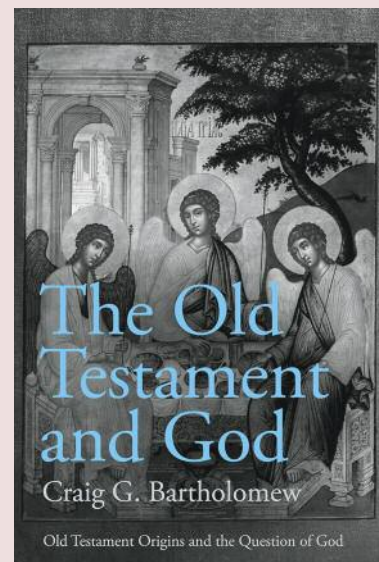
Taking NT Wright's *The New Testament and the People of God* (1992) as his model, Bartholomew seeks to reinvigorate OT study by placing recognition of YHWH's agency and revelation centre-stage. He states, 'It is only as we take YHWH with full seriousness that we will discover the truth of the OT, and the truth about our world and ourselves'. In this lengthy first volume (xxx + 577 pages), he provides a detailed critique of the factors that have led to the crisis. He also proposes an agenda for resolving it. His prescription combines philosophical, literary, and theological (which he terms 'kerygmatic') analyses and is both inferential and comparative in method.

The book is organized accordingly. Following an introductory section that addresses the question 'What shall we do with the Old Testament?', the remaining three parts focus respectively on philosophy, comparative literary/historical analysis of Ancient Near Eastern (ANE) 'world views', and theological issues. The author is a Christian philosopher and his grasp of contemporary philosophical discourse on the Bible is detailed and informed. His prescription for the philosophical strand is the one advanced by Wright – Critical Realism. Bartholomew's treatment of the theological aspects of his project is also sophisticated. His argument that Greek philosophy has unduly eclipsed the OT in how Christians perceive God has far-reaching implications and his theological exploration of the name YHWH is insightful.

The author's understanding of the ANE context is less assured. The literary section, by far the

longest in the book, contains numerous errors, such as reference to the work of Egyptologist Flinders Petrie as late-twentieth-century, to Sumer as Sumeria, to the 'Zagreb mountains' (Zagros), to Naram-Sin as Babylonian, to Nebuchadnezzar II as the creator of the 'Hanging Gardens', and to Assurnasirpal II as Assurbanipul, a (misspelt) different Assyrian king who lived two centuries later. He misconstrues key aspects of Assyrian and Babylonian ideology, and this is concerning because, as Bartholomew rightly claims, the subject has enormous importance for interpreting the OT. Part of the problem is that his propositions rest on relatively few secondary sources, some of which are inexpert or dated. The scholarly literature on world views in the ANE is vast and rich; unfortunately, the book does not adequately reflect it.

For the author, the OT's epochal moment is the commissioning of Moses/exodus from Egypt/transmission of the Law at Sinai. He considers them historical events which possess unique theological significance for Israel and humanity. He believes that the accounts were recorded contemporaneously rather than centuries later, and he questions the relative value of biblical text produced in the exilic/post-exilic period, which he calls Israel's 'least vital times'. One is left wondering how, in that case, he evaluates the contributions of the writers of Jeremiah, Ezekiel, Deutero-Isaiah, Zechariah, and



Daniel to our comprehension of YHWH.

The book appears to overlook the complexities of the Hebrew Bible. It implies a degree of theological and textual homogeneity in the corpus that does not exist. One hopes that subsequent volumes in the series, which will explore the 'interrelationship of the different genres in the OT', prove this impression wrong.

As for the way forward, although Bartholomew advocates 'a genuine pluralism in OT studies', he dismisses certain approaches, such as the 'wild pluralism of post-modernism.' It is also regrettable that he neglects the growing body of scholarship that sets literary analysis of the Hebrew Bible in its present form in its historical ANE context since that work contains much that would refine and strengthen the book's arguments. That said, Bartholomew is to be congratulated for undertaking a project of extraordinary scope and ambition. He supplies a wealth of data and argument that illuminates the Hebrew Bible, and he injects passion and urgency into crucial debates concerning it.

Robin Baker

ALL DOWN DARKNESS WIDE: A MEMOIR

Seán Hewitt

Jonathan Cape/Vintage
ISBN 9781529114478

Seán Hewitt is a talented young poet in his early 30s who works as an academic. *All Down Darkness Wide* was published last year and is now available in paperback. An example of the 'autofiction' genre, it is semi-autobiographical and reads authentically as a memoir. The poetic voice is never distant either and some passages read almost like a prose poem. And for an English Literature graduate, there are unsurprising signs of the Bildungsroman throughout, dealing as he does with his self-development and his emerging identity. Two clear strands emerge. The first is his fascination with and interest in nature, and par-

ticularly the dark. The second concerns the Jesuit priest-poet G.M. Hopkins; Hewitt is researching him, and exploring that life through his poems and places.

The crux of the narrative is his relationship with Elias, the Swede he meets in South America where he has gone to flee the drudge of a professional office job after university, although he concedes he was escaping more than that. They fall in love. They return to Europe and stay in touch. Elias comes to live with Hewitt in Liverpool for a year, then they go to Gothenburg where Elias is happier, nearer his family. By this time Hewitt is properly in academia. But Elias has something of a dark secret. His mysteriousness, and at times remoteness, is due to his mental health issues. A shocking, heart-thumping climax is where he finds Elias has taken an overdose at his family's holiday home and races there with the Swedish father to save him. They do make it in time but things are no longer the same. The relationship of Sweden with light and dark is a feature, and Hewitt finds clues in that culture, including the work of Karin Boye who in 1941 'went out to the woods to meet that other self' (a reference to one of her poems). Hewitt writes of the disintegration of his relationship with Elias in words of quiet heartbreak.

The section recalling how in his late teens Hewitt 'went each year to volunteer with the pilgrimage at Lourdes' is one of insight and sensitivity, and implies his faith is not as isolated as he might otherwise argue. This is particularly so when he imagines Bernadette's vision. 'I pictured it often: a windless day, a reef of sun-topped clouds unmoving in the calm blue of the sky, and Bernadette sitting alone, watching the wavelets of the Savy slide into the Gave, the larger river's muscle kneading and twisting as it carried itself downstream.' Lourdes reminded everywhere of 'that miracle... Also the linking of women: the matrilineal looping of time as one hand reaches out across the centuries to hold the other.' When he goes to the baths, with curiosity

and solemnity, the water 'shattered beneath me with a loud crash, and then remade itself across me'. He feels angered and dispossessed by the total, non-pastoral opposition of the Roman Catholic bishops to the original government legislation on same-sex marriage. 'The world I had defended – and into which I had intertwined myself – did not love me. I knew that now. Still, they had something I wanted: they had stolen my God from me. That idea of God, of a world that, if touched rightly, might "give off sparks and take fire, yield drops and flow, ring and tell of him", was something I couldn't let go of. I would steal my God back. I would run with him through the burning streets.' Hopkins again, although Hewitt also begins the next paragraph, 'I never returned to church, but I found that it wasn't so easy to separate myself'.



Hewitt has rightly won awards for his muscular, sensuous and original poetry. When he writes here of the Liverpool necropolis or Gothenburg's pine forests, it is with wonder and depth. He celebrates life whilst acknowledging its furrows. There is much Christian syntax in his writing, which he does not deny. At its core, the pathos of being in a relationship that's almost impossible to sustain is a brave and inspiring example of human resilience and growth, captivatingly told.

Simon Walsh

THE GOLDEN LEGEND

The Saints as represented on the Rood Screens of East Anglia Michael Hodges

Mount Orleans Press

ISBN 9781912945290

The author of this magnificent book rather modestly attributes its origins to a request made to him by the architect of the Catholic National Shrine in Walsingham, Anthony Delarue, to produce a book on the painted rood screens in East Anglia, the motivation of which Mr Delarue himself in the Preface to it attributes to provide a canon for English Catholic iconography for modern artists working in the decoration of Catholic churches in 21st century England.

Mr Hodges disclaims any expertise in art history. So nothing on the development of rood screens, as such, although a helpful bibliography details those academic studies for those who might wish to take this further. Mr Hodges' greater expertise is, rather, in the collation of the finer detail of saints and places, that 'great cloud of witnesses' whose memory we venerate in the Roman Canon (and beyond).

The detail of the iconography is certainly there, in the manner of art historians of the period, in one of the appendices, (who knew that Henry VI was traditionally accompanied by a yale, 'a kind of antelope?') but this book is much, much more. It is no more or less than a



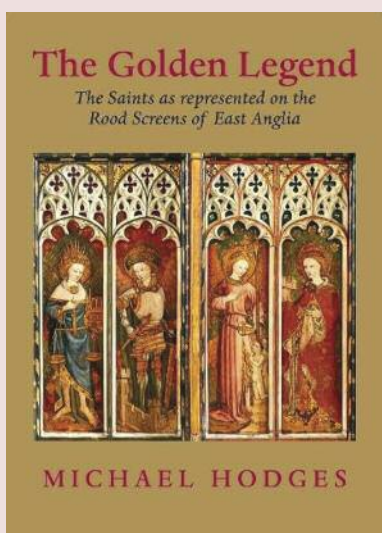
Christ - Norwich Cathedral Betrayal – Holy Innocents Chapel

full and generous detailed study of the surviving panels of rood screens in Cambridgeshire, Essex, Norfolk and Suffolk, with a glance for good measure at similar panels of the rood screens of Devon in another of the appendices, albeit these are not extensively illustrated.

Such a description might make the book sound dry, but such a criticism could not possibly be made of the principal texts, which consist of a terse biography of each saint, their feast days, occasionally, the location of their relics (Farnborough Abbey apparently has a relic of St Alban, Proto-martyr) and a list of the churches containing the rood screens in which they appear, also helpfully collated by subject matter and place in two further appendices. There is a useful guide to the frequency with which each saint appears in the East Anglian area (St John the Evangelist triumphs over his next rival St James the Great by eight points).

This is all in what might be de-

scribed as the author's 'gazeteer' style of his earlier brilliant study of *Greater London Churches*. But the immediate impact of the book is made perhaps in its photographs – in full colour, beautifully reproduced on quality paper, with numerous examples for each saint, extensively and beautifully taken by Push Creativity, to whom the author pays due tribute. The supplemental photographs of sculpture and stained glass are by the author himself, themselves no mean photographic achievement. Some of the colour photographs are not much larger than cigarette card sized, although such is the quality of the photography and the reproduction of it, that this does not signify. And there doesn't seem to be a single black and white photograph in the book, thanks to John Hughes's The Sacred Art Mosaic Trust and the book's initial subscribers – one of whom your reviewer (with no financial interest) is proud to be. Indeed, the excellence of the artwork



is more than matched by the care and beauty with which its text, its illustrations and the entire book itself has been both designed and produced.

Hodges provides historical context in an essay entitled 'Iconoclasm' which details the sickening record of wilful damage and destruction of what Andrew Graham-Dixon has estimated to be '90% of England's artistic heritage' in the century after the Reformation. But to cheer us up, he adds for our delight, two somewhat idiosyncratic footnotes (with full colour photographs) to his principal text – how pleasing that the publishers and money men allowed him this.

In the first, he adds details of the eccentric rood screen at Thorpe Episcopi outside Norwich, in which

the (presumably defaced) faces of the saints were painted over in the late Victorian era by the faces of such contemporary luminaries as the High Church Prime Minister, Lord Salisbury, Edward King, Bishop of Lincoln, Lord Leighton, General Sir Dighton Probyn VC and (apparently) 'an unknown American actress' - although the logic for the selection of these random choices and the others is by no means clear.

The second is a brief postscript describing the mid 20th century rood screen at Kettlebaston, with some images painted by Enid Chadwick, much of whose work is in the Shrine Church at Walsingham. As Hodges points out, this is a rare example of a modern rood screen with images of saints - most remaining

unpainted. Although it seems unlikely that Kettlebaston will have any successors, given the trends of present day liturgical practice.

But this book is a timely reminder that 'though much is taken, much remains.' It is also a continuing reminder, as Bishop Alan Hopes, Emeritus Bishop of East Anglia points out in his Foreword, that late Medieval England was not a time when religious life was in decay, awaiting only the vigour of the Protestant Reformation to blow new life over its supposedly dying embers.

Nigel Palmer

At present copies are solely available from the author michael.jeremy.hodges@gmail.com for £35 and £9 p&p.



THE LIFE AND THOUGHT OF E.L. MASCALL

A conference on Eric Lionel Mascall at Pusey House, with St Stephen's House Oxford, 8th and 9th November 2023.

From 2pm on Wednesday 8th November, and all day on Thursday 9th, the conference will consider theological, ecclesiological, and pastoral themes in Mascall's work.

Speakers include: Rowan Williams, Peter Webster, Philip Moller SJ, Robin Ward, Lucy Gardner.

Please contact pusey.conference@stx.ox.ac.uk with any enquiries, or to reserve tickets.



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ART

CAPTURING THE MOMENT: A journey through painting and photography

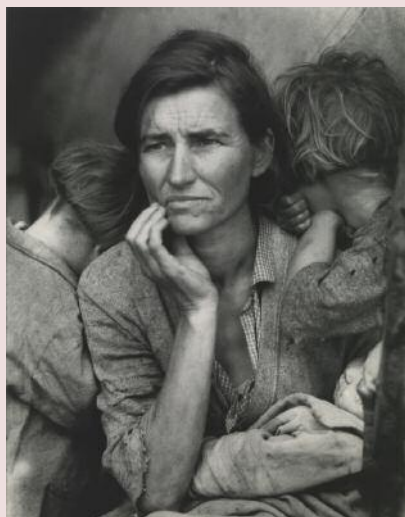
*Tate Modern, London,
until 28th January, 2024*

'The painter constructs, the photographer discloses.' Those words from Susan Sontag make one of a number of snappy quotes which stimulate the visitor in Tate's exploration of the relationship between painting and photography over the last century. Like an old-fashioned don, Tate has provided us with works in these overlapping media, plus some comments by the artists who made them and pretty much left us to get on with the thinking. Whether you think the show is *magna cum laude* or *vix satis* will depend on the effort you're prepared to put into that thinking.

Two thoughts immediately come to mind. First, the show (deliberately) does not cover the history of the relationship of painting and photography. There's nothing from the nineteenth century and the birth of photography, other than from Kingston-upon-Thames' most famous son, Eadwaerd Muybridge [sic], the pioneer of the capture of motion, the one thing the show is not about. There's nothing from the most famous artistic movement devoted to capturing the moment – Impressionism. There's nothing about the even earlier attempts to use mechanical technique in painting with the camera obscura. And there's nothing about photographers' taking arty photos so they could be treated like real artists, and painters' use of photography to speed up and make their work more accurate. There's nothing from Dali and the Surrealists. There's a painting of Dora Maar but no photography by Dora Maar. It's a pity there's not more historical context.

Second, the opposition between painting and photography is often confused. The idea that somehow the camera doesn't lie was dead long before Photoshop or even

the removal of Stalin's enemies from team photos. The lens distorts, or, *recte*, creates an image different from that seen by the human eye. And this, plus the help of smoke and mirrors, was recognised by photographers very early on. Of course, there is a difference between photography and painting, but it is not one of realistic reproduction versus the fallible eye and hand. Rather it's about how photography uses a mechanical process and painting requires manipulation and technique. Even the difference between the length of time taken to create a photograph and a painting, the sense in which a photograph is a snapshot and a painting longer gestated, this difference is qualified by the fact that a photograph doesn't exist in a vacuum, it is part



of a visual history. There is always an element of choice and of the subjective in a photograph.

But, having got critical irritation off our chests, we can recognise the show for what it is – a selection of works which try to convey different realities, using a mix of technique, with comments from the artists about what they thought were doing. At that level the premise of the show becomes a way into a (fairly) diverse group of paintings and photographs and mixed-media productions.

And what is striking is how good the famous names are. Freud, Bacon, Hockney, Picasso really stand out. Richter, Rego and Warhol, even in lesser works, catch the eye. And amongst the photographers, Dorothea Lange's 'Migrant

Mother' is one of the great photographs, the defining image of the Great Depression.

All those artists – perhaps not Rego – gain strength by their concentration of image. The more diffuse work of, say, Salman Toor, for all its contemporaneity is as unwieldy as any history painting in the grand manner or well-stuffed Renaissance mythology. And, just as a murder mystery is so often let down by the unmasking of the murderer, so it's easy to lose interest in photos based on an idea once the idea has been grasped.

Still, good painters find photographs useful, even as they go beyond them. Picasso said that photography liberated the painter from literature and the anecdote. His 'Weeping Woman' (1938) provides a context for that remark. Its subject, Dora Maar, said Picasso's 'Guernica' was put together like an immense photograph and 'Weeping Woman' (influenced by Poussin's great 'Massacre of the Innocents') is one of the key elements of that painting. But if Dora Maar thought Picasso used painting in a photographic way, she also reckoned her portrait was all Picasso and not much Dora Maar.

The other major painting in the show – Hockney's 'Portrait of an Artist (Pool with Two Figures)' – was based on a series of photographs. It is an unsettling picture of intense and complex relationships (the two figures and the off-canvas artist). The landscape looks forward to Hockney's recent I-pad digital works. But Hockney has also done what no photograph has (yet) done in the bringing together of planes of light and acrylic colour and the interplay of character. His work grows on the viewer in a way which only paintings do.

Tate also shows Joan Semmel's self-portrait 'Secret Places.' The Musée d'Orsay has usually kept Courbet's treatment of the same subject, 'L'origine du monde,' hidden behind a wall. Is the French Arts Establishment more prudish than the British?

Owen Higgs

Divine Seeing

A new book from DLT looks at the spiritual practice of *visio divina* and how to 'let photos speak' in the modern world

Reflective approaches to letting photos speak, primarily involving one's mind, to another method, are rooted in Christian spirituality and focus particularly on the heart – *visio divina*. We'll explore some of the history and practice of *visio divina*, as it relates to artistic creations and, more specifically, your own or others' photos. *Visio divina* is a Latin term which translates as 'divine seeing' or 'sacred seeing'.

But first let's take a glance at its near neighbour, *lectio divina* – 'divine' or 'sacred' reading. *Lectio divina* is the unhurried, patient, prayerful and transformative reading of Scripture, as practised down the centuries by monks and nuns and more recently revived as a contemporary spiritual practice. Both *lectio divina* and *visio divina* could be seen as resonating with the so-called 'Slow Movement', which began in Italy in the 1980s as a reaction against the prioritising of speed over quality of life in modern culture. Consumption of and exposure to written text or visual media is deliberately slowed down so that you have the opportunity to listen with the ears of the heart, in the case of *lectio divina*, and see with the eyes of the heart, in the case of *visio divina*.

Lectio divina is quite different from the skim-reading that is prevalent in today's society and its plundering of texts for easily digested information. It is a form of religious reading intended to bring a person closer to God and, as it were, to 'read God' and take God's Word to heart. *Lectio divina* is a form of slow reading, in which the reader lingers on the words, savours and ponders them, much like reading poetry or a much-treasured love letter. Readers may choose to quietly read the text out aloud or memorise content, reinforcing the sense that the words are addressed to them and God's love is personally for them. The adjective 'divina' refers not only to the reading matter, the 'Word of God', but also to the style of reading: at its best, it is 'reading done ... with God, a heart-to-heart ... even more, it is reading that bears a love message for me from the God who seeks me'.

Traditionally, *lectio divina* has been seen in terms of four stages or four 'rungs on a ladder', as Prior Guigo II famously summarised it back in the twelfth century. It begins with reading, and then moves through meditation, prayer and contemplation.

The first rung, reading, involves calm careful attention to the text, reading the passage several times, 'gently listening to hear a word or phrase that is God's word for us this day'. The second rung, meditation, involves unhurried mulling over the passage, patiently pondering it and allowing it to 'interact with our thoughts, our hopes, our memories, our desires'. The third rung, prayer, involves dialogue with God and allowing God's Word 'to touch and change our deepest selves'. The final rung, con-

templation, takes the reader beyond the text and invites them wordlessly to rest in God's presence, 'simply enjoying the experience of being in the presence of God.' In short, 'reading seeks for the sweetness of a blessed life, meditation perceives it, prayer asks for it, contemplation tastes it.'

Historically, *visio divina* and *lectio divina* are close cousins and there is an evident overlap between the two as we seek to 'read' as well as 'see' pictures. The focus on seeing in *visio divina* encompasses our emotional responses to images as well as our intellectual processing of what we see. It concerns the heart, traditionally thought of as the seat of our emotions and feelings. Pictures strike an emotional chord within us which is why they are used so prevalently in advertising and the media. When we see a picture of a child suffering on a newspaper front page, our first response is often to feel upset or angry that such injustice exists in the world. This feeling precedes our reading of the article printed below the picture which will give us context and usually the opinion of the journalist who wrote the article. We may later analyse what we have seen with our mind to better understand why the situation exists and we may also use our mind to formulate a personal response to what we have seen – for instance, perhaps we will choose to donate to a charity which helps reduce the suffering we have seen and provoked our initial emotional response of anger or sadness. This example reflects the intertwining of our emotional response (the heart) and our thinking (the mind).

Within Christianity we can see the mutual importance given to both heart and mind through the command of Jesus to '*Love the Lord your God with all your heart and with all your soul and with all your mind.*' The heart is usually considered to be the seat of our emotions and the Christian Scriptures support this idea; for example, Jesus promises that his followers' hearts will rejoice. When addressing some religious leaders, Jesus asks why they are thinking evil things in their hearts. Here Jesus clearly connects feelings and emotions to thought processes, as we may have done just now when considering the newspaper picture that depicted suffering.

Within Western culture, we tend towards an emphasis on knowledge gained through the thought processes of our mind and see these thoughts as separate to and superior to our emotions. Rational thought, it is believed, belongs in the mind; the emotions can lead us down an alley of false knowledge. This emphasis in the West on the mind means there can be a danger that we see our bodies as merely a means to house our brains; but, as the words of Jesus we cited above suggest, our emotions and our minds are related – one cannot exist without the other, and neither exist without the body. We sometimes talk

about a 'gut feeling' or 'butterflies in our stomach' which reflects how much our bodies are involved.

The linking of heart and mind and body in Scripture reminds us that our emotional knowledge is important, and both our emotions and rational thoughts are of crucial importance in our learning and understanding of ourselves and the world around us. In the world of psychology there is an increasing interest and research in terms of the interlinking of our minds, body and emotions. For instance, the psychiatrist, Bessel van der Kolk, argues that we cannot ignore the place of the body in our understanding of trauma which his research suggests reshapes both the body and the brain. In a similar way when we hold our rational thought, bodily response and emotional response in tandem when reflecting on an event our whole being can be reshaped. Within the Christian tradition this has been seen in terms of the potential to become more Christ-like – where our bodies, feelings and minds are reshaped to reflect the image of the perfect human believed to be seen in the person of Jesus Christ.

Religions have long understood the importance of body, heart and mind and have used the arts and creativity as a means for encountering the divine and drawing these three aspects of our being together. Buildings used as places of worship perhaps offer the most common and visible form of the use of the arts in worship and divine encounter. Think of the symmetry and pattern found in English cathedrals, or the colour and vibrance found in an Indian Buddhist temple. Such examples show how, historically, religions have used art as a place to draw us into an encounter with the divine through our emotional response and our embodiment of that response.

It is worth noting that art has also been used as a means of teaching religious truth, for example, stained glass is not always simply decorative. It is also a medium through which the central messages of the Christian faith are expressed. This is most obvious with the stained glass from the medieval and Renaissance periods. Literacy was not as widespread in those days and the church used stained glass and other artworks to teach the central tenets of the Christian faith.

In his book, *Pictures and Tears*, the artist, James Elkins, is fascinated by the ability of art to move us, as the title suggests, to tears. He notes that some pictures which create this emotional response are not necessarily depicting a sad scene, but still touch something deep within our psyche. Elkins found that the type of art which created this response was varied, including representational art, abstract art, and pieces from different periods. Art in its many forms seems to connect with something deep within us.

Elkins cannot provide a reason for why this might be, but still finds it intriguing. The art historian, Rachel Smith, addressing the Calvin Symposium on worship suggests a Christian worldview can help explain the response noted by Elkins. Smith suggests art allows us to see something longed for, but equally that which we cannot yet fully experience or have immediately. Hope, for example, is by definition oriented towards the future and something we are unable to fully claim ownership of in

this present world. Viewed in this way, art allows us a glimpse beyond our present reality, to glimpse something as the divine sees it, and glimpse something of the divine within and around us.

Visio divina is based on the sense of sight, but moves us beyond the physical realms of seeing to grasp a greater reality within all things. In the film, *American Beauty*, the troubled teenager Ricky shows his friend something he has recorded on his camcorder which he describes as the most beautiful thing he has ever filmed. It is simply a discarded carrier bag dancing in the wind. In this scene Ricky was not intentionally practising *visio divina* and he does not have any explicit religious faith, but in his subsequent reflection on what he had seen he appears to have stumbled upon the very heart of this ancient practice. Ricky says, 'Yesterday I realised there was this entire life behind things. And this incredibly benevolent force wanted me to realise there was no reason to be afraid ... Sometimes there's so much beauty in the world, I feel that I cannot take it, and my heart is going to cave in.'

Historically, *visio divina* has focused on art or iconography. Within the Eastern Orthodox tradition *visio divina* is practised through icon veneration. There can be a misconception about this practice that the icon is being worshipped, but in fact the icon is simply seen or 'read' as a connecting point between earthly and heavenly realities. The premise of engaging with an icon is that the icon provides a window to heaven and shows something beyond our ordinary physical experience. As the icon is itself a physical object, it reminds the viewer not to reject their physical life but to transform it. Icons are not considered to be painted, but rather drawn, because they are not a creation of the imagination but rather writings of things not of this world which cannot be put into words. Icons are a way in which we are called into a relationship with the family of God which comes before us and extends beyond us for all eternity.

The use of photos for *visio divina* is more recent, which is not surprising given the invention of photography is relatively recent. Photography literally means 'drawing with light' which has echoes of the Orthodox understanding that icons are drawn not created. There is no clear dividing line between *visio divina* with photos, on the one hand, and with art images, on the other hand. Some art images, but not all, are based strongly in an actual place, person or event and are as finely detailed as a photo. Whilst some, but not all, photos, are abstract and others are substantially fabricated. From the earliest days of photography, there has been the opportunity for manipulation of images in the darkroom and, more recently, in post-processing software and, for example, 'magic erasure' capabilities on some smartphones. The application of AI (Artificial Intelligence) has further blurred the difference between artistic creation and photography. For instance, the DALL·E AI online image generator³⁷ produces a realistic digital image from any descriptive text provided by users. There is an ongoing debate about whether photos heavily indebted to AI should actually be regarded as examples of artistic creativity, rather than photography.

Whilst it is usual to participate with *visio divina* through an icon, painting or a picture, the photographer, Therese Kay, encourages us to remember that any scene or an object can be used as a basis for *visio divina*. Although our book looks at photography and pictures, it is important to remember that if a photograph is not available to us, or we do not have a camera with us when a scene or object makes us stop and pause, we can in that moment practise *visio divina* to help us see deeper into that which has made us pause. The way in which we enter this time is the same rhythm as we describe below when using a photograph, except you are actually looking at the scene or object. Kay has a worked example of using a bone needle on her website which we would recommend reading if you want to extend this practice beyond photography.

As we have already highlighted, there are multiple ways to engage with *visio divina* as a spiritual practice, including using icons or artistic objects, but within this book we are interested in its use through photography. Similarly to *lectio divina*, there is a fourfold movement of looking (rather than reading), meditation, prayer and contemplation. This is the rhythm of using a photo to practise *visio divina* that Steve introduces in his workshops; as you will notice, this rhythm mirrors that of *lectio divina*:

First find a photograph. This can be an old picture or a more recent one. It could be one of your own pictures, a friend's or a picture from a book or magazine. You can engage with this practice on your own, but it can be powerful to do this with another person or group. At the end you can share the different ways in which the photograph has spoken to you.

Reading. Having found your picture, sit comfortably and place it in front of you and close your eyes. Become aware of your breathing, the physical reality which connects us to all of creating. As you breathe in, imagine God's grace and love filling your body and entering your heart at the centre of your being. As you breathe out, imagine that love flowing out into all creation. Allow your breaths to be steady and deep, pulling down from the diaphragm.

Now gently open your eyes and allow them to fall onto your picture with a soft gaze. Do not judge the picture, simply look. As you look allow your eyes to scan the whole picture. Something which can help is to look at the picture as we read a book. Move your eye to the top left corner and scan across to the top right, allow your eyes to drop a little and scan again from left to right. Repeat this until you reach the bottom of the picture.

As you look with a soft gaze, notice the colours, textures, objects, any people, any animals, light and shadows. Allow your eye to be drawn to one area of the picture and allow your gentle gaze to rest on this place.

Meditation. Notice any feelings that arise within you, be aware of any memories that enter your mind or passages from Scripture or other literature. The picture may seem to have no relation to the memory, emotion or passage, but somewhere a connection has been made, so treasure this feeling or memory or passage. The picture is now starting to talk to you. Your mind and body are open to hear what the Holy Spirit is saying to you through the picture.

Prayer. As the picture moves within you, allow your heart to be open to what God might be saying to you in this time of prayer. Make space for God to speak, which may come in the form of a picture in your mind, a memory, a colour or symbol.

Where in your life is God calling you to act, to bring more colour or love?

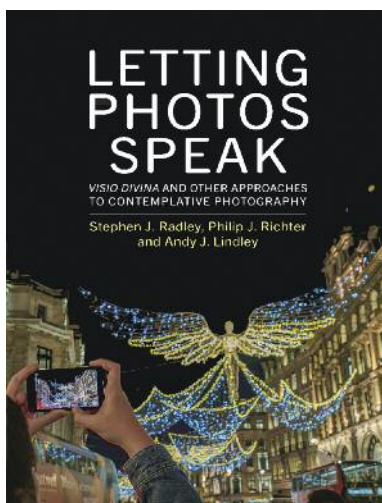
Contemplation. Now close your eyes and rest in God. Become aware of your breathing once again, imaging the love of God filling you on the 'in' breath, and that love flowing out to all the world as you exhale. Allow the rhythm of your breathing to be steady and slow, and rest in God. When you are ready, slowly open your eyes and allow your gaze to fall into the room or wherever you are.

Christine Valters Paintner suggests this practice is close to what the writer of the Letter to the Ephesians in the New Testament meant by 'seeing with the eyes of the heart' (Ephesians 1.18). This reminds us again of the necessary interconnectedness of our bodies, minds and emotions as *visio divina* helps us explore the meaning of photos.

About the authors

Stephen J. Radley is an Anglican priest and photographer. He runs retreats and workshops across the UK. A military veteran, he finds photography helps manage his memories of war. He enjoys sailing and has a love of nature and the outdoors. **Philip J. Richter** is a Methodist minister and theological educator. He is a keen amateur photographer who runs workshops and study tours and wrote *Spirituality in Photography: taking pictures with deeper vision* (Darton Longman & Todd, 2017 & Augsburg Books, 2020). **Andy J. Lindley** is a Methodist Minister specialising in pioneer ministry as co-leader of the Kairos Movement. He has a background as an Optoelectronics engineer and enjoys nature, art and photography.

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Church Crawling

Simon Cotton travels to Norfolk to see Wymondham's Comper Retable

Founded in 1107 by William d'Albini, the Benedictine Priory of Wymondham became an Abbey in 1448, before the monastery was dissolved in 1538. The parochial nave, west tower and aisles survived, as the parish church, as in other places.

For many years, the east end of the nave had an underwhelming appearance before Ninian Comper was commissioned to provide an altar screen in 1913. The World War caused delay and the project saw the retable become a memorial to the war dead. It was dedicated by the Bishop of Norwich in 1921, but not was completed in its full, gilded, glory, until 1934.

Composed in his 'unity by inclusion' style of his maturity, Comper placed the figure of Christ in Judgement at the centre of a mandorla, with four censuring angels.

The lower tier of saints is centred on the figure of the Virgin with the Holy Child. On the far left is the Annunciation, and one the right the Visitation. In between these figures and the central Virgin are Saints Thomas Becket and Saint Alban (Wymondham Priory was originally a cell of Saint Alban's Abbey), and Saints Peter and Paul. The upper tier has the patrons of the mediaeval guilds of Wymondham – Saints George, Margaret of Scotland, John the Baptist, Andrew, John the Divine and Michael. The tester above the gilded retable has the angels of Revelation blowing their trumpets, whilst above all is the Crucified Christ, flanked by Mary and John, with two of Comper's cherubim, standing on their characteristic wheels. **ND**



So Great a Cloud

John Twisleton celebrates the Saints

There is always more in Christianity. Even at a graveside Christians sense more to come from the God who brings being out of nothing, Jesus bursts from the tomb and promises the same for us. My faith journey is enriched by ‘revisiting’ Christ’s resurrection Sunday by Sunday, year by year, renewing trust in that promise in Scripture and the reality of the risen Lord Jesus exposed to me in the eucharist. As a member of the Church of England I am forever finding more, discovering new riches in ‘the ancient church of this land, catholic and reformed’. Brought up more reformed (‘Low Church’) I have grown to be more catholic (‘High Church’) and a humbling faith crisis made me see my vision of God must stay open to enlargement. That enlargement, I have come to see, is nothing I can do alone. Rather through God-sent companions on earth and in heaven I seek ‘the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge’ (Ephesians 3.18-19). That scriptural image teaches that our grasp of God is attainable only ‘with all the saints’. We cannot be held to God in Christ without holding to the companions God gives us in this world and the next, and that is the context of praying to Saints capital S (canonised) which is part of my Christian discipleship.

How do we see heaven? Historically it has been seen as a realm above us, part of a three-decker universe. First cosmonaut Yuri Gagarin was proclaimed by the Soviet leadership to have announced, “I went up to space, but I didn’t encounter God” though no such words appear in the verbatim record of his conversations with Earth stations during his epic 1961 spaceflight. It is alleged he was and remained to his death a faithful Orthodox Christian, counter to the official atheism of the Soviet state. Cosmology has moved on with enormous strides since the flight of Gagarin. In the 21st century we see beyond a three-decker universe to what has been called a multiverse with many dimensions but this does not contradict Christian faith in an overarching dimension of heaven. We just have new symbols of our passing at death into eternity. One such symbol is the saving of ‘the file of our life’ into the ‘cloud memory’ of God drawing analogy with contemporary information technology. In the old spatial analogy heaven was far away. New analogies bring heaven closer. Scripture draws on the ‘cloud’ image which serves our grasp of what the Book of Common Prayer calls ‘God’s whole Church’, the part ‘militant here on earth’ with the part beyond death through which ‘we are surrounded by so great a cloud of witnesses’ (Hebrews 12.1). Invoking the prayers of those witnesses now passed on is a hallowed practice built on the proximity of heaven to earth through the risen Lord who holds the militant, expectant and triumphant parts of his Church together especially at the altar. ‘Therefore with angels and archangels,

and with all the company of heaven, we laud and magnify thy glorious name; evermore praying thee and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory.’

In my experience, praying to the Saints has been a discovery built from pondering scripture texts especially in Ephesians that encourage believers to see themselves, as God sees them, in an eternal perspective. ‘God, who is rich in mercy, out of the great love with which he loved us... raised us up with Christ and seated us with him in the heavenly places’ (2.4,6), and this makes for proximity to all beyond death who are similarly seated on that spacious throne. Mary and Francis are seated with us on that throne so it is natural to speak to them. This is part of veneration of ‘the cloud of witnesses’, to be distinguished from worshipping God, which is part of ‘the praise of his glorious grace [such as the gift of the Saints] that he freely bestowed on us in the Beloved [Christ]’ (1.6). The proximity of heaven to earth is evident in the teaching of Jesus in the Gospels when he says ‘there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance’ (Luke 15.7). In his story of the rich man and Lazarus the poor man in Luke 16.19-31, Christ describes conversations across divides in the world to come. That the dead are as alive as God is alive is affirmed by him most strongly in Mark 12.27. Union with the living God produces holiness, one of God’s distinctive qualities, and this in New Testament understanding has validity beyond the grave. St Paul writes ‘For to me, living is Christ and dying is gain’ (Philippians 1.21) and ‘Christ has been raised from the dead, the first fruits of those who have died’ (1 Corinthians 15.20). In Revelation 8.4 we read how ‘the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel’.

Invocation of Saints remains a point of division between Protestants, who reject the practice, and Roman Catholics, Orthodox and Anglo-Catholics. The practice traces back to the sixth century linked to venerating martyrs at whose graves believers assembled to pray in times of need mindful of their courage and holiness. Such traditions go back further to when, before the Edict of Milan in 313, Christian worship was in houses and cemeteries rather than the church buildings which appeared after that edict. Relics of very special Christian dead came to be venerated, primary relics of bones and secondary relics of materials placed in contact with these like oil or pieces of cloth, often with miraculous outcomes. Biblical precedent lies in 1 Kings 13.20-21 where a dead man thrown into the grave of holy Elisha comes to life after touching his bones. In Acts 19.11-12 we read ‘God did extraordinary miracles through Paul, so that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them, and the evil spirits

came out of them'. The cult of relics linked to devotion to the Saints introduced a commercial element corrupting its godly origin. This was rejected in protest at the Reformation with its egalitarian emphasis challenging loss of a vision of God accessible to all, rich and poor. Praying to Saints had developed an hierarchical aspect – approaching Kings through courtiers – untrue to God in Christ who is near and accessible to all who call upon him. A text often quoted against the practice is 1 Timothy 2.5: 'there is one mediator between God and humankind, Christ Jesus'. Christian doctrine of intercession nevertheless sets the prayers of saints in heaven and earth within Christ's mediation between God and the world. They and we are supplicants in a different sense to that of Christ.

All this – and more to come! Christianity has a forward vision, guaranteed by the resurrection as first fruits of the transformation of humanity and the cosmos, looking to the day God will be all in all. The accompaniment and prayer of the Saints, like crowds in the stadium cheering runners on, speed Christians forward on the journey of faith. They are not our destination but they are part of it so invoking them needs careful consideration. As prayer addresses what is unseen, scriptural warnings against spiritualism have some force. Prayer to God is to One who is absolute and incomparable to lesser beings though,

enlisted as co-workers through the ages, they be close to his heart, his friends and ours. My own friendship with Saints links to the impact upon me of reading their testimonies. Though the Church of England authorises no public prayer to Saints in private I use the Hail Mary and supplement Night Prayer (Compline) with the age old Marian anthems. I follow these with an invoking of favourite Saints with an eye to the aspects of my discipleship they impact – St Michael (battling on), St Francis (looking to Jesus), St Vincent de Paul (serving others), St Richard Rolle (the Holy Spirit), St Philip Neri (joyfulness), St John Vianney (being a good priest), St Bernadette (steadfastness), St John Bosco (learning from young people), St Thérèse of Lisieux (spiritual confidence), St John Henry Newman (Christian unity) and St Seraphim of Sarov (inner peace and world peace). At Compline we recall Christ's death and burial and naturally think about those we love but see no longer who await us beyond this world. Lists of dear dead for prayer conclude well with the invoking of favourite Saints with an eye to our common aspiration that: 'when Christ is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure' (1 John 3.2-3). **[ND]**

◆POEM◆

Last Steeple Chase

by Roy Batt

Belmont, New York State, 1923

He crossed the line, two lengths ahead
Of the field, but knew something was wrong:
'Hey! You up there,' he whinnied. 'We did it—
At 20 to 1.' But no answer came,
Frank Hayes was dead in the saddle;
Owner and trainer had run up apace
Both delighted. They looked up now in awe.
Later the doctor said, 'He died
During the race.'

The horse was Sweet Kiss: he thought
'I knew I had run well, but some way out
I felt something was wrong. And this
Was to have been our last together,
Our very last race;
But we made it, although there will be
No sweet kiss, that is not until
We both meet up again, in
That other place.'

Dr Roy Batt died in August in his 90th year. An eminent and respected veterinary surgeon, he was also a poet and committed Christian. He qualified as BVSc in 1958 from Liverpool with his career and research then taking him

to Berkshire, Strasbourg, Imperial College, London, and Harbor General, Los Angeles. He wrote with fascination and wonder about the world around him, and especially animals. In his latter years he was active with a number of poet groups, including Highgate, Birkbeck, and Camden. He published several volumes, often containing his own prints (another interest), to enliven the experience. *The Road to Strasbourg* was one example, which bravely detailed his 1980s nervous breakdown and with many touched of the modernist poets. My *Constant Endeavour* was a 2012 anthology of poems by veterinary surgeons and nurses, taking its title from their professional oath upon registration.

His poem *Last Steeple Chase* draws on the noble tradition of beast literature to give voice to an animal, in this case the horse. It recounts a real-life incident and tells the story in a simple, disarming way without reducing dramatic effect. Word sounds and slight repetition help to build both rhythm (important in a horse race and a heart rate) and pace, gently referring back and within the carefully weight lines and internal rhymes. Cleverly, it subverts the hope of most animal-lovers that heaven will be a place of reunion for all, including pets, to place this desire in the mind of the horse itself, looking forward as it looks back to the special relationship with its rider. **[ND]**

parish directory

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

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

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

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

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

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck Boston's oldest Parish Church. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richmond. Sunday 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 Richmond. Sung Mass at 10.30am on Sunday. Contact: Dean Quinton, Churchwarden 01425 672601 deanquinton@hotmail.com

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

BRADFORD St Chad, Toller Lane, 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.saintmichaels.brighton.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 BS5 0HH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10:00 a.m.

(both Churches), Weekday masses: Tuesday 7:15 p.m. & Wednesday 10:00 a.m. (All Hallows). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhallowseaston.org Philip Goodfellow, Churchwarden. 07733 111 800 phil@holynativity.org.uk www.holynativity.org.uk

BROMLEY St George's Church, Bickley Sunday 8.00am Low Mass, 10.30am Sung Mass. Low Mass 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**, Bute Street Sunday: Solemn Mass 11am; Parish Priest Fr Dean Atkins SSC 029 2048 7777 or 07368176300 www.stmaryscf10.co.com

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

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 greenidevicar@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 10am Parish Mass. Wednesday: 9.30am Mass (followed by coffee morning). Friday: 8pm Mass. Saturday 9.30am Mass. Visitors very welcome. Contact: Fr. Andrew Howard ssc. (01302) 285316, mob. 0774 0932758 fatherahoward@gmail.com

DONCASTER Benefice of Edlington S John the Baptist (DN12 1AX) with Hexthorpe S Jude (DN4 0BT), Sung Mass Sundays 9.15am Edlington. Youth Group at Edlington on Fri 7pm, Messy Church at Edlington on the last Monday of each month 4.00 pm at the ECO centre (DN12 1AB). Please refer to

our Facebook pages for details of other activities and service times for St Jude's (Hexthorpe).

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

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

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

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

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

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

HEMEL HEMPSTEAD St Francis of Assisi, Hammerfield, Glenview Road, HP1 1TD. Under the episcopal care of the Bishop of Richmond. Sunday Sung Mass at 10am. Solemn Evensong and Benediction at 6.30pm 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 Richmond. Sundays - Sung Mass 9.30am. Evening Prayer 6pm. (2nd & 4th Evensong & Benediction) Weekdays - Monday, Wednesday, Saturday 8.30am; Thursday 7pm (Eucharistic Adoration from 6.15pm); Friday 10am. Vicar: Fr Paul Noble SSC - 01522 524319 www.allsaaints-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.stpeterslondon docks.org.uk

LONDON N21 Holy Trinity, Winchmore Hill, Green Lanes, N21 3RS. A modern catholic parish under the Bishop of Fulham. Every Sunday: Parish Mass 10.30am with Junior Church. Weekdays: Wednesday 11.00am Rosary or Exposition and Simple Benediction followed by 12.00 noon Angelus and Mass. Friday 12 noon Angelus and Mass. For the Sacrament of Reconciliation and other enquires contact 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. stagneskenningtonpark.co.uk 020 7820 8050 frpaulensor@btconnect.com

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

LONDON SE18 St Nicholas - the Ancient Parish Church - St Nicholas Road, Plumstead. A Society Parish under the episcopal care of the Bishop of Fulham. Masses: Solemn Sung 11am; Mon 12 noon; Tue 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://allsaintschurchsouthwimbledon.com/>

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

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

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

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

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

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

PORTSMOUTH The Ascension and St Saviour, Society Parishes under the Bishop of Richborough. The Ascension PO2 0JG, Parish Mass 11am. Low Mass: Thursday 7pm. **St Saviour PO2 8PB,** Parish Mass 9.30am. Low Mass: Monday 10am, Wednesday 11.30am, Friday 7pm. Solemn Evensong and Benediction (last Sunday) 6pm. Modern rite, traditional ceremonial. Fr Benjamin Weitzmann SSC 02392439711 www.ascensionportsmouth.org.uk

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

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

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

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

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

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

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

SHREWSBURY All Saints with St Michael, North Street SY1 2JH (near Shrewsbury railway station). A Society Parish under the episcopal care of the Bishop of Oswestry. Sunday Parish Mass

10.30am. Daily Mass and times of confessions: contact the Parish Priest, Fr Simon Sayer CMP: T: 01743 357862. allsaintscastlefields.vicar@gmail.com

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

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

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

SPENNYMOOR, CO. DURHAM St Andrew, Tudhoe Grange, DL16 6NE A parish of the Society, under the care of the Bishop of Beverley; Sundays: 9am Sung Mass, Last Sunday of the month - 10.30- 12 noon "Merry 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, Benhlith 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 2pm (Holy Cross). Contact: Currently Vacant frmennis@gmail.com, www.vicafortivdale.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 4pm. (Winter time) 5pm (BST) Rector Fr. Robert Findlow. As services may vary, please check with Fr Robert on 01282-788621 or the Church Wardens. robert.findlow@leeds.anglican.org

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

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

WELLINGBOROUGH St Mary the Virgin. Knox Road (near BR station) A Society Parish under the episcopal care of the Bishop of Richborough. Sunday: Mass 10.30am. Daily Mass and

Office. For further information see our Website: www.stmarywellingborough.org.uk

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

WESTON SUPER MARE All Saints with St Saviour. All Saints Road, BS23 2NL. *We are an Affinity Parish with St John the Evangelist, Clevedon. A Member of the Society under the Episcopal care of the Bishop of Ebbsfleet. 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 & Salliey St Saviour* 0121 328 9855

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

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

FIF, DIOCESE OF COVENTRY Coventry Centre: St John the Baptist (Fr Dexter Bracey 024 7671 1687); Holbrooks: St Luke (Fr Simon Oakes 024 7668 8604); Radford: St Nicholas (024 7659 9152); 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, Burnthouse Lane; St Mary Steps, West Street, Fr B. Rabjohns 01392 677150; Great Torrington St Michael, Taddipott St Mary Magdalene, Fr S. Turner - 01805 621392; Newton Abbot St Luke, Milber, Vacancy - Churchwarden - 07487 653854; Paignton St John the Baptist with St Andrew & St Boniface Fr N Knox - 01 803 551866; Plymouth St Peter and the Holy Apostles Fr D. Way -

01 752 240119; Plymouth Mission Community of Our Lady of Glastonbury St Francis, Honicknowle, St Chad, Whiteleigh, St Aidan, Ernesettle, Fr D Bailey 01752 773874; Plymouth Discovery Mission Community, St Bartholomew, Devonport & St Mark, Ford Fr R. Silk - 01752 562623; Plymouth St Gabriel, Peverell Park Fr D. Bailey - 01752 773874; Torquay St Marychurch with St Martin, Fr N. Debney - 01803 914771; Torquay St John with Torre All Saints, Fr 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 McCune 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; Tongue Moor, Bolton St Augustine, Society, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, Society, Fr Ian Hall 0161 788 8991; Withington St Crispin, Society, Fr Patrick Davies 0161 224 3452

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

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

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

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

FIF, DIOCESE OF SHEFFIELD Bolton-on-Deame 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; Moorerns St Wilfrith, Fr Pay 07530921952; New Bentley SS Philip and James, vacant; New Cantley St Hugh, Fr Stokoe 01302 371256; New Rossington St Luke, vacant; Ryeofo: St Nicholas vacant; Dalton: Holy Trinity, vacant; Doncaster SS Leonard & Jude (with St Luke) Fr D'Silva 01 302 784858; Sheffield: St Bernard, Southey Green and St Cecilia, Parson Cross, Fr Ryder-West 0114 2493916; St Catherine, Richmond Road, Fr Knowles 0114 2399598; St Matthew, Carver Street, Fr Grant Naylor 01 142 665681; St Mary, Handsworth, Fr Johnson 01142 692403 (contact clergy for Mass times, etc)

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



The Dean and Chapter of Canterbury Cathedral
and the London Diocesan Patronage Board seek to appoint a

VICAR

for the Parish of St Stephen with All Hallows, Hampstead

We seek to appoint a Priest who is:

- A committed Catholic Anglican, of deep prayer and spirituality
- Committed to maintaining and developing our excellent liturgical and musical tradition
- Experienced in maintaining a substantial property portfolio
- A Pastor to all and creative in leading mission, and in nurturing the gifts of others
- Collaborative, and willing to work with other parishes across the deanery and Fulham area

The parish has passed a Resolution under the House of Bishops' Declaration. <https://www.allhallowsgospeloak.org>

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

Closing date for applications: Friday 10th November 2023, Noon
Parish visits and Interviews: Wednesday 6th December 2023

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



The Diocese of Norwich
in consultation with the Patron,
The Society for the Maintenance of the Faith
seeks to appoint a

Priest in Charge (House for Duty)

for the parishes of St John the Baptist Lound
and St Mary the Virgin Hemsby.

Closing date for applications: 16th October 2023

These parishes are under the Episcopal Oversight
of the Bishop of Richborough.

Further details can be found on Pathways at
<https://pathways.churchofengland.org/search/category-diocese-of-norwich/page-1>

Vicar (full-time) for St Augustine of Canterbury, Belvedere

(Erith Deanery, London Borough of Bexley)

<https://www.augustineofcanterbury.co.uk/>



St Augustine's is a parish within the Catholic tradition and we are seeking a strong and spiritual Society priest, committed to celebrating Mass each day. We use the modern rite and incense every Sunday.

Our congregation is warm and friendly and of a diverse multi-cultural mix. Some members have worshipped with us for more than 30 years, but we have a number of young families joining us and this number is increasing.

In particular our new parish priest should be:

- Pastoral and caring, and able to relate to all age groups.
- Enthusiastic, adaptable and forward-thinking, but with the diplomatic skills to ensure we adapt and move forward together.
- A visible presence in our local community.
- Willing and able to take an active role within our Church School, including serving on the Board of Governors.
- Prepared to encourage and strengthen our children's and youth work.

You will be supported by an active PCC and a volunteer parish administrator. The Vicarage is a 4-bedroom detached property adjacent to the church.

The parish has passed a resolution under the House of Bishop's Declaration and is under the extended episcopal care of the Bishop of Richborough.

Further details can be found in the Parish Profile, which can be accessed via the Diocesan website <https://www.rochester.anglican.org/xdh/vacancies>

Closing date for applications: 29th October 2023
[Interviews will be held on Wednesday, 13th December]

For an informal discussion with the Archdeacon of Bromley & Bexley about this post, please contact her EA, Fiona Porter, by emailing fiona.porter@rochester.anglican.org



Society of Mary

Forthcoming Events

October Devotion on Saturday 7th
October. 12noon Mass. 2.30pm
Rosary, Homily, Precession and
Benediction. Celebrant and
Preacher: the Bishop of Blackburn.
St George's Preston. Lunch £10
payable on the day.

Requiem Mass celebrated accord-
ing to the Tridentine Rite on
Thursday 16th November at
7.30pm, St Silas Kentish Town.

◆ AFTERWORD ◆

Alison Milbank ponders Pastoral Reorganisation and the Eucharist

The Church of England is being changed out of all recognition due to radical diocesan schemes of pastoral reorganisation. In Truro, for example, the whole of Kerrier deanery is to become one benefice, with the rural dean as oversight minister of twenty churches and one other stipendiary minister, who will be in a pioneering role. A letter had to be sent by the Dean about the pioneer, to chide people surprised to find she would not work regularly on Sundays!

In Leicester diocese, Launde Minster Area will have one stipendiary priest and an administrator for 23 parishes with 35 churches, with more clergy only if the congregations double their parish share, which is unlikely if services are rarer than rural buses. In both cases, the answer seems to be to employ the laity to fill the gaps, though where these people are to come from, given the lack of any effective cure of souls among them, or priests to guide them in the work, is imponderable.

In Truro, where there is a strong Catholic tradition, there is an overwhelming distress about the lack of access to the eucharist. These parishes understand themselves as eucharistic communities, who see their unity and life proceeding from the sacrament. Most Anglican churches in Britain were affected by the Catholic revival in some way over the years, and the Parish and People Movement brought the new liturgical movement theology that would emerge in Vatican II to the Church of England. This put Holy Communion at the heart of Sunday worship in most parishes. The magazine, *Parish and People*, looked to a development from people 'going to church' to 'being the church'.

This sense of being Christ's body only deepens the association with place and locality, which is very much the Church of England charism. Our leaders are working against it with the parallel, rival structures of parish and new worshipping community that Vision and Strategy envisages in equal numbers, as if local shop could survive the establishment of a Tesco local down the road. If the parish congregation is the body of Christ in that place, then any mission outreach or other congregations should be an outworking of their life, not in competition.

Truro, however, feel they have easily solved the problem with Communion by Extension on a massive scale. They gleefully announce in the Kerrier Deanery Plan: 'So for those people who benefit from this spiritual food, it will be more freely available than at present in most parishes.' The idea that only some people need the eucharist is appalling and reveals a theology way beyond anything one could conceive as Anglican. It was not the view of the Reformers of the sixteenth century, nor, interestingly, the Evangelical Revival of the nineteenth, in which Charles Simeon loved the Holy Communion and its frequent celebration.

Lincoln Diocese, by contrast, which is also reorganising, is making Holy Communion by Extension more

difficult. This too upsets those parishes who see no other way of having the sacrament in their own community. And yet I can understand the reluctance of the bishop to make this the default mode of reception. If we go back to the liturgical revival of the Roman Catholic Church, it was accompanied by Henri de Lubac's theology of the Church herself as a sacrament. The eucharist is offered by us all through the priest, and the congregational 'amen' is essential. When the Archbishops' Council in 2001 agreed to allow Extended Communion, it was deliberately stressed that it should not replace regular eucharists. Communion by extension is better than nothing, but it turns the service into one primarily of reception.

It is possible that Truro in so lavishly allowing Extension, which by perforce is brought and offered by a lay person, hoped to open the possibility in the future of lay presidency. In a Church Army report by George Lings in 2017, only 46% of the new worshipping communities (including church plants) had celebrated the eucharist at all over a four-year period, and in 31 it was quite illegally lay-led (*Encountering the Day*, 199). Resource churches, from my investigation, rarely even advertise eucharistic services.

Communion by Extension may appear to be a rural problem but a doctoral thesis by Philip N. Tovey about its use in Oxford diocese discovered that it is equally an urban practice, and there were as many such services in Oxford itself as the countryside. He quotes one (unnamed) bishop as disliking the practice because 'it means the only way they can imagine being Church is to cling as best they can to a way of worshipping which feels secure and familiar' (227). Eucharistic participation is being consigned here to the past. Indeed, it is all of a piece with the denigration in the Church of England policy of anything that might be called 'inherited church'. By definition, at our baptism, we become inheritors of the Church and all that she offers, as well as beneficiaries of the eschatological promise when Church and world are one liturgical community of the Kingdom.

We desperately need a change in mission policy, for who would join a church which so undervalues its central sacrament? Unless we fight back for the priesthood and 'inherited church' and campaign for the transformative power of eucharistic community and its missional potential, soon swathes of the country will become a sacramental wasteland, and what Holy Communion there is available, will be always reception, and rarely celebration. **ND**

The Revd Canon Professor Alison Milbank is Professor of Theology and Literature at the University of Nottingham and Canon Theologian and Priest Vicar at Southwell Minster. She has long had an interest in Anglican ecclesiology, and her new book The Once and Future Parish has just been published by SCM Press.

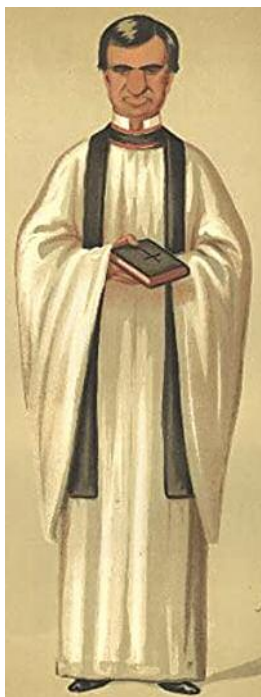
◆ GHOSTLY COUNSEL ◆

Andy Hawes

Loving your Enemy

Jesus was asked 'Who is my neighbour?' His response was the Parable of the Good Samaritan. No one is recorded as asking him 'Who is my enemy?' It is a very good question. In the same way we are commanded to 'Love your neighbour as yourself,' we are also commanded to 'love your enemies, do good to those who hate you'. When I pray morning and evening prayer, I pray the Collects for Peace. In the morning I pray 'Defend us thy humble servants in all assaults of our enemies, that we, surely trusting in thy defence, may not fear the power of any adversaries'. In the evening, the prayer is 'and also by thee we being defended from the fear of our enemies may pass our time on rest and quietness'.

At one level I have always thought that the historical context of these prayers were indeed times of great instability and religion fashioned many enemies, but this clearly is not the object or heart of these prayers. A way into identifying our enemy is to define the enemy as a source of fear, and a cause for a loss of 'rest and quietness.' This opens up a wide range of possibilities. Perhaps a fundamental and abiding fear is the fear of death. Indeed Jesus teaches us to 'fear him who has death at this command' (Luke 12.4-5); death and the devil, the spiritual enemy, are the adversaries. Death we are told is the last and final enemy; the 'sting of death' is the result of sin. (1 Corinthians 15). Death is



the fundamental and abiding enemy and the source of so much fear. We can echo St Paul in saying 'Thanks be to God who has delivered us from this body of death in Christ' (Romans 7.24-25).

If our enemy steals our 'rest and quietness' and is a cause of 'fear' we need to prayerfully discern where the causes lie and bring them into the healing light of God's love. Reflect on these verses from 1 John 4 'There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. We love because he first loved us' (18-20).

If, by God's grace, we come to a point of trusting and knowing the love of God from which we 'cannot be separated in life and death' (Romans 8), it is then possible to love our enemies and do good to those who hate us.

There may be people in life who have wilfully and knowingly damaged us. We may carry deep wounds of old hurts, but the same ghostly counsel holds true: God's love can overcome all hurts and heal all wounds. We must not cling on to pain and resentment which the Lord will gladly heal. To live in fear and hate is a deliberate rejection of the love of God in Christ. In not forgiving our enemy we deny the saving death and resurrection of Jesus. We allow death to be the victor. We should not withhold God's love and our forgiveness from those the Lord was 'content to die' for. **ND**

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