

NEW•DIRECTIONS

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

September 2023

Sacred Living

Ordinations 2023

Chalice theology

Noble retirements



Global religion

Theodicy in Africa

Elections in Spain

Notting Hill's Holy Shroud



Living belief

Margaret Atwood and God

Trinity and ecology

Catechesis calls

Confessional Faith

The Society
Bishops
speak out



◆ THE DIRECTOR'S CUT ◆

When I sat down to think what I could write about this month, I felt spoilt for choice.

I could opt for the apparently impromptu intervention at the most recent meeting of General Synod to inform us that our nine-year old settlement on ministry in the Church of England 'ain't working'. An eminent commentator on such matters told us that the intervention was significant, in part because the use of 'ain't' cut through the clubbable, middle-class ways of the Church of England.

Or perhaps I would go for the reaction to the Society bishops' advocacy for a continuation of the Church's current position on the Seal of Confession in their response to the Government's consultation on mandatory reporting of child sexual abuse. Without blinking, stipendiary Church of England clergy posted on-line – under their own names – that the Society position was a manifesto for protecting abusers and could not be regarded as Christian.

Or I could even focus on the Church of England's seeming acquiescence with those looking to miss Sunday morning services so that they could watch the Lionesses go for gold against the Spanish team at the Women's Football World Cup in Australia. This latest easing up of expectations came with the whole 'attendance on the Sunday following Christmas Day is optional' debate still fresh in our minds.

It then occurred to me that, tempting though it would be to wade into these debates in the form they are being presented, I might fall foul of the very syndrome which I am seeking to avoid. By that I mean the social media bubble whereby the norm is an extreme discourse, routinely containing both personal attacks and deliberate distortions of opposing views.

In that spirit I thought it would be more productive to set out what we do believe in and what best exemplifies those beliefs. This is because we need to be defined by something positive – that is, our doctrine and practice; rather than by something negative – that is, opposition to what we regard as unwelcome developments in the Church.

We are for the Catholic Order and the historic Apostolic Succession, not merely against women bishops and

priests. We are for the Church's fullest understanding through the ages of all its sacraments; it is not just a matter of being against reform of the Seal and a move to same sex marriage.

With that out of my system, I shall set out what best exemplifies our approach. As it happens, both were pilgrimages, and both were held last month. The first was the Youth Pilgrimage to Walsingham and the second was the Society of Mary pilgrimage to Lourdes.

The Youth Pilgrimage was a revelation to those of us who were newcomers. The atmosphere was positive, with numbers well up on the previous year, and the worship at the morning Masses was vibrant, featuring uplifting music and direct preaching. The evening liturgies were conducted with due solemnity, and included a first visit to the Holy House, Benediction at the outdoor Altar of Light, and an opportunity to participate in the ministry of healing. The presence of a good number of Society bishops was a further boost as our movement looks to the future, a future which surely includes the Youth Pilgrimage at its heart.

Such was our determination to avoid the (now dreaded) 1950s couchette experience of a pilgrimage to Lourdes by train some eight years ago or so that our direct flights set off from one English airport (Stansted) and returned to another (Birmingham). Morale suitably uplifted by the resulting improvements to our sleep patterns, we settled into a routine of a daily Mass alongside other devotions at the Sanctuary or trips out to other churches of interest in the locality. What stood out for me was the exceedingly high quality of the ritual, music and preaching at our Masses. Many other pilgrims from outside our group clearly felt the same way, judging from the numbers joining us in devotion.

We could spend our time arguing about what is working in our corner of Christendom and what 'ain't' and inevitably we shall have to do that on occasion. (The Bishop of Dover was invited to contribute to this issue but did not respond.) However, we would much rather proclaim what we know to be of lasting value, what has stood the test of time, and what most Christians in most places have believed and continue to do so. **ND**

NEW◆DIRECTIONS

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SACRAMENTAL SAFETY

The Church of England's safeguarding systems have exploded (p4) and the Society Bishops write on the importance of upholding the seal of the confessional with rigour and respect (p5). Hassan Musa writes from Nigeria on the need for forgiveness and peace, for the future good of all (p13).



VOCATION & CALLING

A special round-up this month of ordination photos and celebrations from all those ordained over the summer by Society bishops or to serve in Society parishes (pp21-24). Ethical concerns are a collective responsibility, says Barry Orford (p15). The Walsingham Youth Pilgrimage brought people together from all around the country (p16). Communion comes in both kinds and Robin Ward has the theology (p18). Seminarian William Allen asks why confirmation numbers are collapsing and what this means for catechesis (p42).



Cover Image:

A confessional door, by Roman Zaiets/Shutterstock.

All other images: Shutterstock (p3,13,33), Unsplash (p4,6,8,12,32) Shrine of OLW (p16), Parish of St Alphage, Burnt Oak (p17), Society ordinands and clergy, George Reynolds (pp21-24), the Editor (p30), Metropolitan Museum, New York/British Museum (p31), Fr David Sutton (p32), National Gallery (pp34-35), Simon Cotton (p37), Fisher (p36), Glyndebourne (p36), Simon Cotton (pp40-1), Andy Hawes (p47).

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*.

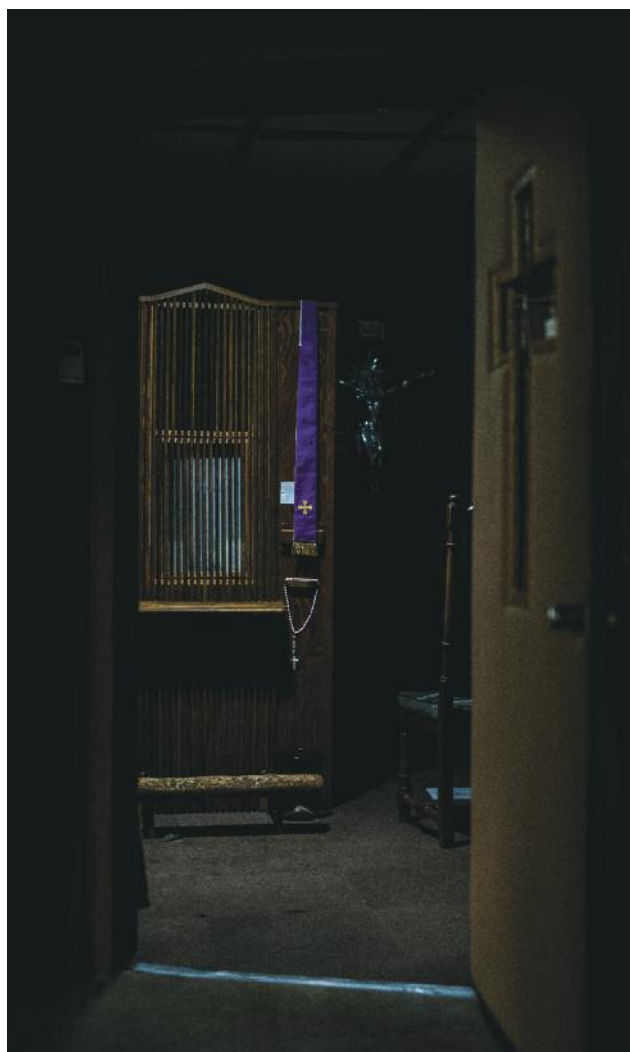
Independence and ineptitude

The Church of England has set up a new website – futureofchurchsafeguarding.org.uk – ‘to recommend a model for fully independent safeguarding’. The homepage goes on to explain: ‘As part of the Programme we will gather a range of views to better understand what needs to be improved or what is already working well in Church safeguarding processes – processes in place to protect people from harm. We also want to hear opinions about how to achieve a safeguarding body that is independent, fair and impartial. The Programme operates entirely independently from the Church, and is led by Professor Alexis Jay OBE, who previously chaired the Independent Inquiry into Child Sexual Abuse (IICSA). Professor Jay expects to complete her report for the Archbishops of Canterbury and of York by the end of December 2023 and will publish the report herself to ensure full transparency.’

On the face of it, this makes perfect sense. Any large institution wants to ensure it is compliant, modelling best practice, and meeting the needs of its people – be they employees, service-users, taxpayers, or customers. Except this is not for the first time of asking where the Church of England is concerned. It already has a National Safeguarding Team, Panel, a round of independent safeguarding audits (operated by INEQE Safeguarding Group), a lead bishop on safeguarding, and numerous safeguarding professionals on the ground in each diocese.

This new initiative has been commissioned by the Archbishops of Canterbury and York on behalf of the Archbishops’ Council and goes some way to replacing the Independent Safeguarding Board. This latter body for various reasons was clearly not working. That its members themselves cannot agree on those reasons speaks volumes. Relations broke down to such an extent that there were leaks and even Dispute Notices issued between ISB members, Jasvinder Sanghera and Steve Reeves, and the Archbishops’ Council. On 21 June, ISB members were sent an official email informing them that the body had been abolished and that the decision would be made public within the hour. The background comment was that the ISB had been ‘too survivor-focussed’ and its members continue to be ‘the Data Controllers of [the 12 victims’ and survivors’] information which consists of their unique experiences and pain, as the majority have requested that no data is to be shared with the Church of England, due to the sheer lack of trust’. It had been suggested by Church House that this private information be destroyed, which was anathema to the ISB and apparently the individuals on whose behalf they apparently speak.

Part of their problem was that former MP and safeguarding expert Meg Munn had been appointed Acting Chair of the ISB in March on a temporary contract until the end of the year, but its members objected because she



also chaired the National Safeguarding Panel. The ISB expected to be able to challenge the NSP, and for this to be more important than any sense of working together or sharing resources. Commenting later, Meg Munn wrote: ‘Although they initially welcomed my appointment, the two existing Board members routinely ignored emails, failed to respond to reasonable requests and declined to have meetings. I was staggered at this unprofessional behaviour, particularly when concerned with such an important issue as safeguarding in the Church.’

Just over two weeks on from the ISB’s disbandment, it was inevitable that this would come up at the General Synod meeting in York. Jasvinder Singh and Steve Reeves were there and given a surprise 10-minute slot in which to address Synod members. It was suggested Meg Munn, present in the gallery, might also speak but she declined. That they were allowed to speak came through one piece of process which was curtailed by another, it not being an official debate or agenda item. There was much procedural scrabbling. Synod member Gavin Drake moved the motion the following morning for a full inquiry but without the required three-quarters’ support

continued on page 6

Confession: Sacrament and Seal

The Society's Council of Bishops has made an official representation to the Government's consultation on mandatory reporting of child sexual abuse

We strongly support all efforts to combat and eradicate child sexual abuse, including those being taken through the IICSA process. The Church's record on this matter is a source of significant shame and there can be no room for complacency in correcting that lamentable state of affairs.

There is one specific issue – a matter of religious freedom and conscience – which we feel obliged to bring to your attention and that relates to what is known as the Seal of the Christian sacrament of Confession. We imagine that the Roman Catholic bishops of England and Wales will also be bringing this matter to your attention.

A priest hearing a confession has always been bound by a strict and solemn duty not to breach the confidentiality of what he has been told within that sacramental encounter. This is present not only in the Roman Catholic tradition but also in the Anglican tradition which we represent. We should add that the Book of Common Prayer, approved for use in 1662 and the cornerstone of Church of England practice, makes provision for private confession.

It is being proposed that there should be mandatory reporting of any disclosure of child sexual abuse with the only exception being that of a consensual relationship between a child aged between 13 and 15 and another individual whose age is not more than three years apart from that of the child.

We ask that a second exception be added to make provision for the Seal of the sacrament of Confession, as practised in the Roman Catholic Church and parts of the Church of England.

In making this request, we are fully aware that the notion of the retention of the Seal will bring with it concerns for some survivors and victims of child sexual abuse in the Church. We understand the source of those concerns and offer in return:

- A pledge of our sincerity in setting forth our strongly held position.
- Our deep revulsion at the many examples of child sexual abuse in the Church.
- A statement of our understanding of the healing role which sacramental Confession, including its Seal, can play.

Our case for the retention of the Seal is as follows:

Safeguarding and the reality of Confession

The loss of the Seal would take away from survivors a safe space for disclosure and would be doing so against the incredibly remote contingency, and unproven concern, that perpetrators will abuse the Seal. This will not make us a safer church. Rather it will take away from

many victims and survivors a place in which a journey of healing can begin.

The priest is bound by the Seal, but the penitent is not. We are not aware of examples of penitents in the Church of England alleging that the 'process' of Confession has been in some way misused by priests to cover up instances of child sexual abuse nor indeed of the existence of any other types of such evidence.

[Anonymous contribution appended from a Church of England priest in our tradition who powerfully makes the case for retaining the Seal based on the practice – over many years – of sacramental Confession; see panel on following page.]

Practicality and enforceability

How will priests know when to divulge and when not to? What about a child who confesses abuse? Or someone who admits a crime other than child abuse? We would need comprehensive Government guidelines for clergy on what is disclosable and what is not.

The enforcement of mandatory reporting in this context would be incredibly difficult. The very essence of sacramental Confession is that it is a private, confidential encounter. It is far from clear how such an arrangement could be satisfactorily 'policed' by secular authorities.

Religious freedom and conscience

We find it alarming that the Government is considering allowing the State to overhear the most intimate conversation between confessor and penitent and thereby potentially denying people the opportunity to deal with sin in confidence.

Confidentiality is an essential ingredient of Confession because we regard the conversation to be between Christ and the penitent and it must therefore remain 'sealed' by the sacrament. To qualify it in certain circumstances would be to undermine the sacrament altogether and would represent a major theological problem for us.

We therefore regard the retention of the Seal of Confession to be a matter of religious freedom and conscience. We stress that these are deeply held matters of religious faith and conviction, based on many centuries of practice throughout the world.

+ TONY WAKEFIELD, + STEPHEN BEVERLEY,
+ PHILIP BLACKBURN + MARTIN CICESTR,
+ JONATHAN FULHAM, + WILLIAM LEWES,
+ PAUL OSWESTRIENSIS,
+ NORMAN RICHBOROUGH



Reflections on the Seal of Confession from a Church of England priest

During the course of any given year, as I have across the time of being a priest in the Catholic tradition, I hear literally hundreds of confessions, and I have heard a number of first safeguarding disclosures, made by frightened, often ashamed, survivors of abuse who are testing what will happen if they begin to speak about what has been for them unspeakable.

They are afraid that this thing which they carry in their bodies like a curse or a cancer, is so woven into the fabric of their life, that pulling at the thread of it will leave them entirely undone. It is clear to me that but for the airlock - the sanitised oxygen tent - of the sealed confessional they might have taken years longer to, indeed may never have been able to, take the risk of speaking out. And, as a consequence, their abusers might never have been exposed, or prevented from perpetuating the cycle of destruction.

I have never had an abuser confess their abuse to me, though I remain deeply concerned that these darkest thoughts and most shameful actions of the human person work their poison precisely through their hiddenness,

and with no last space of private speech available the chances of them being brought to surface are radically diminished not increased.

Without any recourse to the theological reasons for this keystone of much of my work as a priest, without any discussion of the many benefits to all those hundreds of individuals whose life is not wounded in this particular way, simply from the point of view of exposing rather than covering up wickedness and ongoing devastation, it would be a dreadful misunderstanding of the reality of sacramental Confession, and the reality of many survivors' experience – of that terrifying vulnerability upon which every single prosecution and the prevention of continued violation depends – to make the confessional a less safe space to enter.

it was not debated. He accused the Business Committee of 'manipulation' and 'shenanigans' and resigned his membership of Synod on the spot.

Sir David Lidington, former MP and committed Anglican, presented the National Governance Report at the Synod sessions, and reflected on the scenes. 'A deep sadness was my reaction, and frustration, because there was a recognition at all ranks of the Church that things had gone badly wrong and that a means needed to be found to remedy this in the future, to have a genuine independence in the safeguarding process,' he said in an interview afterwards.

Maggie Atkinson was inaugural ISB Chair (September 2021 to March 30 2023) who stepped down over suspected data breaches and commented: 'The July 9 suspension of Synod to permit speeches by JS and SR, accompanied by a good deal of ridiculous behaviour and noise as witnessed on the TV coverage, turned a serious and vital session of the CofE's legislative body into a farce resembling a political party or trade union rally.' She also referred to 'the un-Christian treatment of Meg Munn that afternoon' and how she was fully justified in walking out, as well as away. Meg Munn issued a statement two days later resigning from her NSP role and now has no safeguarding involvement with the CofE whatsoever.

Members of the Archbishops' Council are trying to distance themselves from the debacle, even showing too-little-too-late support for the NSP. As Meg Munn's 12 July statement expressed: 'Regretfully I have concluded that I cannot rely on the support of the Archbishops' Council in any future safeguarding work with the Church of Eng-

land. Until they are prepared to act on professional safeguarding advice, sensible and achievable plans will not be put in place. The total cost of the ISB to date has been over £730,000 – with many dioceses struggling to fund their safeguarding work, this must be considered a huge waste of money.'

A further twist is the new 'Independent Safeguarding Office' (ISO) announced by press release at the end of the General Synod sessions in York. It appears to be an entirely grassroots initiative, privately funded, run through the lawyer Keith Arrowsmith, and comprising 'four people with a legal background, four from safeguarding and regulatory work, and four survivors of abuse'. It has no official status and is not connected to Church House, the Archbishops, the Archbishops' Council, or former members of the ISB, although Synod members are apparently involved in the categories and 'more details will be made available to assure interested parties of the integrity and independence of the steering group/ISO Board in due course'.

This is the landscape against which the Seal of Confession is being weighed.

At least Professor Jay is no stranger to sensitivities, conflicts and bust-ups. She was the fourth chair of IICSA over its eight-year history after her three predecessors stepped down for varying reasons. Its final statutory report was published last year with the Government response coming just five months ago, in May. It is to be hoped she will be given all the support and co-operation she now needs in helping the Church of England to get its safeguarding situation in order. **ND**

A Secular Scripture

Coral Ann Howells considers Margaret Atwood, Ecology and Religion

What if we continue down the road we're already on? How slippery is the slope? What are our saving graces? Who's got the will to stop us? ('Writing *Oryx and Crake*' 2003)

These questions asked by the celebrated novelist and environmental campaigner Margaret Atwood bring sharply into focus our collective anxieties in this new geological epoch of the Anthropocene, when human activity has produced unprecedented transformations which threaten the survival of life, human and non-human, on a planetary scale. The devastating impact of climate change has become a matter of urgency for us all, as we struggle to find hope beyond our fears for the future.

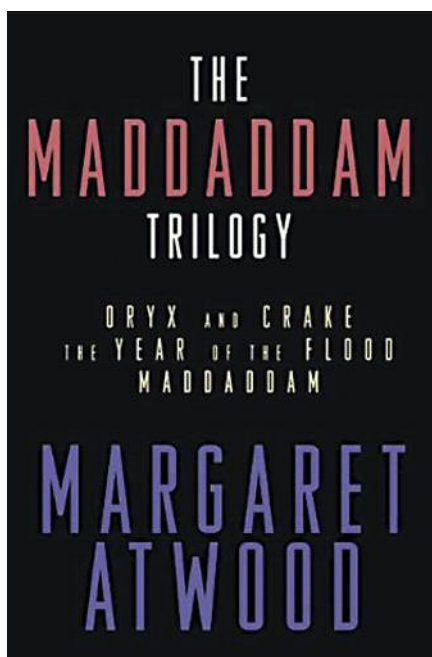
There seem to be two different approaches to addressing our global ecological crisis: the Christian one centred on God the Creator and our sacred duty to care for God's creation, and the scientific humanist one; both views focus on our collective responsibility as human beings. To take two examples, Ruth Valerio's non-fiction *Saying Yes to Life* and Margaret Atwood's fictional MaddAddam trilogy, we find they share the same sense of urgency, and similar moral, scientific and social principles. Indeed Atwood's ecological ethics are very close to Valerio's environmental theology, with the crucial omission of God as Creator of the world. While Valerio's response to these issues is unambiguously theological, Atwood's response is emphatically sociocultural, focused on our human resources of imagination and 'our much-praised intelligence'. To adopt the language of Northrop Frye, a key influence on Atwood since she attended his lectures on the Bible and on *Paradise Lost* at the University of Toronto in the 1950s, there are two kinds of mythic narratives: the Sacred Scripture (the Bible) whose hero is God, and a parallel Secular Scripture (the Romance) whose hero is man. Frye reflects on the interdependencies between the two. It's a delicate negotiation between humanist and theological approaches to environmental ethics, but in this essay I shall argue that the MaddAddam trilogy is a Secular Scripture with a deep biblical foundation and biblical allusions throughout. As Andrew Tate has argued, 'The persistence of spirituality, and in particular of religious narrative, in a world after God and indeed after humanity, is crucial in the MaddAddam trilogy.'

2023 is the tenth anniversary of the completion of Atwood's trilogy (*Oryx and Crake* 2003, *The Year of*

the Flood 2009, and *MaddAddam* 2013), which is her major contribution to ecological thinking about our climate emergency. This is the culmination of what she had already been doing and has continued to do in her writing and campaigning over more than sixty years, and MaddAddam explores both her environmental and religious thinking. Her dystopian trilogy stages scenarios of prophecy and warning, where she writes about a future where humanity is pushed to the point of extinction, thanks to climate change and a global pandemic produced by an act of bioterrorism. In her futuristic thought experiment humans are forced to change and adapt in order to survive as the trilogy traces a narrative arc from global disaster, through an eco-religious movement of resistance to catastrophe, to a utopian fantasy of a new world order at the end of *MaddAddam*, which signals the beginning of a new historical cycle and a renewed human race. Interestingly, while both Atwood and Valerio write about the end times, neither of them envisages the end of this world. However, there are sharp differences in their points of departure, as in their conclusions. *Saying Yes to Life* follows the Creation narrative in a Lenten meditation that moves towards Christ's Resurrection, whereas in *Oryx and Crake* death hangs over the novel from the start. It begins with global catastrophe which originated in the sinister video game Extinctathon: 'Adam named the living animals. MaddAddam names the dead ones. Do you want to play?' That is the Genesis story here, for that website set up by a subversive group of bioscientists is the nucleus of an Immortality Project which almost wrecks the human race. Recovery and restoration take a different course in Atwood's fiction as she illustrates the

tensions and conflicts between secular and religious beliefs, in order to communicate the complexity of environmental issues and human responses. As she recently commented, 'I did climate apocalypse quite thoroughly in the MaddAddam trilogy. Maybe not thoroughly enough, because I think it is actually going to be worse'.

Atwood is not anti-religious, and in a 2010 interview she said: 'I think that religion is one of those things that are probably built in, like art ... It may just be part of being human'. Her own background is scientific. Her father was a forest entomologist and her profoundly ecological perspective stems from childhood experiences of spending much of the year in the northwoods of Ontario and Quebec, with no fulltime





schooling till the age of eleven when her father became a professor of zoology and she entered high school in Toronto. Though she declares herself an agnostic, she might be described as culturally Christian, for in 1950s Canada religion and the Bible were a central component of the Protestant educational system, with morning prayers and religious studies which continued into high school. She also, much to her father's disapproval, went to Sunday school and church with her friends. 'That has been very valuable because I know the Bible, which is useful for anybody'. For Atwood, storytelling is 'part of the matrix of our shared humanity', and the Bible is The Greatest Story of All.

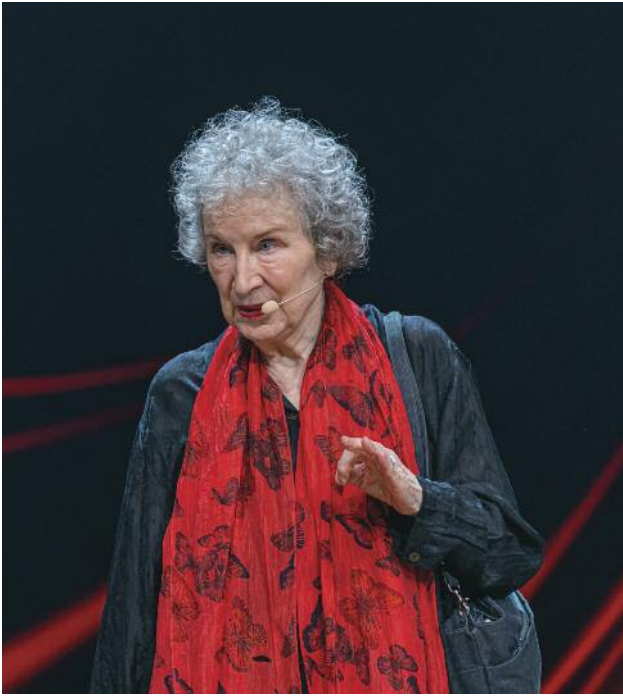
*'I think that religion is one of those things
that are probably built in, like art ... It may
just be part of being human'*
Margaret Atwood

Throughout the trilogy, Atwood uses embedded Biblical allusions, challenging her readers to understand the moral and spiritual dimensions within our environmental emergency, so without imputing religious intentions to her, I shall explore some key instances where she repurposes her cultural legacy.

Oryx and Crake opens in a devastated post-pandemic wilderness where a single naked figure, Snowman, possibly the Last Man, wakes up in a tree to a world populated by transgenic monsters and a tribe of gentle bioengineered hominoids called Crakers. Paradoxically, one of his first acts is to tell a Creation story, for these childlike beings want to hear about their origins and their human creator, 'Good, kind Crake' (who is already dead). Snowman has to improvise a Creation story out of scraps from biblical and Native myths, with Crake as God and

his lover Oryx as Earth Mother, while secretly wishing to endow Crake with 'horns and wings of fire'. It is also his revenge, for through storytelling he teaches the Crakers the rudiments of symbolic thinking in defiance of Crake's plan. Crake, brilliant bioscientist, atheist, and radical environmentalist, dreamed of saving the natural world by destroying human beings and replacing them with his own genetically modified variants. His arrogance and trickery are emblematised in his Paradise Dome, the site of his Immortality Project where he created his designer people and also his lethal BlyssPluss pill. Atwood's indictment of Crake's transgressive utopian vision is also doublesided - she is a trickster too - for in the course of the narrative the Crakers develop those human capacities for reverence and creative thinking which he tried to eliminate, and his Paradise Dome is consumed by fire at the end.

In *The Year of the Flood* Atwood adds a new religious dimension to environmental ethics as she speculates on humanity's possible saving graces through an eco-religious cult, God's Gardeners, who offer an alternative set of values to the capitalist consumer culture which she has so ferociously satirised. Interestingly, the earliest drafts for this novel suggest a biblical paradigm and a Judaeo-Christian theological underpinning as her foundation texts, for the Atwood Papers contain holograph versions of hymns and some of Adam One's sermons, plus lists of saints' days and festivals. The Gardeners' philosophy centres on the Garden of Eden, and the novel opens with their hymn to that vanished garden and hopes for its restoration. Their chronology begins on Creation Day with the inauguration of their Edencliff Garden located on the rooftop of a disused factory where their small community is based, organised on egalitarian principles and recognising the kinship of all life on earth, with their Adams and Eves and their rituals. The Gardeners' doctrine constructed by Adam One, a former bioscientist and



Margaret Atwood at the Frankfurt Book Fair in 2019

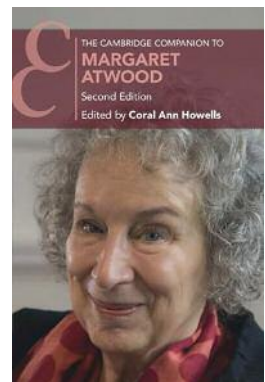
the son of a preacher, fuses religious, environmentalist, and scientific discourses in a millenarian interpretation of the Bible. His sermons combine religious and scientific perspectives, as he speaks of the pandemic as a Waterless Flood: 'Most were taken by surprise, but we relied on Spiritual guidance. Or, to put it in a more materialistic way: we knew a global pandemic when we saw one' (Chapter 61). The Gardeners embody much of Atwood's positive vision, though her attitude is ambivalent, like that of her female protagonist Toby, who 'didn't really believe in their creed, but she no longer disbelieved' (Chapter 19). Of course the Gardeners are persecuted for their dissenting beliefs by the big corporations, and their Garden is destroyed. The few who survive the pandemic meet for the last time in the ruined garden to hear Adam One's final sermon, where he envisages the end of the human race and prays for God's forgiveness. However, their values are resurrected in adapted form by a group of ragged survivors led by Toby. Once again the world has not ended, and for all Atwood's sympathy with the Gardeners' ethic, this is surely her ultimate critique of their millenarian vision. Neither the Gardeners nor Crake has provided a feasible model for survival and sustainability, so is there another way of imagining a future?

In *MaddAddam*, the completion of her trilogy, Atwood constructs a narrative which is continuously recursive and evolving, beginning with a summary of 'The Story So Far', then generating more stories which link the present with the past, before speculating on a possible future. The only way forward is fantasy (as she would claim for all futuristic narratives) when she shifts into the genre of the wonder tale where the Crakers come centre stage. Not only do they share a language with a herd of super intelligent genetically modified pigs, but they also mate with the surviving humans in Atwood's most daring innovation with the births of four human-Craker babies. Switching forward into her imagined future, these hybrid

creatures may become the new inhabitants of the earth, fulfilling Adam One's vision: 'Perhaps God will create another, more compassionate race to take our place.' So Atwood creates her secular version of a New Jerusalem, ending (not unlike Revelation) with celebration of the Book, here co-written by a Craker and a human being, as witness to an alternative history of the world and to a new future.

The ending of the trilogy is very different from *Saying Yes to Life*, which looks forward in faith to Easter Day, for unlike Valerio's non-fiction and Atwood's essays in *Burning Questions*, *MaddAddam* is a fable for our time, addressed to her 'Dear Reader' who may be anyone, anywhere. It is a dystopian fiction designed to awaken readers from inertia and indifference to our shared peril, but it is also a speculative fiction urging us to hope and to act, with a sense of collective human responsibility. As she remarked, 'That is one of the functions of stories: to tell us about our choices, about the actions we might take'. Through the imaginative spaces of fiction Atwood rehearses human relations with one another and with the natural world, assessing the relative values of diverse viewpoints in her multidimensional narrative whose ambiguous fantasy ending poses *Burning Questions* about the future of life on this planet. She and Valerio write out of the same Anthropocene context, both focused on the world in which we live: Valerio focusing directly on Christian action 'Pray, Act, Give'; and Atwood indirectly through her imaginative fiction '*Not real can tell us about real*', as she seeks to reconfigure ecological debate to include its secular and spiritual dimensions. **[ND]**

Coral Ann Howells edited *The Cambridge Companion to Margaret Atwood* (first edition, 2006; 2nd edition, 2021) and, with Eva-Marie Kröller, *The Cambridge History of Canadian Literature* (2009). She has published extensively on contemporary English-Canadian women's writing, and her publications include *Private and Fictional Words*, *Margaret Atwood, Alice Munro, and Contemporary Canadian Women's Fiction: Refiguring Identities*. She also coedited, with Paul Sharrad and Gerry Turcotte, the final volume of *The Oxford History of the Novel in English*. She is a Fellow of the Royal Society of Canada.



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Community of Creation

Activist and author *Ruth Valerio* outlines a trinitarian approach to environmental care



My involvement in environmental issues has always come from what I believe – it has a direct link to my Christian faith. Caring for the whole creation is rooted in the community of God in the three Persons of the Trinity.

So who is the God we worship? Psalm 113 declares God is the Almighty One, whose glory is above the heavens (v4) – and yet the focus of praise is on God being the one who raises the poor from the dust and lifts the needy from the ash heap (v7). We worship a God of Justice who takes action to help people living in poverty.

We see this throughout the Scriptures. In the Old Testament, God's words through the kings, prophets and laws all emphasise righteousness, love and compassion. It is also evident in Jesus's response to the question 'Who is my neighbour?' in the parable of the Good Samaritan. He turns it on its head, implying 'You're the neighbour! So act accordingly – with those close to you and those beyond your natural boundaries.' It's demonstrated too in the Early Church's practice of collecting money during a famine not only for their own poor, but those from other communities as well.

The environmental crisis is impacting the poorest most, in the UK and around the world. In 2013, tragically, a 9-year-old girl called Ella died. The coroner made a landmark ruling that a key cause of death was the choking pollution she lived with in inner-city London. Pollution, food deserts, lack of access to green spaces, fuel poverty; these are just some of the issues confronting the UK's poorest communities today.

We know we are facing an unfolding climate crisis – higher temperatures, wildfires, floods, storms, droughts – all on an unprecedented scale. At Tearfund (www.tearfund.org) we hear daily the consequences of environmental breakdown on those we serve. We see the most

devastating effects being suffered by those who have done least to cause them, as communities are pushed back into poverty by disasters, conflict and a whole range of other factors, all brought on by global heating. We believe that God is calling all of us to play our part and bring an end to extreme poverty and injustice. (See the Tearfund 'Practise what you pray' campaign for more information.)

Turning to God the Son, Jesus Christ, we begin again with the Scriptures. In Colossians 1.15-20, we discover Jesus as the Lord of All Creation. God the Son *in* whom and *through* whom and *for* whom everything was created – a powerful affirmation of the value of *all things*. The God of Justice calls us to care for the poor, but this passage asks more still. The Lord of All Creation loves the *whole world*, not only people. Verse 20 declares that the cross has reconciled *all things* in heaven and on earth to God.

We see this elsewhere in the Scriptures. The Bible begins with God creating the heavens and the earth, all of which is 'very good'. The laws of the Old Testament like the jubilee and the sabbath weren't only about people, but also the land and livestock. The prophets too held together righteousness, justice and the state of the land. The Psalms and the vision in Revelation celebrate this as well, where, as theologian Richard Bauckham describes, we are pictured as part of the worshipping 'community of creation'. We have been placed in this world, not separate from it, to be God's image here.

Our climate and wider environmental crises are impacting people terribly, and also causing ecosystem collapse and extinction at an unprecedented rate. My eldest daughter's Hawaiian partner grew up diving amongst the island's coral reefs, seeing the growing devastation unfolding in these beautiful habitats of his homeland, and more recently, of course, he has lived through the terrible

wildfires on Maui. A current UN report has found that 66% of marine environments and 75% of land environments have been changed because of us. I was struck watching David Attenborough's *Perfect Planet* programme that the world he saw as a young man has now changed beyond recognition. How terrible.

Finally, considering God the Holy Spirit, we start once more in the Scriptures with Romans 8.19-25. This passage highlights the Spirit's eschatological role in God's creation, moving it towards its perfection in Christ (as outlined by the brilliant, late theologian, Colin Gunton). This starts at the beginning as the Spirit hovers over the waters, bringing order out of chaos, and continues through the Scriptural narrative – in the life and ministry of Jesus particularly – culminating with the vision of the future in Revelation, where the Spirit and the bride say 'Come'.

It is that new physical reality of the transformed heavens and earth, in which the wider natural world is fully present, that we are drawn towards and guaranteed through the Spirit. This keeps us looking forward in anticipation to when the children of God will be revealed and the whole creation set free.

As Catholic theologian Peter Hocken explains, 'the Spirit has been given both as the firstfruits and as the hope of liberation, and we are stretched between the two'.

Don't we feel that stretching so much?! There are many wonderful, enjoyable things in this life, and yet I am not comfortable here. News of people dying in disasters, the destruction of ecosystems, world leaders refusing to take meaningful action on global heating, make me cry and rage and lament and grieve. I long for a different reality and know that I must faithfully, patiently work towards that despite these things.

The Spirit's work in our lives enables this, helping us to pray in our weakness, giving us hope, causing us to bear fruit and exercise supernatural gifts. Looking towards the future, we know that our work is not in vain, because we have the promise that, with the Spirit, our efforts will, somehow, be seen in the age to come.

So let us be rooted in the Trinitarian God: our God of Justice, the Lord of All Creation, and the eschatological Spirit who keeps us moving forwards in hope. We must then allow these roots to feed us and help us bear fruit in our own lives – and be moved to join in with the work that God is accomplishing in our world. We need to stand in the **GAP** between the now and the not yet: to **Give, Act and Pray** to see his kingdom come.

Our *giving* is so important because the way we choose to spend our money shows us what we value. As Jesus says in Luke 12.34: 'Where your treasure is, there your heart will be also.' We can talk about these issues all we like but unless we are using our own resources to make a difference, it is all in vain. There are many organisations working towards a better future for the world and the people living it, and we can come alongside them by giving financially. At Tearfund, we rely on our supporters to help us work to help people lift themselves out of

poverty, alongside allowing the natural world to flourish by using its resources in a sustainable way.

We must then align our giving with the *actions* we take in our own lives. One hugely important issue that we must act on is holding governments to account on slashing carbon emissions, alongside providing climate finance to vulnerable countries to allow them to do the same and also adapt to the realities of a whole range of consequences of the climate crisis. We should also consider steps we can take to reduce our own carbon footprint, such as switching to a renewable energy provider, eating less meat and dairy, and flying less. Another major

concern is the huge problem we have with plastic waste which is polluting our oceans, poisoning wildlife on a huge scale, and causing disease and death in many poor communities who lack appropriate waste management systems. To this end, Tearfund is running its Rubbish Campaign, so get involved! And of course, we can all work to reduce the amount of plastic we buy ourselves too - why not take on the Rubbish Challenge and see what a difference you can make?

Finally, as Christians, we cannot seek to change the world without lifting to God in prayer the needs we see around us. There is a strong biblical tradition of lament where we cry out to God for the things that are not as they should be. There is huge significance in mourning the brokenness of the world and our interactions with it, for acknowledging the situation and recognising our role in contributing to it, even when it has been unconscious or unintentional. From this place we can repent and look to move forward on a new path, praying for the change we want to see in our own lives and the wider world. If you'd like some inspiration for your prayers, you can join with Tearfund to pray for the climate crisis, justice and poverty.

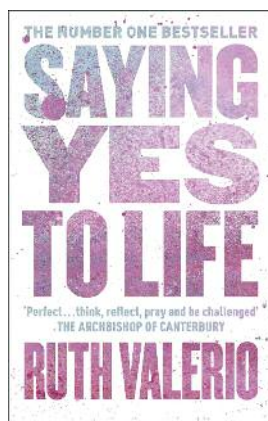
As we seek to stand in the **GAP** – to give, pray and act – we do so in the knowledge that we are not alone, but joining in with the work already being accomplished by our Trinitarian God to bring restoration to the whole world. **ND**

Environmentalist, theologian, social activist and author, Ruth Valerio is Global Advocacy and Influencing Director for Tearfund, with a vision to inspire and equip Christians to a whole-life response to poverty, helping build a movement that brings about lasting change on the issues that impact the poorest and most vulnerable.

A Cambridge theology graduate, Ruth also holds a doctorate from Kings College, London, which considered simplicity and consumerism with reference to Thomas Aquinas's virtues of temperance and justice. She has received honorary doctorates from the Universities of Winchester and Chichester, and is currently Canon Theologian at Rochester Cathedral.

Read more about Ruth at ruthvalerio.net.

Tearfund and its campaigns can be found at tearfund.org.



Democratic divisions

Adrian Ling reports on Spain's Civil War scars in the latest elections

'No pasarán!' chanted the crowd outside the Madrid headquarters of the Spanish Socialist Party (PSOE) to their jubilant leader Pedro Sánchez following the declaration of the results of the national election on 23 July. *'No pasarán!'* (they shall not pass) had been the defiant cry of the communist activist La Pasionaria, rousing the crowds in Madrid to block the advance of Franco's forces during the Civil War (1936-39).

There was a marked contrast with the rather desultory appearance of the far-right Vox party which had been forecast to ride the wave of the far-right success elsewhere in Europe, following Giorgia Meloni's electoral victory in Italy and Marine le Pen's strong showing in France, and become the minority party in a right-wing coalition. Instead the number of Vox seats was severely reduced, and Alberto Nuñez Feijóo, leader of the conservative Popular Party (PP) and nominal victor of the election, was left without a working majority.

Vox began as an offshoot of PP, its leaders portraying themselves as the party of common sense standing up to liberal excesses; the guardians of traditions and popular culture, defenders of the integrity of Spain against Catalan and Basque separatism and upholders of law and order. It can difficult for Vox policies to get a fair hearing, as opposition to the party from the left can be visceral. To them, Vox supporters are fascists, homophobes, xenophobes and misogynists. Following Vox's success in regional elections earlier this year they now share power

with the PP in regions such as Valencia, so the electorate has been able to see them advance their agenda. The declaration of the Valencian Vox that gender-based violence did not exist enraged women in a country where 49 women were killed by their partners last year.

The ghosts of the Civil War and the Franco era haunt the public's perception of the far right. The amnesty brought by the 'Pact of Forgetting' after the death of Franco in 1975 enabled the transition to democracy. However the 1930s wounds of the Civil War have never fully healed and can be easily re-opened by politicians to please their supporters. Sánchez's Democratic Memory Law of 2022 (which the PP and Vox have vowed to repeal) could be considered the left's revenge for its defeat in the Civil War. It declares the Franco regime illegal, having usurped the Second Republic. All remaining Francoist emblems, street-names and statues must be removed and no leaders of the regime suffered to remain in prominent burial places. The body of General Queipo de Llano, the Francoist leader responsible for thousands of deaths in Andalusia, has been exhumed from the Basilica of La Macarena in Seville after pressure was put on the confraternity to which it belongs. The bodies of General Franco and José Antonio Primo de Rivera, leader of the fascist Falange, have been removed from the Basilica of the Holy Cross of the Fallen, the cavernous church beneath the enormous cross that is a landmark in the sierra outside Madrid. 'The Valley of the Fallen' has reverted back to its original name of Cuelgamuros and the site is now treated as a civil cemetery for the war victims. The community of Benedictine monks there, dedicated to reconciliation and prayer for the repose of the souls of victims from both sides of the Civil War, have also been threatened with expulsion.

In past elections, the Catholic bishops were vocal in their support for the right, and were allied to Franco during the war and long years of his regime. This time they simply encouraged voters to vote for the protection of life (Sánchez has supported the legal protection of rights to abortion and euthanasia). However they distanced themselves from the far-right by explicitly condemning gender-based violence which their spokesman described as a plague on the nation. Neither the PP nor Vox, such keen defenders of the culture and traditions of Spain, included the church in its electoral broadcasts.

The far right has not passed into national government, but with a hung congress the battle between right and left which has long dominated Spanish history seems set to continue. **ND**

Canon Adrian Ling, Rector of South & West Lynn in King's Lynn, has travelled extensively in Spain studying its history and culture, and organises pilgrimages to Avila.



Becoming the Instruments of God's Peace

Hassan Musa continues to write on Christianity under pressure

Blessed are the peace makers for they shall be called the children of God. Matthew 5.9

One of the serious pressures of Christianity as a religious body today is on its meaning and project in the world. So many people in the modern world have been asking on the meaning and possible significance of religion, even religion like Christianity. Is religion necessary? Do we really need religion in our world today? Is Christianity a religion like any other religion in the world? What is the meaning and significance of Christianity? I once had such a serious discussion with a friend who thought seriously that religion and even Christianity as a religion is not necessary. His argument was that too much blood has been shed in the history of the world in the name of religion. This makes religion more dangerous than good and helpful. The disturbing idea is still open and in so many ways the burden is realistic. There are so many people who are bothered in so many ways with the way religion is going in the world today. This has become a serious challenge in modern-world culture in which politics and religion have become bedfellows.

Some share the opinion that the politicization of religion is the bane of religion. This sounds not only right but true in the sense that religion should not be used as tool for the achievement of anybody's political interest or agenda. But rather religion should be used as good inspiration and guide to life in its entirety, including that of politics. The guidance of religion should not be an instigation only for a certain particularistic point of view or interest to the detriment of the goodwill of humanity in the presence of God.

For example, Christianity as one of the world religions today is called to be the salt and light of the world. This call is the central perspective of Christian discipleship. Christianity is called to be the salt that seasons the world, and the light that gives good directions and wisdom to the world. Christianity today is under pressure in places of grave dangers and political challenges. For example in Ukraine and Russia, what is the role of Christianity today in the ongoing conflict between these two countries? It is understandable that the war is not about religion but still religion has significant role to play for or

against its progress. Christians in both Russia and Ukraine are under serious pressure on trying to understand what kind of God language to use in their prayers. The need to pray is very obvious and urgent but the pressure is on what kind of prayer to pray and which side to take even in prayer? This has been a serious challenge. This kind of pressure of Christianity in the midst of political conflict is still an acute problem in the African contexts and the

Middle Eastern context as well. For example in the conflicting situation of African coup d'états that have been happening especially in Francophone countries in recent years. Right now there is serious pressure on the situation of Niger Republic. The ECOWAS leaders are giving deadlines and warning for possible military action if the junta that took over in Niger does not quickly relinquish power back to the democratically-elected president, Bazoum Muhammed. The seriousness of the question and the enormity of the pressure are quite acute and the pressure is much. Similarly, in the ongoing war in Sudan, the pressure on religion to meaningfully intervene is quite acute and urgent. The suffering is too much, not only on the number of those who have been killed but more on the side of

those who are still alive but still suffering.

For me the point is back to the central question of Christian discipleship. Who is a human being in the world today? And Christians should ask critically: Who is a Christian, or what is Christianity today? Who is Jesus Christ for us today? These questions have been known in the meditations and writings of the late German pastor and theologian Dietrich Bonhoeffer. In his *Letters and Papers from Prison* especially between 1943-44, Dietrich Bonhoeffer experienced 'the dark night of the soul' (a phrase used severally by Jurgen Moltmann in his Christian vs. Jewish dialogical theology). The soul of different people in Africa and the rest of the world today is in the midst of darkness. The darkness of injustice, the darkness of merciless wars, the darkness of the silence of God that confronts the faith critically, and the darkness of loneliness from the friendship of the soul and its freedom to reach out to others even as it yearns for the company and love of others too.

Christianity is under pressure today to point to the path of God's peace in the world. Peace is not the absence



Statue of Dietrich Bonhoeffer on the west front of Westminster Abbey

of war but it is the assurance of healing and restoration from the devastation of wars and all forms of injustices and sufferings in the world. Peace is the provision of good life to the lives of others. Peace is God's reconciling grace from human alienation and abuse. Peace is the restoration of hope in the midst of hopelessness. The urgent call to Christianity in the world today is to remember that we are called to be the beacons of hope for the world. Hope means the assurance of life in the midst of death. Hope means the gift of grace in the midst of despair. Hope means the coming of God the raise the dead, heal the sick, forgive the sinner and embrace the lonely. Christianity is given a central mandate as the salt and light of the world not to collapse under the pressures of the world but to arise in the strength of the Lord to provide hope and true healing for the brokenness of the world today.

Saint Francis of Assisi prayed for God to make him an instrument of peace in the world. Where there is trouble, suffering and death that he would bring the light of God's healing and peace and joy. This is the prayer that we need today for the future of Ukraine, Israel-Palestine conflict, Niger Republic, Nigeria, Sudan and so on. We do not need more weapons and more intelligence to kill more or destroy more. But rather we need the wisdom to

learn to forgive, reconcile the differences between us, embrace each other in love not for our own sake but beyond us for the sake of the love of God whose very nature is love. We do not call for the structural advancement for the way forward but rather the deployment of new patterns of life as new agents of life and love and goodness in the world.

The late Archbishop Desmond Tutu wrote a book titled *No Future Without Forgiveness* (1999). This is as true as it sounds. There is no future for our countries, for our churches, for our religions and for us as human beings without the 'will' to love and to forgive. To love is to forgive and to embrace the other. To forgive is to give the gift of love for the sake of life and the glory of God. It is my hope and prayer that our world will find the balm in Gilead, and the place of our existence is Gilead and the healing balm for us is the Holy Spirit already given to us. All we need now is the will to act in good conformity to ways of the Spirit which are the ways of life and healing, and not death and despair. **ND**

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

Letters to the Editor

Revd Dr Tom Woolford asserts that 'Gafcon's presence and provision in England is somewhat ambiguous' (*New Directions* July/August 2023). This is not the case.

The clear and gracious provision of the Gafcon Primates' Council is the Anglican Network in Europe (ANiE) as an 'orthodox jurisdiction' and 'safe harbour for faithful Anglicans' (Kigali Commitment April 2023).

The Network currently consists of two dioceses: The Anglican Convocation in Europe (ACE) and the Anglican Mission in England (AMiE). Whilst the latter is, as Dr Woolford notes, 'exclusively evangelical in character,' ACE provides an ecclesial home and jurisdiction for any and all committed to the Jerusalem Declaration 2008.

In addition, the canons of the Network provide for the creation of further dioceses, which could happily include an orthodox catholic grouping for the continent. There is no need, as he suggests, 'to look overseas for the arrival of the archiepiscopal cavalry,' but rather the warm encouragement of Gafcon and GSFA archbishops to make use of their provision. As Archbishop Foley Beach said at the final Kigali press conference, 'We're encouraging those in England to fight and resist as best they can, but if they need oversight, we have structure.'

We look forward to welcoming orthodox catholic sisters and brothers into the Network.

Philip de Grey-Warter
Canon to the Ordinary (Bishop Andy Lines) for
Anglican Convocation Europe

Tom Woolford responds:

Mr de Grey-Warter takes issue with my article (*Impaired Communion*) in which I averred that GAFCON's presence in England is 'somewhat ambiguous'. He seems to interpret my assertion of ambiguity as pertaining to whether or not the Anglican Network in Europe is open to any but conservative evangelicals and clarifies that while one half (AMiE) is exclusively headship evangelical, the other half (ACE) is open to other churchmanships. That is not, however, the ambiguity I was observing. Rather, the ambiguity I noted (in a paragraph on new GAFCON provinces) concerns whether or not GAFCON has in fact set up an alternative province in England (as it has in North America); on the one hand, it seems to have done so, with its own bishops, dioceses, and canons. But on the other, GAFCON only calls it a 'network' and 'jurisdiction', and currently describes Europe as a 'proto province'. This may be because the GAFCON leadership is reluctant to alienate those within the Church of England who will not concede that the 'game is up' and would find language of an alternative official province premature and provocative.

In any case, whether traditional Catholics who wish to leave the Church of England may consider ANiE a viable option is an open question. At present every one of the 30 or so churches in ANiE's dioceses is evangelical, as are all of its priests and five bishops. My article seeks to encourage Catholic Anglicans to re-engage with the global Anglican Renewal movement; perhaps further work in and with ANiE may make it a more likely home for those Catholics who need it. TW.

Ethical Exercises

Barry Orford welcomes a call to discuss moral issues

Larger matters than sex confront us in the field of ethical concerns, though many might find that hard to believe. Among the truly pressing issues we might list, there are those relating to the beginning and end of life, genetic engineering, artificial intelligence, the environment, warfare, tyranny, the impact of economic policy, crime and punishment and the question of the death penalty.

Given the amount of information available on these and other topics, and the complexity of the issues, the Church as a whole must feel at times like the proverbial rabbit caught in headlights. We must make a Christian response to them, but what is it to be? In recent years boundaries for ethical discussion have shifted rapidly, meaning that serious re-examination of questions both familiar and new is forced upon us, and we may have to recognize that previous answers will not meet present challenges. Furthermore, when we speak we must ensure that we are well informed about the technical matters involved in today's ethical problems.

To illustrate this, consider some of the dilemmas confronting us as a result of medical advances. The issue of abortion has been with us for a long time. Catholic opinion is unlikely to give approval to this, yet how do we deal pastorally with a couple preparing to be parents when pre-natal scanning has revealed major physical defects in the developing foetus, or that the child will have Down's Syndrome, and the option for abortion will be presented? And how do we regard genetic engineering designed to eliminate such defects?

Then there is the increasing pressure to permit doctors to end the life of individuals who request this. So far in this country there has been resistance to changing the existing law forbidding such assisted suicide, but its availability abroad suggests that it may be only a matter of time before the law here is changed. Many Christians (though not all) would oppose such a change and refuse to take advantage of it if it should come about, but we face a situation where those favouring euthanasia say to us, 'do as you wish, but don't deny the option for ending life to those of us who don't share your religious convictions'.

These are only two examples of the ethical problems which we face. How do we attempt to deal with the new moral challenges? Tradition and scripture can be referred to, but like much theology they belong to a pre-scientific world view. Whatever they have of value will need to be interpreted and expressed in ways appropriate to our radically new situation.

I would suggest that a question underlying much moral debate is 'what makes human beings deserving of special consideration and dignity?' In other words, why should we treat each other as more than simply members of the most aggressively successful animal species on the planet? To hear the matter at it most stark, listen to the

words of a Nazi doctor at his post-war trial: 'I was ordered to have persons killed if I was of the opinion that they were a burden on the state... People are like animals. Animals that are born deformed or incapable of living are put down at birth. This should be done for humanitarian reasons with people as well. This would prevent a lot of misery and unhappiness.'

This view was consistent with the Nazis' interpretation of eugenic theory, which was popular at the time. It led naturally to Aktion T4, where a campaign of advertisements and films tried to persuade the population that 'useless eaters' – disabled individuals deemed 'life unfit for life' – were a burden on the State and to themselves and should be eliminated. The number killed in specially established centres will never be known, but it was at least in the region of 200,000. The programme came to an end (at least officially) after protests from Christian leaders. It is disturbing to know that this killing was done chiefly by doctors and nurses. Perhaps some of them genuinely believed that they were doing the kindest thing for their victims, or what was necessary for the good of the State. This viewpoint can surface again now, though less obviously, in discussion of treatment for the disabled and the elderly who are sick, or suffering from dementia. I am not implying bad motives to those who favour a cause such as assisted suicide, but pointing out how well-intentioned changes can be misused subsequently by individuals and governments with a morally blunted outlook.

In debating such issues as the beginning and end of life, as well as the care of the disabled, it is vital that Christians defend the absolute value of each person in the sight of God, and this principle applies in other ethical dilemmas, such as the conduct of war and the power of the State. Equally, belief that the creation is God's gift to us must increase our awareness of our responsibility for our world.

However, we face a problem when raising a Christian perspective on these matters. For some years the idea has been fostered in the public mind that acceptable human conduct must be decided on rational considerations informed by the sciences. Those promoting such a view are not sympathetic to moral questions raised by reference to a God whose reality they have dismissed. It is therefore more important than ever that we persist in asking what might result ethically when the conviction of God's concern for the individual is removed. Dostoyevsky's belief that without God everything is permitted must not be lightly dismissed. Whether the Christian voice is heard or not, we cannot remain silent.

A Christian must also ask how flawed human nature and our urge to sin can affect our ethical decision making. It is worth remembering how much human sin rests on the desire for *power*, and how this can impinge on our ethical choices. In his short but challenging book *Being*

Walsingham Youth Pilgrimage 2023



Human, Rowan Williams reminds us that the pursuit of power manifests itself in the demand for control, whether over other people, or the environment, or over the human species. We see it even in such drives as ‘the pursuit of the perfect body, the perfect marriage, the perfect home and the perfect job’. (We might add to this list the present ecclesiastical determination to control parishes and clergy.) The thirst for power and its implications requires more attention than it receives.

The impossibility of dealing adequately in this short space with the ethical problems surrounding us is the best argument for articles examining specific challenges. By doing this, *New Directions* can make a real contribution to Church awareness and reflection. I believe, however, that the value of the individual before God must underly all that is said, and we must insist on it loudly and clearly. If we are to be pushed to the margins of secular society, let it at least be for proclaiming a reasoned case for what that society finds uncomfortable to hear. **ND**

Deep within their consciences men and women discover a law which they have not laid upon themselves and which they must obey... Its voice, ever calling them to love and to do what is good, and to avoid evil, tells them inwardly at the right moment: do this, shun that. For they have in their hearts a law inscribed by God. Their dignity rests in observing this law, and by it they will be judged... Conscience is the most secret core and the sanctuary of the human person. There they are alone with God whose voice echoes in their depths.

Gaudium et spes (16), 1965.



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Father Hugh Moore retires after 53 years at St Alphage, Burnt Oak

The parish faithful salute their longstanding incumbent

Father Hugh Moore arrived at St Alphage, north London, in 1970 after being a curate at St Luke's, Kingston, for seven-and-a-half years (1961-1968). He then worked for a short time as chaplain to the University of London (1968-1970) before coming at St Alphage. 25 years later, he was made a Prebendary of St Paul's Cathedral in 1995.



At the beginning he was advised 'don't stay too long', advice his parishioners were glad he refused to take and so were the 29 priests he worked with during his time. He was recently informed that he was the longest-serving priest in the Church of England, a quite remarkable achievement and a record that cannot now be broken because of the changes in retirement law.

One of his many accomplishments was restoring the church after it had been severely damaged by fire in 1994. It started in the organ loft and the result was the complete destruction of the fine 1870 organ, together with much of the organ chamber and a church devastated by heat and smoke. The church was restored to its natural beauty and a fine new organ was built, which now hosts many organ recitals.



Despite a National Rail strike the church was full for his Thanksgiving Mass, attended by the Bishop of Fulham, the Archdeacon of Hampstead, former Bishop of Edmonton Fr Peter Wheatley, and many of the priests who had been trained as curates by Fr Moore who had all travelled to be with him. Afterwards there were over 120 people for a sit-down lunch in the church hall.



A man greatly loved, he has been an exemplary parish priest, deeply committed to the pastoral care of all his parishioners whether they were members of St. Alphage or not. His humility has been an example to everyone who knows him. Not much has been written about Father Moore because he doesn't like fuss.

We wish him a very happy and long retirement. God Bless you Father Moore. **ND**

Drink this, all of you

Robin Ward reflects on chalice theology

I t appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof.

The Ordinal of 1662 clearly specifies that the ministry of service proper to the order of deacons begins with liturgical service, and that the character of this liturgical service is exemplified in particular by the role of the deacon at the eucharist, and in the distribution of holy communion to the people. In doing so the Ordinal expresses the church's perennial understanding of diaconal ministry, which can be found in the First Apology of St Justin Martyr, written around the year 150AD: *And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.*

This liturgical ministry at the eucharist is particularly associated with custody of the chalice: until 1970 in the Latin rite the deacon joined the celebrant in reciting the Offertory prayer proper to the offering of the chalice, and it remains the case that the deacon at mass has particular charge of filling the chalice with wine and water, and elevating it at the conclusion of the eucharistic prayer. Naturally enough, it was to the deacons that the distribution of holy communion under the form of wine fell, until in the Latin rite this practice fell out of use in the Middle Ages, a change which seems to have been ubiquitous by the time St Thomas Aquinas sought to justify it in the *Summa Theologica* (ST III q80 a12).

The restoration of holy communion under both kinds to the laity in 1547 was the first liturgical reform of the reign of King Edward VI, and although the Council of Trent decided in the face of immense pressure from the German lands of the Holy Roman Empire to maintain the late medieval practice of confining the cup to the celebrating priest, it did so as a matter of precept and discipline (Session 21). Indeed, there was a significant body of theologians who maintained at the time and subsequently that although communion under one kind was within the competence of the Church's authority to impose, and that no grace necessary to salvation was excluded by it, nevertheless there is some lack in denying the chalice to the laity, whether it be a diminution of actual sacramental grace, or simply a diminution of the symbolic power and force implied by participation in the common cup of the Lord's blood.

The Second Vatican Council mandated the limited restoration of communion in both kinds in 1963 (Constitution *Sacrosanctum Concilium*, 55), and this was put

into effect from 1965 onwards. Although by no means universal nearly sixty years later, the General Instruction of the Roman Missal states explicitly that 'Holy Communion has a fuller form as a sign when it takes place under both kinds. For in this form the sign of the eucharistic banquet is more clearly evident and clearer expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the connection between the eucharistic banquet and the eschatological banquet in the Kingdom of the Father.' (GIRM 281).

There is a regrettable reluctance in some parishes to restore communion in both kinds of the "fuller form"

It is therefore regrettable that in some Church of England parishes following the ban on receiving from the common chalice during the Covid epidemic, there has been a reluctance to restore communion in both kinds, because communion in one kind is seen as the 'more Catholic' practice, or because a misapprehension about what is meant by the doctrine of concomitance (the presence of Christ entire under the form of each eucharistic species) implies that there is 'no need to receive Jesus twice'. This is the heedless perpetuation of a superseded Reformation controversy, and moreover one in which the ritual instinct of those who pressed for the restoration of the chalice to the laity proved in the long run to be objectively more sound. To perpetuate the controversial exigencies of a pandemic for no good reason represents a wilful occlusion of the 'fuller form' of the sacramental sign given in holy communion, and a rather dismaying exercise of clericalism at the expense of the laity, who are well able to consider whatever risks remain about receiving from a common cup.

The Orthodox theologian Sergius Bulgakov points out in his remarkable eucharistic study *The Holy Grail*, that the powerful persistence of the legend of the Grail in the Christian imagination points towards an intuition that Creation has become the vessel which at Calvary receives custody of the shed blood of the Redeemer. Attention to the common cup, and the grace of the chalice distributed and received from it in the eucharistic rite, is thus not only a sign of the messianic banquet to come, but a recollection of the Church's diaconal service to the world. For as the deacon bears the vessel which contains the sacramental Blood of Christ, so the Church 'inebriated' by that cup bears up the praise of all created matter, into whose keeping the spilled blood of the Christ was given until the consummation of the Age to Come. **ND**

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

◆ WANDERING BISHOP ◆

Tony Robinson



Ordinations always signal that the summer is under way. Fr Daniel Heaton's priesting at Horbury was a great celebration. Fr Andreas Wenzel from SSHO preached and a large crowd was out in force. Fr Joseph Harrison's deaconing a week later by the Bishop of Leeds was an equally happy occasion. There was plenty of energy too the following month at the Walsingham Youth Pilgrimage. It's good to see numbers bouncing back after the pandemic and so many young people enjoying themselves.

Looking after our grandchildren for a week over the summer holidays was another energetic experience. My wife and I had enjoyed a week's holiday first before our grandparent duties, although we should probably have done it the other way round. They wake up early, around 6am, so reading with them at that time of the morning before a full day of activity was a reminder of how demanding parenthood can be, and how getting to bed at a decent time is helpful for everyone!

We've have a link in this diocese with Tanzania for 33 years and three of our fellow Christians are coming for a visit in September so preparations are underway to make that a welcoming, happy occasion. In particular we're going to be thanking Lay-Canon Arthur Mauya who gave up a successful career as a graduate chemist in the textiles industry to serve the Diocese of Mara as diocesan link officer, bishop's adviser and Director of Education. He's worked tirelessly these past 27 years and we wish him well in retirement.

A different goodbye recently was the funeral of Fr Timothy Lipscombe in York at the end of July. A good and faithful priest, he was well known in Leeds and Blackburn dioceses, where he ended up as the

Rector of Preston for 12 years before retiring to North Wales where he remained active and ran a parish. Bishop Glyn Webster and Bishop Philip North led his requiem at All Saints, North St, which he had requested, and finally to be buried with his family back on this side of the Pennines.

A residential for the Society Bishops in London was encouraging time together and there's always work to be done. This time we worked on preparing an official statement about the Seal of the Confessional (see p5 of this issue). Some abused people don't want to go straight to the police and make a report, so where else can they go with confidential information they want to disclose? This is such an important point because for centuries the confessional has been a safe and trusted space. I hope people will see this. The Church of England is keeping up its momentum on the LLF discussions (we have another meeting about this next month) but we really mustn't lose sight of our sacramental life together and the very real needs of pastoral ministry.

Dioceses don't run themselves. My local archdeacon is retiring next month so I'm preparing to pick up some of his duties and it's a bit of a return to old habits as I was also the archdeacon from 1997 to 2003. It's a role that involves a lot of the day-to-day nuts and bolts of what we do. It's often said whenever there's trouble the Archdeacon is somewhere near, which is usually a good thing!

For nearly 20 years, with origins in the old Diocese of Wake-

field, we've had a relationship with the Anglican Bishop of Faisalabad in Pakistan. Tragically last month two Christian brothers were accused of desecrating the Quran there which led to an angry mob of thousand setting fire to at least four churches and vandalising the home of numerous Christians. A group of us from the diocese attended Friday Prayers at the Leeds Makkah Mosque as a gesture of solidarity and sympathy, condemning the attacks together and praying for the safety of all communities in Pakistan. Imam Qari Asim who chairs the Mosques & Imams National Advisory Board said 'An attack on any place of worship is an attack on all people of faiths. People of all faiths and beliefs must stand together and unite against all forms of intolerance, injustice and terrorism.' We absolutely agree. Please pray for them too.

I'm the Episcopal Visitor to the Single Consecrated Life in the CofE and going to their conference this month at Douai Abbey in Berkshire. It's being led by Sr Gemma Simmonds CJ who will do a wonderful job and has taught all around the world about the spiritual value in our religious communities. It will surely be a sustaining and inspiring time for everyone there. Closer to home, Sister Robina, one of the nuns from Horbury is celebrating the 50th anniversary of her profession and has invited me along to celebrate the Mass. It's 40 years since I was ordained priest myself and has been a time of change and challenge. That's ministry though. We can't expect everything to stay the same; there is something new and different each day. God is constant, of course, and faithful throughout. God is good. It sounds simple and it is, and helps us through all the changing seasons of life, both good and bad. I know it's helped me.

ND

◆ SEPTEMBER DIARY ◆

Thurifer

The season of Ordinations and summer seems long ago, far away. Initially, summer proved something of a relief from the heady days of May and June: Festivals, Marian, patronal, personal. Now some two months have elapsed. The publication schedule for ND means a long gap between the rich liturgical fare in early summer and reports on them. The bumper July/August edition went to press after the events. The new deacons and freshly-minted priests will have two months under their cinctures by now.

◆
Perusing the calendar of ordinations by Society bishops was a sharp reminder of demands made on them travelling hither and yon to perform their liturgical and pastoral functions. Ordinations by the Bishop of Fulham at St Andrew's Holborn were the most accessible [for me], subject to the vagaries of London transport. The ordination to the diaconate saw a full church and smoothly choreographed liturgy. There was a notable, eloquent, erudite, accessible sermon from Dr Ward, Principal of St Stephen's House. He spoke about deacons as 'guardians of the chalice' of the Precious Blood of Christ and how that underpins sacerdotal ministry. The following day, the preacher at the ordination of priests was the Venerable Lyle Dennen, former Archdeacon of Hackney and for many years predecessor of Bishop Jonathan as Guild Vicar of St Andrew's. The day after marked his 50th anniversary of priestly ordination. With the etched features of an Old Testament prophet, some resemblance to the presidential carvings of Mount Rushmore, supported by the American accent, he reminded me of the great barnstorming actors of the 19th century, notably Edwin Booth. Our equivalent of David Garrick or Henry Irving. Edwin did not suffer the same fate as his younger brother,

also an actor, John Wilkes Booth, the assassin of Abraham Lincoln.

◆
Of those ordained, Fr Andrew Bailey, Fr John Hillman, to whom many congratulations and thanks for First Blessings, I was able only to attend the First Mass of Fr Stephen Miller at St Silas, Kentish Town, his home parish, and the subsequent High Mass of Thanksgiving at St Matthew's, Kensington, with St Luke's Uxbridge Road, where he serves. There was a quasi-proprietary interest in that his father, the Archdeacon of London, and I were contemporaries at St Stephen's House and I was one of the deacons at the Nuptial Mass at his marriage to Jacqui. From that sacrament to the offering of the Holy Sacrament by one of their sons had a pleasing symmetry.

◆
To the re-opened National Portrait Gallery after its refurbishment, its re-configuration and re-hanging. Fr Owen Higgs appraised it in the last issue. Given the cultural intolerance which now seems to inform the arts in particular and society more generally, a propensity to cancel people, paintings, plays with the harrowing narrow-mindedness of an iconoclast like the ghastly William Dowds, my hopes were not high for the gallery and museum I most frequent. However, Director and curators seem to have opted for 'contextualisation' (ugh) rather than cancellation. Two of my favourite portraits, William Laud, Thomas Wentworth, Earl of Strafford, hang side by side and next to King Charles I.

◆
'Contextualisation' is not without its problems. A portrait of George Washington is accompanied by a biographical text which, in its final line, notes that 'lived on an estate that had 'enslaved people'. Not unreasonable but with enough edge for thought. Mostly the historical glosses were not overly intrusive. But the cu-

mulative effect was that you could tell from the selection and the pictorial narratives that a modern 'correct' perspective had been at work. Yet there were inconsistencies. To take one example. A portrait of the lawyer, politician Lord Kilmuir (David Maxwell-Fyfe). The note recorded his participation in the Nuremberg War Crimes Trial and his cross-examination of Goering but did not mention his failure, as Home Secretary, to reprieve Timothy Evans, nor that he instigated the arrest and prosecution of homosexuals e.g John Gielgud, nor his vigorous support of capital punishment. Of course, the irony was that he commissioned the Wolfenden Report but probably to shelve the issue, and did not expect it to conclude as it did. He vigorously opposed changes in the law when in the House of Lords. 'Contextualisation' is problematic if so selective.

◆
The height of summer was more dramatic than anticipated. Temperatures over 30 degrees centigrade. There was no shade on my route one hot, busy Sunday morning. Returning home entailed a 10-15 minute walk under pitiless noon-day sun, no shade, the stifling, airless, Tube and, finally, a crowded bus from which I alighted drained of all energy, promptly collapsing on the pavement. Fortunately with no loss of consciousness, but no energy to stand up, I remained sprawled on the ground; not an area that sees much footfall. From my prone position I observed a few pass by on the other side. But there were good Samaritans. A jogger stopped and went on only after my assurances that assistance was coming. A young couple also stopped and gave me a bottle of their water, which after a few sips revived me. The stop was fewer than 5 mins from home. I telephoned a friend who collected me. Although drained of energy and slightly disorientated I recovered soon enough. **ND**

ORDINATIONS 2023



Top left: Fr Al Thompson with the Bishop of Beverley



Bottom Left: Fr Daniel Vickerstaff blesses the Bishop of Oswestry upon his priesting on 4 July at St John Baptist, Leamington Spa

Top right: Fr Gareth Gladman ordained deacon on 2 July by the Bishop of Durham, with his incumbent Fr John Livesley

Bottom Right: Fr Joshua Pollard with the Bishop of Fulham and the Bishop of Southwark, ordained deacon on 24 June



ORDINATIONS 2023



Above: Fr Kenny Wickens, ordained deacon on 1 July by the Bishop of Exeter, with his incumbent Fr Nick Debney



Top right: The First Mass of Fr Lewis Oliver-Hemmings-Faye with Fr Joshua Pollard as deacon



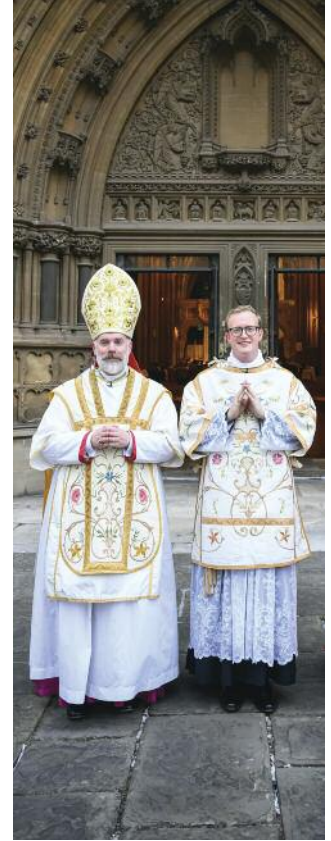
Middle right: Fr Michael Dixon (r) ordained priest on 2 July, with his incumbent Fr Andrew Howard

Below: Fr Lewis Oliver-Hemmings-Faye blesses the Bishop of Beverley after his priesting at Manchester Cathedral on 1 July

Bottom right: Fr Michael Dixon blessing the Bishop of Beverley after his priesting on 2 July



ORDINATIONS 2023



Top left: Fr Philip Garrett, priested on 25 June at St Michael & All Angels, Cross Heath, blesses his bishop (Oswestry)

Middle top: Fr Thomas Cotterill priested on 4 June at St Paul's, Brighton, by the Bishop of Lewes, with Deacon Rebecca Swyer and Fr Ben Eadon

Middle bottom: Fr Tim Davies ordained deacon by the Bishop of Oswestry in Bristol Cathedral on 3 July

Top right: Fr Tim Davies with the Bishop of Oswestry

Below: Fr Sebastian Way ordained priest by the Bishop of Oswestry at St Giles, Reading, on 28 June



ORDINATIONS 2023



Top left: Fr Warren Mitchell, ordained priest by the Bishop of Beverley on 1 July

Top middle: Frs Parkin and Dixon with the Bishops of Doncaster, Beverley, and Sheffield, at Sheffield Cathedral on 2 July

Top right: The First Mass of Fr Andrew Bailey at St Peter's, London Docks, on 3 July

Left: London deacons Frs Duncan Hegan and Roger Turner at St Andrew Holborn on 1 July

Below left: London priests Frs Andrew Bailey, Clive Hillman, and Stephen Miller, with the Bishop of Fulham

Below right: The priesting of Fr Daniel Heaton by the Bishop of Wakefield on 24 June, Fr Stephen Miller as deacon

Bottom Left: The First Mass of Fr Daniel Heaton at Horbury

Bottom right: Fr Stephen Miller presents his mother, Jacqui, with flowers at St Matthew's, Kensington



◆ THE WAY WE LIVE NOW ◆

Christopher Smith

Another glorious silly season comes to an end. High-lights have included the ‘lioness’ in Berlin which shut down the city but turned out to be a wild boar, and Porsche making fools of themselves by airbrushing the statue of Christ the King out of an advert filmed in Lisbon. The London School of Economics has stopped calling its terms Michaelmas, Lent and Easter and renamed its Christmas break ‘winter’, so no Christmas parties there, I presume. Meanwhile, at the University of Kent, students have been warned against saying ‘Christian name’, and even ‘surname’, which they (correctly) point out is really sire-name, and therefore (stupidly) to be condemned as ‘patriarchal’. I wonder whether those of us with the Christian name Christopher would be advised to change our ‘given name’ so as not to cause offence.

My prize for headline-writing goes to ‘Woke Scouts are told, don’t call Guides girls’, closely followed by ‘We will woke you! Classic Queen song Fat Bottomed Girls is mysteriously dropped from the group’s new Greatest Hits collection.’ The booby prize in this department goes to an American museum which staged a Picasso exhibition to coincide with the 50th anniversary of the artist’s death entitled ‘It’s Pablo-matic’. Ouch! It intrigues me that a group of people whose morality is normally of the ‘anything goes’ type suddenly wants to cancel Picasso because they don’t like his morals. It is, of course, a shameless attempt to inject identity politics into fine art, and it is now happening in classical music too. ‘Beethoven was an above average composer—let’s leave it at that,’ says a musicologist with a grievance, complaining that the great man ‘has been propped up by his whiteness and maleness for two hundred years,’ and that his ninth symphony ‘is no more a masterwork

than Esperanza Spalding’s *12 Little Spells*.’ But then, this is the bloke who thinks the Gregorian Calendar is racist.

Meanwhile, back in England, Andrew Lloyd Webber has been told to avoid ‘cultural appropriation’ in any future compositions. As a non-Argentinian, he ought not to have written *Evita*, apparently. I checked with Bella whether she, as a cat, objected to the musical named after her species, and I am pleased to say that she did not. As I write, she is browsing the T.S. Eliot poems which Lord Lloyd-Webber used as his libretto.

In the capital, the London Mayor thinks men should call each other ‘Maaayte’ if someone in their company doesn’t want to watch women’s football, as otherwise they will become violent. This is an advertising campaign which, as far as I can tell, is entirely invisible in the Metropolis, and only seems to exist on the local government website and in media reaction. I can’t imagine that it will stop a single occurrence of violence by men against women, but it will have transferred a tidy sum of money from ratepayers to the relevant advertising agency.

At the western end of my parish, Lincoln’s Inn has decided to ban grace at meals, but for some reason wants to keep its chapel, for the time being at least. Apparently, ‘members’ (I wonder how many?) ‘felt uncomfortable’. I should think they feel more uncomfortable now that the story has hit the press and made them look petty and foolish.

But of all the silly season nonsense this year, and setting aside for now the Snow White remake without Prince Charming or the Seven Dwarves, I somehow feel that the greatest effort to try our patience came from the man who proposed the reintroduction of wolves into the wild in Britain. ‘Britain’s surging deer population is causing an eco-

logical disaster,’ ran the headline. ‘I have a solution: wolves.’ Wolves, and indeed lynx, would be the ‘mesopredators’ we need to control the deer population. ‘Humans have failed to keep numbers down. Reintroduce these predators, and let them get on with the job.’

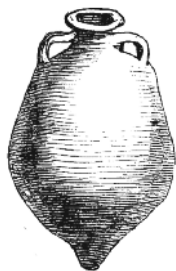
The hack in question here is called George Monbiot, and he has been making this point, largely unnoticed, for two decades. He’d like bears back, too. He’ll get nowhere, of course, because our health and safety culture is now so deeply ingrained that no government would take the risk of reintroducing animals that would inevitably at some stage kill someone. But my problem, really, is with his contempt for human life. He’d rather pursue the ‘rewilding’ agenda, and take it to this extreme, than be pleased that we live on an island where our most aggressive predator is the wasp. Years ago, he wrote that ‘people who live in unstimulating places are more likely to become depressed, and people who become depressed are more likely to kill themselves. Dramatic but mildly dangerous lifeforms—or just the excitement of knowing that they are out there somewhere—might even save lives.’

There is also an element of contempt for farmers and their livestock here which suggests that the author regrets the ‘dominion’ which God gave us over creation. Part of the Ascent of Man (to use Jacob Bronowski’s phrase) has been the taming and domestication of animals to aid human flourishing. Wolves have now re-established themselves in France, and kill something like 15,000 farm animals a year. We were right to fear the wolf, and it would be obvious lunacy to reintroduce it to Britain after three hundred years. But people will say anything nowadays to get attention!

ND

◆ TREASURE IN CLAY JARS ◆

Festus



Summer was certainly silly season. At the July Synod in his presidential address the Archbishop of York made a scripted aside about praying to God the Father: ‘yes, I know the word “father” is problematic for those whose experience of earthly fathers has been destructive and abusive, and for all of us have laboured rather too much from an oppressively, patriarchal grip on life’. Cue a clutch of outraged media headlines focussed simply on this and not his crafted speech. Two days later during the service in York Minster he felt moved to make another announcement about the ‘mischievous misconstruing in the press’ – ‘I do believe when we pray we should be sensitive about the words we use,’ he offered by way of clarification, saying he was ‘not ashamed’ of the paternal name.

A different story involved the famous ‘debanking’ of Nigel Farage from Coutts, not for having insufficient money on deposit but for his ‘reputational risk’ political views. Cue former chief political commentator of the *Daily Telegraph* and ex-*Daily Mail* arch-columnist Peter Osborne who now writes regularly for news website Middle East Eye. ‘British Muslims were the first to suffer from bank account closures, but nobody protested. When the same thing happens to Nigel Farage, it’s close to a national scandal,’ he wailed, having exposed Muslim debanking by HSBC and others some years ago. But wait, his wife is Martine who runs a leafy parish in west London and heads up WATCH. At the end of July she wrote with some surprise for ViaMedia News about visiting RE A-level students at a local school to talk about equality and her Christian views, describing them as ‘a mixed group of boys and girls, Christians, Muslims, and other faiths or none’. One of the questions, from a male interlocutor, ventured ‘It is God’s will that men should be

in authority over women’, which she found unbelievable. Mrs Osborne’s shock points to the lack of conversation at home about female imams, the Assad regime (in which her husband takes a keen interest), and ‘Why the West is Wrong about Islam’ (the subtitle of his most recent book).

Debanking is a serious problem though. In the US, the charity Indigenous Advance Ministries which combats poverty in Uganda and has recognisable positions on abortion (it is pro-life) and gay marriage (supporting convention) has had its Bank of America account closed due to ‘religious views’. How long before the protesters at the National in Walsingham shift their focus to local Norfolk branches, if they can find one that hasn’t itself been closed yet?

The Bishop of Truro is moving to Winchester and the Bishop of Exeter retires this month. Surely it is time to revisit the 10th-century Diocese of Crediton which contained both Devon and Cornwall in a single see, even if the Dioceses Commission doesn’t seem to think so.

Congratulations to the Revd Canon Malcolm Rogers who returned to the UK last month after a seven-year stint as the Anglican chaplain in Moscow. This year he has been awarded the MBE along with the Lambeth Cross for Ecumenism (‘for outstanding achievements as Chaplain of St Andrew’s Church, Moscow, and [as] the Archbishop of Canterbury’s Apokrisarios to the Patriarch of Moscow’). He also argued strongly against sanctions of ‘Putin’s Preacher’ Patriarch Kirill and was given a Kremlin

award before departing, but less is said about this.

‘Skip worship and pray for the Lionesses, says church,’ was the *Times* headline on the day before our national women’s football team took to the field against Spain, casting Bishop Libby Lane as a modern-day Gloriana. The newspaper attributed a bit more clout to her as ‘the church’s spokeswoman on sport’ with the idea ‘worshippers have been given the Church of England’s blessing to skip their usual Sunday morning service to watch the Lionesses this weekend’ than might be expected. ‘I know lots of people will want to watch the match live. That is fine from the Church of England’s view,’ she said. Which was not quite the same thing, and not what the Parish Communion Movement might have said. Footie-mad Bishop Philip North (of this parish) gave an interview. ‘Eight o’clock services will suddenly be busy around the country as people get their churchgoing in early,’ adding he would be covering a service in Darwin and ‘priests should be encouraged to preach speedily on Sunday morning so people can get back in time for kick-off.’ Harrumph-in-chief Revd Marcus Walker took the pages of the *Spectator*. ‘Bishop Lane’s comments feed the fear that many church leaders do not value Sunday worship. The hugely dismissive phrase that is now used for it in official CofE documents is “inherited church”, like an old carriage clock that you know you’re going to send to Oxfam the moment your great aunt has died.’ (A few pages later as almost a throwaway in the same 26 August issue Lionel Shriver comments ‘At length, elites oppose the very purpose of their professions’.) The Lionesses didn’t win. How much that had to do with prayer is anyone’s guess. The players had time to go to church in Sydney as kick-off wasn’t until 8pm local time. **ND**

◆ BOOKS ◆ ARTS ◆ CULTURE ◆

BOOKS

MARY, BEARER OF LIFE

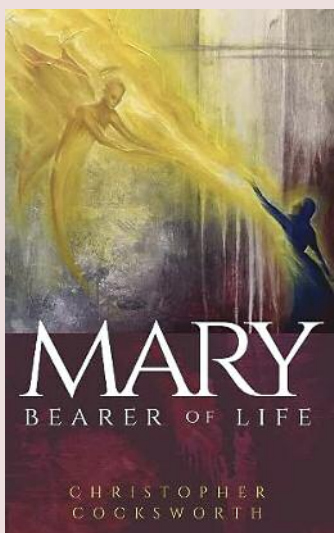
Christopher Cocksworth

SCM Press, 2023

ISBN 9780334062004

This is a deeply impressive study of the Blessed Virgin Mary and her place in the church's teaching and prayer by the current Bishop of Coventry, who also chaired the Church of England Faith and Order Commission for ten years. It comes intentionally and confessedly (and for this reviewer all the more helpfully) from his Evangelical Anglican roots and formation and identity, yet it is also illuminated by his encounters with other Christian theological and spiritual and liturgical traditions, especially those of Oriental Orthodoxy (the Oriental Orthodox are those Christians who in less ecumenically nuanced days we used to call Non-Chalcedonian, with their traditional bases in such as Armenia, Syria, Egypt, and Ethiopia).

The book takes us through a number of chapters which broadly take us through the life of Mary, and her different appearances in the New Testament records, and each of which bears a description which we can apply to her (and to the Church and to each Christian): Chosen, Called, Redeemed, Fulfilled, Loved.



And each section within a chapter has a very brief Biblical heading: e.g. 'Here am I' and 'Including Mary, the Mother of Jesus.'

One of the things that particularly impressed me about Bishop Christopher's book is that whilst writing interestingly about spiritual traditions and liturgical texts, he does not shy away from discussion of the Marian doctrines which have been (especially in recent centuries) divisive amongst Christians. He acknowledges that Reformation Protestantism's discussion of the place of Mary was rather different to that of modern Evangelicalism (e.g. Luther, Calvin, and Zwingli on the perpetual virginity of Mary, p. 80f.) And he treats in a sympathetic if uncommitted way the doctrines of the Immaculate Conception (especially pp. 39-41) and Assumption (especially pp. 161-170), trying to see what these doctrines are trying to say, what is important about them, even if he does not accept them. He writes of appreciating how these doctrines can 'serve and clarify the grace of the gospel rather than undermining or obscuring it' (p. 39).

One of the distinguishing features of this book (and perhaps a feature which other writers might consider across a range of theological disciplines) is the way in which at the end of four chapters he introduces an ethical reflection tying in a particular ethical issue to what he has discussed in the chapter. So we look at abortion, ethics for education, nuclear weapons, and our care for the environment in relation to our thinking about Mary and the plan of salvation. Whilst his task is not, I think, to make us all agree with his ethical reflections (and indeed they are strikingly tentative and very much reflections rather than conclusions) it does draw the moral dimension into our doctrinal and spiritual discussion.

I have mentioned already his attention to Oriental Orthodox Christians. I have had an interest in these

matters especially since my undergraduate theological studies and more particularly since being sent by my theological college principal to collect from Oxford Station a young Armenian priest who was to spend the next year with us and who was to have the room next to me so that I could keep a friendly and hospitable eye out for him. Bishop Christopher writes of his discovery of Saint Gregory Narek and I was pleased to learn more about this revered Armenian teacher, whose name, I have to admit was unknown to me until 2021, when he was inserted as an optional memorial into the General Roman Calendar (previously in 2015 he had been named as a Doctor of the Church by Pope Francis). Others who have noticed his name in liturgical calendars will also be pleased, I think, to learn more about him and his writings.

A few other thoughts and points, in no particular order. It did strike me (and it is probably why the book taught me things rather than telling me about things I already knew) that the Caroline Divines and their contribution to Anglicanism are almost absent. Some of them would have an interesting role to play in Bishop Christopher's encounters. And as I read his words 'all this makes me wonder whether Mary, having been, as it were, a cause of disunity on the past may be an instrument of unity in the future' (p. 4). I reflected on the sad truth that it is quite a time since I heard anything about the Ecumenical Society of the Blessed Virgin Mary. He writes also of the way in which Pope John XXIII resisted pressure for new Marian definitions at the Second Vatican Council and I would simply want to add that the contribution of the sometimes ecumenically underestimated Pope Paul VI to ensuring that teaching on Mary was primarily integrated within the document on the Church should not be overlooked. By the way, (p. xiv) Congregation

for the Doctrine of the Church should surely be ‘Congregation for the Doctrine of the Faith.’ And one final question, which, if he sees this, Bishop Christopher might himself be able to answer: he writes (p. 186) of the bishops at Vatican II ‘although the bishops produced a short document solely on Mary, they reserved their main Marian attention for a concluding chapter to *Lumen Gentium*.’ What he writes about *Lumen Gentium* is right, but what is this short Vatican II document solely on Mary? I, for one, have not heard of it, and none of the reference works seem to mention it. More information, please...

Jeremy Sheehy

CLIMATE OF THE SOUL Ecological Spirituality for Anxious Times

Andrew D Mayes

Resource Publications, 2022

ISBN 9781666737134

‘What would the world be, once bereft of wet and of wildness? Let them be left, O let them be left, wildness and wet; Long live the weeds and the wilderness yet.’ So muses Gerard Manley Hopkins in a poem affirming the spiritual significance of climate which can be seen to image the soul’s exposure to God. In his latest book Andrew Mayes redresses inattention to biblical and traditional use, like that of Hopkins, of meteorological imagery to describe the workings of God and the soul. It is a timely exploration

as the issue of climate change becomes a given of 21st century life.

The author tours scripture with the weather and the seasons in mind as well as the spiritual wisdom of the saints. Andrew Mayes has worked in the Holy Land and is able to help his readers envisage the land there. As a well-seasoned spiritual director he is able to draw us into marrying our experience with what the Bible says and how saints through the ages have interpreted its relevance here and now. I was drawn to his recurrent references to Elijah whose call in 1 Kings 19, associated with drought and the anticipation of rain, is seen as a pointer to Christ and Christian discipleship. ‘Elijah’s waiting in the silence leads to speech and action. Prayer that listens to God with attentiveness can thus become transformative, changing and reshaping our priorities and plans. Jesus models for us this balance between the mystical and the prophetic, between silence and speaking, between action and contemplation... The greatest challenge is to bring a contemplative heart into the bustling centre of ministry. Jesus models not only the ebb and flow of prayer and action, but also the ability to maintain a listening heart in the very maelstrom of ministry.’

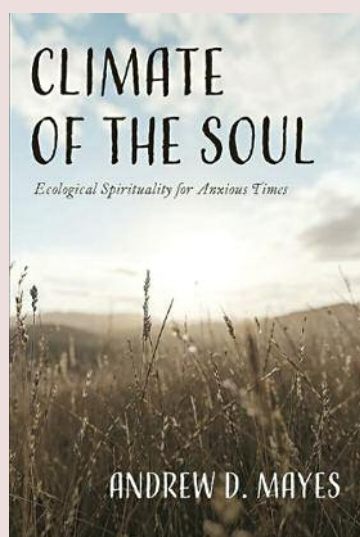
The elements and seasons are essential to our climate both globally and in the invoking of spiritual wisdom. Dwelling on darkness John of the Cross presents the dark night of the soul as a time of creativity and healing. ‘Poet and mystic Evelyn Underhill (1875-1941) images the soul as a tulip bulb placed deep into the earth, as the soul is hidden with Christ in God (Colossians 3:3). “Go with him / Into the dim.” It is in the dark that God gives the growth, until it is time to bud and blossom forth,’ an idea which is then compared with the image of the grain of wheat in Christ’s prophecy in John 12:24, and taken up in the Easter hymn ‘Now the green blade riseth, from the buried grain.’

Finding God in both light and darkness is a major strand in *Climate of the Soul* especially in Fr

Mayes’s reflection on the Transfiguration of Jesus where one ‘encounters God in both the light and the cloud. The light represents the kataphatic tradition of prayer – where affirmations and declarations about God are made confidently: Jesus is light; “his face shone like the sun”; “his garments became white as light.” But the cloud represents the apophatic tradition, where words give way to silence, where concepts about God dissolve into speechless wonder, where the unifying dense wet fog of the cloud shrouds the disciples and silences all attempts at talking. The reference to the overshadowing cloud evokes the theophany on Mount Sinai’. This reflection is followed at the end of the chapter with an invitation to capture the ‘apophatic’ mode by sitting in darkness to ponder longing for God and then light a candle, see light dispelling darkness and pray in the ‘kataphatic’ mode to be more lit up by the light of Christ so your life has more of a shine towards your neighbour.

Climate of the Soul is designed to be used by both individuals and groups. Questions at the end of each chapter are provided to stimulate personal reflection and group discussion. Three readerships are in mind. First, it is for Christians who are longing for movement and progress in their spiritual lives. Second, it is for those who support others on their spiritual journey: those who serve as spiritual directors, soul-friends or companions. Third, it is for seekers, for those wanting to discover for themselves the astonishing riches of the Christian tradition. It is a good, helpful read and outward looking in its encouragement of prayer and action that addresses the ongoing climate crisis. Attentiveness to the ecology of the soul leads to a sharper perception of the environmental issues facing our planet. This book helps us to look differently at our turbulent world within the interplay of microcosm of soul and macrocosm of climate, celebrating a sacramental approach to the universe, to the elements, and to ourselves.

John Twisleton



**FRIENDS, NEIGHBOURS,
SINNERS**
**Religious Difference and
English Society, 1689-1750**
Carys Brown

Cambridge University Press,
2022 ISBN 9781009221382

How tolerant are we of our religiously indifferent neighbours or those among them who adhere to a faith other than Christianity? Tensions and resentments can arise, we might privately wish that they were elsewhere; they might feel the same about us. Religious difference – and indifference – is a lived experience. It has to be worked through and neighbourliness nurtured even if most of our social associations are with other Christians (or even just other Anglo-Catholics). This was no less the case for Anglicans in the first half of the eighteenth century. Until 1689 the state had insisted on religious conformity but, following the ‘Revolution’ of 1688, members and ministers of trinitarian Protestant communions could worship openly in licensed chapels. The Toleration Act of that year opened the way for an unprecedented degree of religious pluralism in England and, though civil disabilities remained onerous for Dissenters, they made the most of these new-found freedoms. Suddenly, uncomfortably, they seemed to be everywhere. How would Anglicans – two generations on from the religious conflict and social prescription of the Civil Wars and Interregnum of the 1640s and 1650s – negotiate the new public prominence of their neighbours? And how would Dissenting men and women behave towards Anglicans? Would they still stand apart or mingle comfortably hazarding their spiritual integrity? These questions of assimilation and separation are central to Carys Brown’s fascinating study but she also moves beyond them ‘to examine the graduated layers of religious exclusivity that shaped everyday existence’ (p. 4). For despite the emerging recognition that religious

strife was damaging to the fabric of society confessional prejudices did not dissolve overnight and discrimination remained. At every point sensitive to the different strands within Anglicanism and Dissent (Quakers and Baptists were more deliberately separatists), Brown charts the lived experiences of inclusion and exclusion within a variety of settings.

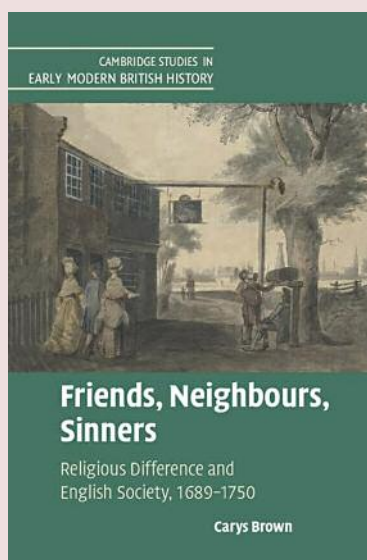
The chapels and meeting houses of Dissent became a legal physical presence in public spaces across England (2000 were constructed in the 1690s alone), ‘venues for public worship on a legal footing approaching that of the Established Church’ (p. 72). At times of political tension they could still be the targets of mob violence. Dissenters could also take up the minor offices of the parish in school and almshouse governance, and their ministers stand with the parish priest at funerals and burials. Brown instances the disputes these visible dimensions of public religion could provoke. She also argues that these occasions of confessional mingling could induce a low key and neighbourly ecumensism as church goers and Dissenters mingled – up to a point – as explored in Chapter 3, ‘Politeness and Hypocrisy’. The leaders of moderate nonconformist opinion were very conscious that their co-religionists had, if they were to nullify the habitual label of hypocrisy levied against them, not to stand too much apart in their communities thereby subverting social norms. It was

never easy: Quakers found the label of ‘hypocrite’ especially difficult to shake off, for it was a lazy commonplace of churchmen that their staid outward appearance was just a disguise for sinful behaviour.

Whereas social conformity was beneficial for English Roman Catholics in this period, Protestant dissenters were hesitant for ‘assumptions about religious difference were embedded into norms of social interaction...’ (192). Brown convincingly argues that the majority of Dissenters became more outward-facing, accepting that their trade and mercantile activities made engagement with the ‘worldly’ matters intrinsic to business transactions. Dissenting laymen sat with Anglicans in voluntary organisations such as the Society for the Reformation of Manners and might even do some sociable drinking with them in taverns and ale-houses. Parents were under pressure from the young to sanction dancing or card playing but that was a step too far for most. Brown emphasises that there was ‘a religiously exclusive boundary around their social interactions...’ (229). Dissenters were anxious to be civil to their neighbours but their friendships were seldom with Anglicans.

The tendencies to religious tribalism were thus as present in this age of incipient pluralism as in ours, a pluralism, as Carys Brown writes, ‘inadvertently instituted by the Toleration Act’ (p. 97). Difference is always to be negotiated, the difficulty of breaking down barriers not to be under-estimated, the tendency to mistrust and suspect those from other faith traditions (and none) being only too easy and likely to recur: as in the later eighteenth century when Methodism spread and unsettled the emerging eirenic consensus between Anglicanism and Dissent. Back came the charges of ‘enthusiasm’ and the practices of social ostracism. Even within a notionally tolerant society, the appeal of religious particularism and downright prejudice was – and perhaps is – never to be underestimated.

Nigel Aston



QUESTIONING GOD

Timothy Radcliffe and Łukasz Popko

Bloomsbury Continuum, 2023
9781399409254

God doesn't only give us commands to follow unthinkingly, but also invites us into conversation with him, and therefore into a deeper relationship full of questions and answers. That's the premise behind this attractive new volume, written by two eminent Dominican scholars. Over the course of 18 chapters, split evenly between Old and New Testaments, Popko and Radcliffe examine biblical encounters between the divine and humanity. Each chapter begins with a piece of scripture, newly translated by Popko, ranging from God's 'Where are you?' to Adam (Genesis 3.9), through the Patriarchs and Prophets, to Jesus's commissioning of Peter in John 21. Following these brief passages, each chapter proceeds in the manner of a conversation between the two authors, discussing the merits of each portion of text. Over the course of the book, we are called to contemplate our own relationship with God, and to attempt a deeper grasp of some of the best-known pieces of Holy Scripture. There are a number of *intermezzi* at stages throughout, designed to pull together themes or simply to recap what has gone before.

Much of the work in this book gives pause for thought. In the first chapter, we are reminded that Adam and Eve do not have a conversation with each other before the Fall. The initial silence between them lets God speak without allowing room for reply. Popko writes about the 'blessed silence' that existed before 'distrust crept into Paradise. We long for that silence and sometimes get a glimpse of it.' Perhaps this sentiment is unsurprising for a member of the Order of Preachers, and it might seem out of place in a book about conversations. And yet, as Radcliffe goes on to point out, it's only through mo-

ments of silence that one can have conversations that have real depth of meaning, rather than filling space with meaningless soundbites and unimportant dialogue.

One of the most interesting chapters for readers will be the 10th, which focuses on a conversation the authors describe as marking a transition. The Annunciation is posited here as 'the turning point in the relationship between God and humanity.' As Radcliffe writes of the company of heaven 'holding their breath' at this moment per Bernard of Clairvaux's writing, Popko comes back with a counter, reminding us that Gabriel doesn't in fact ask Mary a question at all, but that Luke uses the future indicative ('you will conceive and will bear a son'), like the commands given to the prophets. The question, indeed, comes from Mary: 'How will this happen, since I do not know a man?'

Popko teaches at the École Biblique in Jerusalem, and his translations of scripture demonstrate an attempt to grapple with the text in a way which is close to the original Hebrew and Greek. On occasion, this makes for slightly stilted translations. As the authors themselves admit, the translations are not aiming for fluency and elegance, and this does make some of the passages seem slightly odd to eyes and ears accustomed to other versions of these texts. In one sense, this makes the reader concentrate more on passages which we might be able to quote offhand. But there are times when we might be thinking too much on exactly what Popko has put down on the page, rather than what it is attempting to portray. Yet his translations work well for this book, giving each conversation partner extra springboards from which to dive into their own dialogue.

Those who have read Radcliffe's other work will find plenty of familiar offerings here: the depth of his scholarship united to his great understanding of the human condition ('I feel some sympathy for poor Cain'); the asking of simple and yet penetrating questions ('Wouldn't faith be so much easier if one had

TIMOTHY RADCLIFFE
and ŁUKASZ POPKO



QUESTIONING
GOD

BLOOMSBURY

been there and seen everything?'). Whilst Popko concentrates on the text, Radcliffe uses sources from D.H. Lawrence to Rowan Williams to flesh out his points. One comes away appreciating the generational and scholarly differences between the two authors.

The style of this book might not be to everyone's taste. As the authors admit, its writing spanned the Pandemic, Radcliffe's fight against cancer, and the fact that the authors live in different places, and therefore much of their collaboration came about through Zoom or even email. Because of this, the attempted conversational style does not always flow in the way that even the translated versions of Cardinal Sarah's 'interview-style' books with Nicolas Diat seem to. Nevertheless, this is a fine piece of work, put together in such a way that would lend itself to being a good choice for a parish reading group, and yet also small enough to be read by those on retreat.



Fr David Houilding has retired
(pictured here at his last service
on 23 July)

ART

CHINA'S HIDDEN CENTURY

*British Museum, London,
until 8th October, 2023*

In its July 2023 report 'China' the Parliamentary Intelligence and Security Committee described China as a 'whole-of-state' strategic threat to the United Kingdom. It criticised successive UK Governments from David Cameron's time onwards which had doubted or denied the depth and nature of this threat. The ISC's report suggests China's main interest in the UK is not historical but is related to the UK's close ties to the USA and its ability to influence international opinion. The British Museum's current show is much broader in scope and provides some perspective on the ISC report. It gathers evidence for, but does not investigate, the historical continuity in Sino-Western relations between the nineteenth century and today. It is a story of access for trade and of power reflected in the items on display and how they reached the West.

It is also a story not much told even in China. The Hidden Century (1796-1912) is the period of the 6th to 11th Qing Emperors. Then Qing Dynasty were Manchus. They had replaced the Ming Dynasty of the Han which in its turn had replaced the Mongol Yuan Dynasty. The imperialist expansion of Qing rule into Inner Asia reached its height with the Quianlong Emperor. His death in 1796 began what has historically been seen as a time of decay in which the different ethnic groups of the Empire, unresolved trade disputes with the West, and a series of famines each played a part. The show does not explore in detail how these different elements interacted, though there are hints; a map of Beijing segregated by tribes because the Emperor distrusted the Han majority, a scholar's complaint that the

government was failing (we might guess from the impact of opium addiction, corruption and a long-standing conservatism which saw no need to engage with the world outside of China), the Nanjing Treaty which ceded Hong Kong to the UK and which symbolises the Opium Wars and how these undermined the prestige of the government, which led in turn to the Taiping Rebellion (and at least 20 million deaths) symbolised by a letter corrected by Hong Xiuquan who claimed to be the brother of Jesus, a print of a defeat of a European army which stands for the Boxer Rebellion and the reaction against Christian missionaries and the European/Japanese trade carve-up of the Chinese Empire. If that list can only suggest the complexity of the



Empress Dowager Cixi's robe, China, about 1880–1908. © The Metropolitan Museum of Art, New York / The Trustees of the British Museum

politics of the time it is no surprise that the 300 objects on show only scratch the surface of the most populous nation on earth.

The exhibition does not follow a timeline. Instead, it explores a number of themes: the Court, the Military, Artists, Everyday life, Global Qing (this includes a Low Mass set worthy of All Saints, Margaret St), Reform to Revolution. What catches the eye is the bling – two vases given to King George V were said to be taller than the Emperor who gave them. They are technically accomplished, but aes-

thetically they do not compare with the superlative work from five hundred years earlier in the Museum's Percival David collection. There is a robe with Japanese-style embroidery worn by the Empress Cixi, for forty years the most powerful woman on earth, whose support for the status quo delayed rather than prevented the modernisation of China. And there is the uniform of a Bannerman, an officer in the Imperial Guard. Even if this is court dress it is a slight shock to think it would have been worn by a contemporary of Robert E. Lee and Ulysses Grant.

As the show progresses the effect of Western trade, fashion and technology becomes more apparent. The price of this is not explored. A Portuguese indenture for a labourer stands for the large numbers (apparently – actual figures are hard to come by) of workers shipped to the US, South America, and Cuba to replace slave labour. This diaspora was key to the building of the US railroads and the associated unfair labour conditions and practices were banned by Lincoln's last anti-slavery law.

At a more middle-class level there are examples of Western fashion in a scene from a cricket match and the naturalism of some paintings, notably of the Lady Li and her husband Lu Xifi, and of the Daoist priest Zhang Chengwu. The Western influence is even stronger in a film of Yu Rongling (1882-1973) performing a sword dance. It looks like a cross between wuxia and Isadora Duncan – which it just what it is.

And then there are hair extensions, scissors of a type you can buy today in cult homeware shops, mahjong pieces, and a portrait of George Washington. If this all reflects patterns of trade above other cultural currents, that is because it has always been so from a Western perspective. A more Chinese-centric view and choice of exhibits might have thrown up interesting differences of outlook.

Owen Higgs



Fr David Sutton SSC kept the Golden Jubilee of his Ordination to the Sacred Priesthood (29 June 1973) with a Solemn Mass on 24 June, the Feast of the Nativity of St John Baptist. The Mass was celebrated at St Paul, Royton, with eight concelebrants, and three deacons assisting who were due to be ordained priest the following Saturday. Fr Stephen Jones SSC preached, and there was special music from the Three Towns Opera, of which Fr David is a member. The Mass was followed by a reception in the Parish Centre for the 100+ people who attended, including his wife and family.

Fr David was ordained in Blackburn Cathedral, and served two curacies in Clitheroe and Fleetwood before moving into the Manchester diocese, where he was Vicar of St James the Great, Calderbrook, and subsequently Vicar of St Mary Magdalene, Winton. From 2008 he served as senior chaplain for Greater Manchester Mental Health Trust, retiring in 2017. He was sometime Local Vicar of the St Benedict chapter of SSC, and until recently Dean of the Manchester Chapter of the Society. He regularly assists at St Peter, Swinton, but is currently covering Sunday Mass at St Paul, Royton, the parish being in inter-regnum.

Congratulations, Fr David, on this golden anniversary milestone!

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.societyofthefaith.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@societyofthefaith.org.uk

Reverence and Mystery

A replica of the Holy Shroud of Turin on display for two weeks

A full-size copy of the world-famous Shroud of Turin is coming to All Saints, Notting Hill, W11 1JE. It will be on display from 4th September-18th September and available to view outside of service times.

The Shroud of Turin exhibition includes a beautiful 15 foot replica image which is a photograph printed onto cotton by an American photographer, Barrie Schwartz, who was the official photographer at the STuRP (Shroud of Turin Research Project) examination of the Shroud in 1978. The genuine Shroud of Turin which shows the image of a man who has been crucified is preserved with great reverence in the Cathedral of Turin and the full-length replica is very rare. The exhibition has travelled widely and been on display at Westminster Cathedral, Dublin Pro-Cathedral, and Liverpool Metropolitan Cathedral.

In 2009, Cardinal Vincent Nichols wrote that the exhibition 'helps us to enter more deeply into the sufferings of our Lord'. Pam Moon the curator of the exhibition said 'It is possible to get an idea of the Shroud from television pictures, books, magazines and newspapers articles, but seeing it in its entirety is very challenging and moving'. One of the purposes of the exhibition is to show how brutal crucifixion really was and to tell the story of the crucifixion of Jesus. The exhibition includes original Roman nails, a replica whip and a spear. And there are information boards about art, history and the latest research on the Shroud.

No-one understands how the image appears on the Shroud. The STuRP team discovered it is not a painting, not a photograph and not a scorch but they could not determine the cause of the image. In December 2011 Italian scientists attempted to 'identify the physical and chemical processes capable of generating a colour similar to that of the image on the Shroud' by using short bursts of ultra violet light, using lasers. They managed to re-create a small section of cloth with some of the properties of the Shroud (at least at a microscopic level) by this method. They concluded that 'some form of electromagnetic energy (such as a flash of light at short wavelength)' created the image on the Shroud of Turin. As ultra violet lasers were not available to medieval forgers it opens the possibility that the Shroud is actually Jesus' burial cloth, the image being created at the point of resurrection.

One of the scientists Dr Paolo Di Lazzaro Prof Paolo Di Lazzaro, the head of the team, said: 'When one talks about a flash of light being able to colour a piece of linen in the same way as the shroud, discussion inevitably touches on things like miracles and resurrection.' 'But as



The Church of the Santo Sudario in Turin, Italy, which houses the Museum of the Holy Shroud.

scientists, we were concerned only with verifiable scientific processes. We hope our results can open up a philosophical and theological debate but we will leave the conclusions to the experts, and ultimately to the conscience of individuals.'

The Italian team's research follows on from the work of other scientists like Dr Ray Rogers who was able to show that the area of the Shroud taken for radiocarbon date was highly contaminated by dye and cotton additions.

All Saints welcomes visitors to see the exhibition and make up their own minds about the Shroud of Turin. 'We are very excited about being able to host the Turin Shroud Exhibition,' said Fr Philip Corbett, former editor of *New Directions* and the Vicar of All Saints. 'The exhibition offers a rare opportunity to get close to a full-size replica of the Turin Shroud and it is our prayer that the exhibition will be a time of spiritual renewal not only for our parish community but all who come to see it. We look forward to welcoming people from across the city to pray and to wonder as they contemplate the passion, death and resurrection of Jesus.'

The Church will be open daily from 10am to 6pm and each day there will be Mass at 10am and Stations of the Cross or another Devotion at 6pm. Everyone is invited to visit the exhibition or worship; the parish will be pleased to welcome churches, schools and other interested groups. An opening Mass for the Exhibition will take place at 7pm on Monday 4th September and then Mass of the Holy Cross will be offered at 7pm on Thursday 14th September. On Saturday 16th September there will be a concert of part of Handel's Messiah.

For more information or to book a visit please email Fr Philip at philippetercorbett@googlemail.com. Read more about the exhibition at www.shroudofturinexhibition.com. **ND**

The Lion and the Cardinal's Hat

John Gayford writes on St Jerome, the 'Doctor maximus sacris scripturis explandit'

St Jerome is honoured as one of the four great doctors of the Latin Church along with Saints Augustine, Ambrose and Gregory. Jerome (Sophronius Eusebius Hieronymus) is revered for his Biblical translation into Latin and interpretation of biblical commentary and exegesis, giving him the title Father of Biblical Science. For most of his life Jerome was a controversial figure with both supporters and those with whom there was a hostile relationship. After his life he enters the realms of legend with apocryphal accounts of his life and exaggeration of his sanctity. Since the fourteenth century, artists have been fascinated by the legends of St Jerome. The lion and the Cardinal's hat come into these categories. Like all saints he had his faults as is shown in sometimes witty but bitter phrases he used directed at his adversaries. Some think the projection of him in ascetic terms can be overdone as he appears a very talkative man who enjoyed an audience, especially of wealthy educated women, and the luxury of an extensive library. There are two contrasting presentations of Jerome: the ascetic and the scholar, which possibly are incompatible. These are illustrated by the two different pictures produced by Albrecht Dürer (1471–1528) *Jerome in the wilderness* and *Jerome in his study* where Jerome has a library that would be the envy of a prince. Jerome's contribution to the New Testament was modest and quickly achieved at the command of Pope Damasus I (366–384). Old Latin translations were already there but in variable forms. Jerome was asked to produce an authentic translation. This required

selection and correction but as the task progressed less correction was made. In no way did he retranslate the Gospels from Greek. Nevertheless this formed the foundation for the New Testament Vulgate Bible.

Jerome took sixteen years to translate the whole of the Hebrew Old Testament, from Hebrew into Latin: though he saw the Septuagint as inspired, it was not enough. In spite of this great work Jerome made mistakes. He always seemed to be working at speed, often at night with what must have been poor light and for the latter part of his life complaining of poor eyesight. He was reliant on a number of people to produce his translations, exegesis and letters. Thus he needed somebody to take down his dictation, a scribe to write out a fair copy, and later as his eyesight deteriorated yet another person to read the original to him. Each of these could make mistakes; so not all the mistakes were entirely down to Jerome. Jerome was considered a Father of the Church from the eighth century and the Council of Trent proclaimed him a Doctor of the Church.

Jerome was born about 331, with a younger brother Paulinianus, his father a wealthy land owner in Stridon. Christianity was becoming increasingly popular in Jerome's youth but divided between those who were Christian because it was to their advantage, and those who were practising their faith. Jerome had a close friend, Bonosus, of a similar social background and who shared his education, both going to Rome when they were 12; to continue education under Aelius Donatus the most celebrated schoolmaster of his day. Thus Jerome gained a good education in both Greek and Latin. He then set off on travels and did not take religion seriously until he was in his 30s when he became attracted to an ascetic monastic life. It was around 372 when Jerome was about 40 that he went to Antioch, greeted by Evagrius Scholasticus, a priest with a comfortable mansion. Just as well as Jerome was in very poor health as a result of his travels, not helped by fasting and nights of prayer. Evagrius had a position of responsibility and lived well with a large library, and a Greek-speaking household, allowing Jerome to polish up his Greek. Jerome still had monastic ascetic ideals but it was not until 375 that he retired to the desert of Chalcis, two days' travel from Antioch. It would appear that he took his considerable library with him; he was still torn between Cicero and Christ. The hermits with whom he lived in the desert met together on Saturdays and Sundays for worship. Many were poor, uneducated men who thought the only way to holiness was through mortification of themselves literally with very heavy chains, beating themselves with stones, and living on a very meagre diet, grown by individual monks on poor soil with little rain. They allowed themselves little sleep and saw this as the means to liberate themselves from sin. Jerome only spent two to three years in the desert of Chal-



'St Jerome' by Albrecht Dürer (1471–1528); oil on pearwood, c.1496

cis and even then his solitude was not that complete. Evagrius came frequently from Antioch to visit him bringing letters and manuscripts and taking his letters that he was habitually writing. It is clear that Jerome had space and facility for his large library and also the support of scribes to make copies of literature and write his letters. Jerome only learnt enough Syriac to communicate. The better educated monks spoke Greek but Jerome continued to write in Latin. It was at this point that Jerome decided to learn Hebrew which he found difficult. Fortunately he found an anonymous monk who was a converted Jew. The desert may have been bad for his health but he seems vigorous enough to be argumentative. By 376-377 he was drawn into argument with the Greek speaking monks in disputes over the nature of the triune God. The debate of the Council of Nicaea of 325 had not subsided even in the desert. Thus Jerome made an appeal to Pope Damasus for guidance. Jerome went back to Antioch when he left the desert of Chalcis and was regarded as a priest, having been ordained by Bishop Paulinus II (bishop 362-388). He saw his principle vocation as a monk and biblical scholar. Most scholars doubt if he ever said Mass.

At the end of the fourth century Constantinople, created by Constantine as 'the New Rome', was growing in size and importance. While Jerome was there the Emperor Theodosius I called a council which met between May and July of 381. Although badly arranged it had the aim of improving relationships between the Eastern and Western Churches, an aim it did not achieve. It was honoured by being called the Second Ecumenical Council, even though there were 150 fathers of the Church but bishops came only from the East. Meletius, bishop of Antioch, was appointed president but he died shortly after the Council convened, and Gregory of Nazianzus was appointed to take his place with whom Jerome seemed to enjoy a good relationship. They had similar aims and ideas and were capable of writing fine prose: Gregory in Greek and Jerome in Latin. While at Constantinople, Jerome was meeting important and influential people and becoming acquainted with Greek Christian literature that he introduced to western readers by making Latin translations. In all his efforts at translation while at Constantinople, his outputs were limited by constant complaints of poor eyesight and not enough money to pay for secretarial assistance. Jerome stayed in Constantinople for several months after the Council and in the summer of 382 he was offered the chance to accompany Paulinus, bishop of Antioch and Epiphanius, bishop of Salamis, to Rome as their interpreters for another council in 382. Although the



'Saint Jerome reading in a Landscape' by Giovanni Bellini (1435 – 1516); oil on wood, c.1480-5 [NG281]

council achieved very little, Pope Damasus (now a man of about 80) was very impressed by Jerome's scholarship and asked him to draft documents. Jerome became in effect the Pope's secretary.

In August 385, Jerome with his own younger brother Paulinianus, and a small group of monks left for Jerusalem, Rome becoming Jerome's Babylon, never to be seen again. Paula of Rome, with her daughter Eustochium, left soon after, joining Jerome in Antioch, having met him through Paulinus and Epiphanius, and by this stage herself a widow. For the next two years they toured the Holy Land as was the custom of religious pilgrimage of that time, crossing the desert to visit Egypt to see the cradle of monastic Christianity. Jerome wanted to visit Alexandria and to have discussions with

Didymus the Blind. In fact, Jerome spent a month sitting at his feet learning from this erudite man and probably would have liked to stay longer. It can be conjectured that he learned from Didymus a useful way of coping with his own poor eyesight later in life. This consisted in having a reader of the text which he would then comment on with a scribe to write down what he said. Jerome did not find this completely satisfactory. Thus his cynical comment in his infirmity, about readers of text, that food never tasted so good when it had to be chewed by somebody else's teeth. Jerome met up with his old friend Rufinus in Jerusalem who with the pious matron Melania the Elder had established Latin religious houses, one for men and another for women, on the Mount of Olives. Jerome and Paula were to do the same in Bethlehem with Jerome ruling the male house and Paula the female house. It took three years to build the houses funded by Paula's money. The aim of Jerome's community was to combine intellectual activity with manual labour. Jerome concentrated on supervision, preaching, instruction and translation associated with exegesis. It was about 391 that Jerome became convinced that he ought to translate the Old Testament from the Hebrew rather than from the Greek Septuagint. This met with hostility from many, including St Augustine who saw that a Latin translation from Hebrew rather than from Greek could cause division between the Eastern and Western Churches. Even in the Western Church, acceptance of Jerome's translation from the Hebrew came slowly. Towards the end of 397 Jerome fell seriously ill and was not able to work until the Easter of 398. His recovery produced a series of literary works. By 405-406 Jerome had finished translating the whole of the Hebrew (Palestinian) Canon into Latin to give to the Vulgate version of the Old Testament. He had turned to Hebrew for his translation source thus rejecting the Septuagint (some-

times known as the Alexandrian Canon as it was accepted by Greek speaking Jews outside Palestine). In Lent of 406 Jerome was once again seriously ill and he had to leave work unfinished for several months. Things got worse with the news of the sacking of Rome in 410 by the Visigoths. Refugees started to arrive in Bethlehem needing shelter in Jerome's financially-stretched monasteries. The three last years of Jerome's life are hidden behind a wall of silence. There are a few fragments showing that his community was back in Bethlehem. Jerome was a very old, sick, almost blind man but still was dictating letters. Death came on the 30th September 419 or 420 with reports that he was buried in an underground grotto beneath the north aisle of the Church of the Nativity. He died at about the age of 72 having outlived most of his friends and enemies, gaining the reputation of being a 'Christian Cicero', expressing his writings in eloquent Latin. It could be claimed that he was the greatest Christian scholar of his time with his good knowledge of Greek and Hebrew,

making a valuable contribution to Biblical scholarship and the Vulgate Bible. His saint's day is 30th September.

ND

Suggested Further Reading: -

- Parker, D.C. Vulgate The Anchor Yale Bible Dictionary (Volume 6) Edited by Freedman, D.N. Yale University Press New Haven and London. 2008
- Sparks, H.F.D. Jerome as Biblical Scholar in The Cambridge History of the Bible Volume one. From the Beginnings to Jerome. Cambridge University Press Cambridge 1970.
- Sutcliff, E.F. Jerome in Cambridge History of the Bible (Volume 2, The West from the Fathers to the Reformation) Edited by Lampe G.W.H. Cambridge University Press. Cambridge. 1969.
- Thomas, S.F. Jerome in Butler's Lives of the Saints for September (New Full Edition) Burns and Oates Liturgical Press Collegeville Minnesota. 2000.

◆POEM◆

Sonnet on hearing the Dies Iræ sung in the Sistine Chapel by Oscar Wilde (1854-1900)

Nay, Lord, not thus! white lilies in the spring,
Sad olive-groves, or silver-breasted dove,
Teach me more clearly of Thy life and love
Than terrors of red flame and thundering.
The empurpled vines dear memories of Thee bring:
A bird at evening flying to its nest,
Tells me of One who had no place of rest:
I think it is of Thee the sparrows sing.
Come rather on some autumn afternoon,
When red and brown are burnished on the leaves,
And the fields echo to the gleaner's song,
Come when the splendid fullness of the moon
Looks down upon the rows of golden sheaves,
And reap Thy harvest: we have waited long.

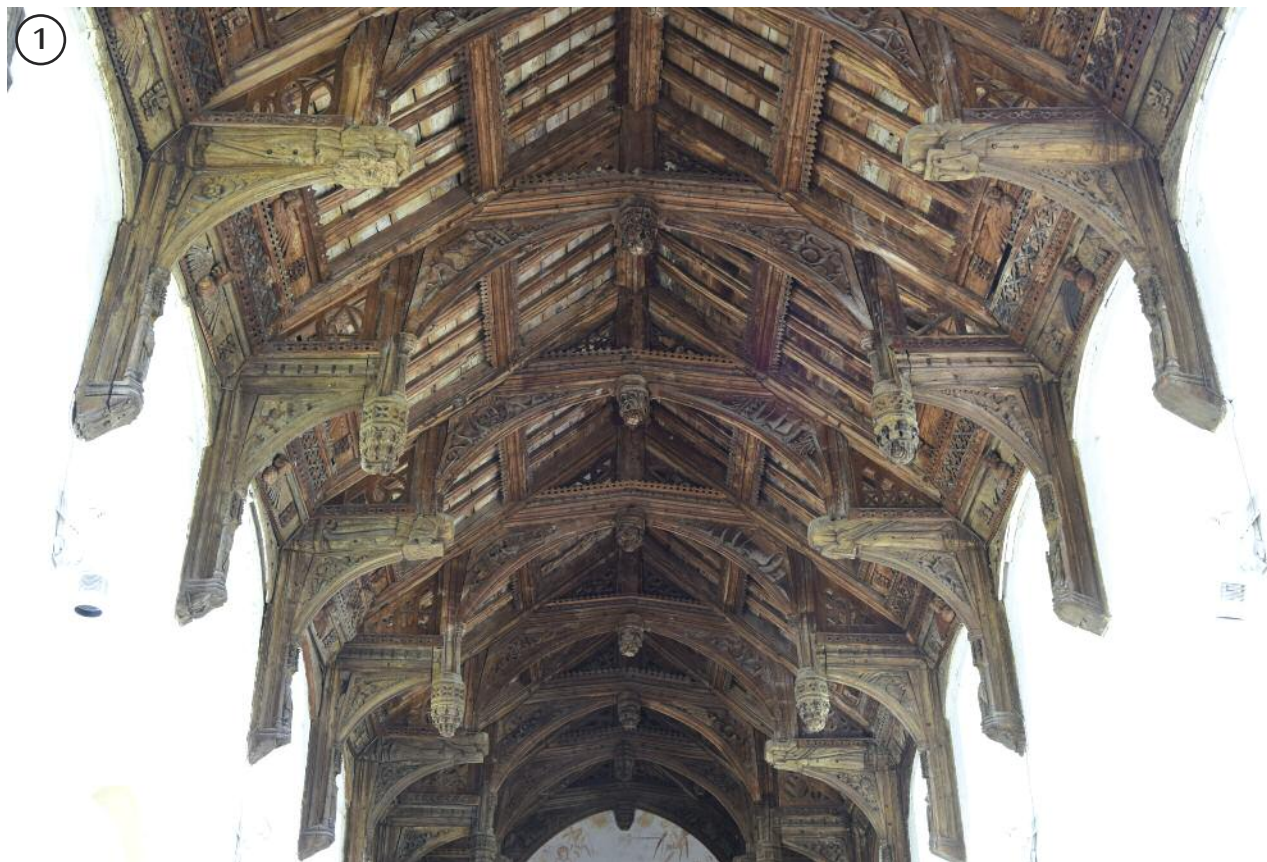
More famous for his plays and prose, Oscar Wilde's poetry essentially bookended his literary career. His final work was *The Ballad of Reading Gaol*, published in 1897 and written the previous summer upon release from prison, when he exiled himself to France. Concurrent with his poetry writing was a fervent interest in Roman Catholicism. He was to convert on his deathbed in 1900, but had been very interested in joining the Roman church in his early 20s, inspired at the time by the writings of St John Henry (Cardinal) Newman, and to which he returned later in life. Books in his Reading cell included Dante, Augustine, and Newman. Upon release from prison, Wilde requested a six-month retreat with the Society of Jesus but

was refused, which reduced him to tears. Faith informs *The Ballad*, just as it did his earlier, more juvenile poetry – the difference being his bitter life experience.

His visit whilst an Oxford undergraduate to Italy in 1877 inspired a number of poems, including *Ravenna*, the one which won him the Oxford Newdigate Prize the following year. This poem here was a response to his visit to the Vatican where he had an audience with Pope Pius IX and experienced liturgy in the Sistine Chapel, a heady experience by anyone's standards, let alone a highly-charged, artistic and sensitive young man with pretensions to become a great artist. It's a standard sonnet of 14 lines although does not (like many) conclude in a rhyming couplet. Two thoughts are neatly contained within the first two quatrains, before the sestet points towards nature in the autumn season and a sense of how the end then feels more near – both in terms of natural cycle and the Second Coming, which itself we turn to in Advent. The decade before this poem had also seen a lively embrace of the harvest theme in hymns, including Jane Montgomery Campbell's 1861 translation from the German of 'We plough the fields and scatter' and Christopher Wordsworth's 1862 'Alleluia, alleluia, hearts to heaven' (set to music in 1874 with *Lux Eoi* by Arthur Sullivan during his years as a church organist). Wilde would have been aware of these and, in a further development, was to be parodied as a character in the 1881 piece *Patience* by Gilbert & Sullivan. ND

Church Crawling

Simon Cotton offers a sixth instalment of Angels Overhead



Reconstructed in the century leading up to the Reformation, the church of Saint Mary the Virgin stands on the outskirts of the little village of **Earl Stonham** in central Suffolk. It contains a magnificent single hammer-beam roof, described by Munro Cautley, the greatest writer on Suffolk churches, as ‘one of the richest in existence’⁽¹⁾. We don’t know precisely when the roof was made, but there are pointers. The nave would have been complete before 1526, when Matilde Waters left 6s 8d towards making the rood loft, and shortly afterwards, in 1534, Thomas Wissoncroft left 40s ‘to the church of Stonham for to have the church and churchyard reconciled and new hallowed’. Hallowing the church would have followed on a major reconstruction.

The hammer beams consist of prone angels holding shields with emblems of the Passion alternating with pendetive hammer posts. These angels were decapitated by mid-17thc. Puritans, though they left behind some blatant Catholic imagery, like the chalice and host (2). Happily, however, the winged angels along the wall-plates remain intact (3). **ND**

Further reading:

- Michael Rimmer, *The Angel Roofs of East Anglia: Unseen Masterpieces of the Middle Ages*, The Lutterworth Press, 2015.



parish directory

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

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

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

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

BLACKPOOL St Stephen on the Cliffs, Holmfield Road, FY2 9RG. A 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 (B6144, 1 mile from city centre). Society Parish. Sunday: Solemn Mass 10.45, Solemn Vespers and Benediction (Latin) 18.30. Tuesday: Mass 18.00. Wednesday: Mass 19.30. English Missal. Saturday: 18.30 Vigil Mass. For all other services and information please contact the Parish Priest, Fr Liam Beadle liam.beadle@gmail.com

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

BRISTOL Oswestry parishes All Hallows, Easton BS5 0HH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10.00 a.m. (both Churches), Weekday masses: Tuesday 7.15 p.m. & Wednesday 10.00 a.m. (All Hallows). Contacts: Fr Jones Mutemwakwenda

01179551804, www.allhallowseaston.org Philip Goodfellow, Churchwarden. 07733 111 800 phil@holynativity.org.uk www.holynativity.org.uk

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

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.stsavioureastbourne.org.uk

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

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

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

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

HEMEL HEMPSTEAD St Francis of Assisi, Hammerfield, Glenview Road, HP1 1TD. Under the episcopal care of the Bishop of Richmond. Sunday Sung Mass at 10am. Solemn Evensong and Benediction at 6.30pm 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.allsaints-monksroad.com Facebook- All Saints Church, Monks Road

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

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

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

LONDON N21 Holy Trinity, Winchmore Hill, Green Lanes, N21 3RS. A modern catholic parish under the Bishop of Fulham. Every Sunday: Parish Mass 10.30am with Junior Church. Weekdays: Wednesday 11.00am Rosary or Exposition and Simple Benediction followed by 12.00 noon Angelus and Mass. Friday 12 noon Angelus and Mass. For the Sacrament of Reconciliation and other enquires contact 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; Tu es 12 noon; Wed 9.30am; Fri 12 noon; Sat 10am. Exposition of the Blessed Sacrament half an hour before every Mass apart from Sunday. Modern rite, traditional ceremonial. Parish Priest: Fr Andrew Stevens 020 8854 0461

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

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

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

LONDON SW19 All Saints, South Wimbledon. Society Parish Under the Episcopal Care of the Bishop of Fulham. Sunday Solemn Mass 11am. For other masses and services contact Fr Christopher Noke 020 8948 7986, the church office 020 8542 5514 or see <https://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, Benhlinton A Parish of the Society in the care of the Bishop of Fulham. Sunday: Low Mass 8am, Solemn Mass 9.30am. Weekdays Low Mass: Monday and Tues 7.30am, Wed 7.30pm, Thurs 10am, Fri 7.30am, Sat 10am. For further information please contact Fr David Chislett SSC: 07860 636 270. Churchwardens: Linda Roots 020 8644 7271, Carolyn Melius 020 8642 4276

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

TAUNTON Holy Trinity, Trinity St, Taunton, TA1 3JG. Society Parish. Modern Catholic liturgy. Musical tradition. Sunday Services 8.10 & 6.30. Daily Mass. Fr Julian Laurence SSC, Vicar. See website for full details of services and events holyltrinity-taunton.org

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

TIVIDALE, Oldbury, West Midlands St. Michael, Tividale 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.vicafortividale.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 Exeter. 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 A. March 01 803 312754

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

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

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

FIF, DIOCESE OF MANCHESTER Blackley Holy Trinity, Society, Fr Paul Hutchins - 0161 681 3644; Lower Broughton The Ascension, Society, Canon David Wyatt 0161 736 8868; Chadderton St Mark, Society, Fr Steven Smith - 0161 624 0535; Failssworth 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; Sal-ford 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; Moorlands St Wilfrith, Fr Pay 07530921952; New Bentley SS Philip and James, vacant; New Cantley St Hugh, Fr Stokoe 01302 371256; New Rossington St Luke, vacant; Rycroft: St Nicholas vacant; Dalton: Holy Trinity, vacant; Doncaster SS Leonard & Jude (with St Luke) Fr D'Silva 01 302 784858; Sheffield: St Bernard, *Southey Green* and St Cecilia, *Parson Cross*; Fr Ryder-West 0114 2493916; St Catherine, *Richmond Road*; Fr Knowles 0114 2399598; St Matthew, *Carver Street*; Fr Grant Naylor 01 142 665681; St Mary, *Handsworth*, Fr Johnson 01142 692403 (contact clergy for Mass times, etc)

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



The Bishop of Fulham seeks to appoint a
VICAR for the parish of ST GEORGE HEADSTONE
(full stipend + housing)

St George's is a Prayer Book Parish within the Catholic tradition serving a mainly residential part of the London Borough of Harrow, with excellent transport links to central London.

We are looking for a priest who will:

- Encourage us in our mission, spiritual and numerical growth.
- Engage with and reach out to the local community including our local schools and nearby hospitals.
- Support us in engaging with children and young people especially on a Sunday morning.
- Encourage growth and development especially in the laity and show emotional intelligence in leadership.
- Cherish and foster the Prayer Book tradition at the heart of our worship.

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

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: Monday 9th October 2023, Noon
Parish visits and Interviews: Monday 30th October 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.

Parish of St Michael and All Angels, Maidstone.

Diocese of Canterbury.

Associate Vicar
(0.2 part stipended post or House for Duty)

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

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

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

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

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

Closing date for applications 15th October; interviews 4th or 6th December.

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

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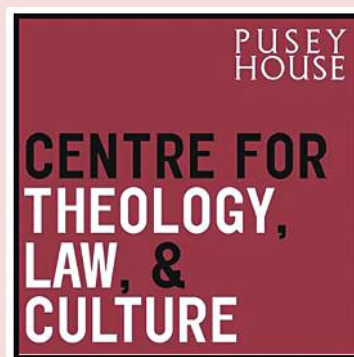
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THE LIFE AND THOUGHT OF E.L. MASCALL

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.

◆ AFTERWORD ◆

William Allen asks: What is the confirmation crisis? ’

This centenary year of Bishop Weston’s missional address to the second Anglo-Catholic conference highlights an enduring, urgent problem for Catholics. In a decade, confirmations in the Church of England fell by 47 percent, to leave a paucity of 13,400 subject to these sacramental rites in 2019 (Statistics for Mission, Church House, 2019). Delivered, more or less, from the weirding effects of the COVID-19 pandemic on proper worship, now is the time to wake from sleep and confront this sorry statistic with zeal.

Confirmation shortfalls indicate an insufficient provision of Christian education and instruction which could be championed from the Church’s Catholic wing. There is here an outstanding sacramental problem—bishops (although not Society ones) are exercising these rites less often, and parishes are not fully witnessing to this outpouring of the Spirit as part of the revealed faith. There is, however, a more pressing concern that the initiation of the faithful has become unstuck; confirmation’s portal into the life of the Church has shrunk and with it the ability to catechise effectively and in a way which is sustainable, authentic, and true to our Catholic heritage.

Catechesis is vital for the safeguarding of Catholic revival. It does no good to praise the holiest in the height amongst ourselves or in synods, where religious literacy can be presumed to be high, if in the depths there is shallow or non-existent Christian initiation. Where this prevails, the most-committed Anglo-Catholics should not be surprised either when new ideas—ones antithetical to the Catholic tradition—creep in, or where much-valued principles atrophy. The problem is no connection from baptism, and indeed confirmation, young and the proud battles fought in favour of the very generous provisions traditionalists in the Church now enjoy.

What is required? Not just groundwork, but a shift in attitude. Foremost there must be a genuine admission that the revival of the confirmation class, the Sunday School, and an engagement with families as much as individuals is intrinsic to the project of Catholic revival in the Church of England, rather than another bucket-list item for parishes and communities. This has challenging connotations: there are exogenous factors such as church planting and a sometimes-relentless emphasis in some quarters on discrete youth organisation for worship. These evacuate the resources from the parochial structure on which Catholic catechesis really does depend, and much has already been said on this matter.

But renewed catechesis will also be difficult because of forces and sentiments *within* the culture already familiar to many of us; and this should be reason to give much pause for thought, sobriety, and not the least, change. What is this culture, and what are its problems? Anglo-Catholics, lay and ordained, have rightly striven to defend their share of the Five-Guiding Principles

which themselves demonstrate a charitable commitment to different Anglican churchmanships. They countenance a strong vision of sacramental assurance which is nonetheless sometimes addled by an overfocus on super-script issues—the ordination of women, gay marriage, or a specific class of moral-ethical concerns. Each, perhaps, are indicative of renewed partisan and social pressures which have typified ecclesial debate as the Church catches up to the political *zeitgeist* beyond its precincts.

But this shall not quite do. Catholic revival, endorsed by the church’s own practices, is not a matter of the latest fad. Indeed, dogmatism of this kind risks misrepresenting catholicity on an array of important issues, pastoral and theological. Confirmation suffers in this climate: it will continue to be neglected where the passion to catechise is reduced to a passive mandate to ‘go to church’ while political challenges occupy the foreground. Authentic Christian initiation requires more than the Sunday service itself. It will especially not suffice given the meagre proliferation of Christian values in schools, universities and the family home, culturally distant from the Anglo-Catholic conference of 1923. Forty five percent of Church of England confirmands in 2019 were adults. With this prompt, we must examine the ‘sacramental demography’, so to speak, of parishes, to see how they nurture individuals from the cradle to adulthood, through baptism, catechesis in childhood, reception of Holy Communion and confirmation. This Catholic equipment is of essence if a reasonable, long-living counterargument is to be leveraged against high-octane Evangelical initiatives which remain popular amongst the young and are putting their money where their mouth is.

Our future leaders and stewards need to commit ably to the whole force of what is represented by the Catholic life; they must not diminish the importance of any one of Christ’s instituted sacraments; they must figure the cost in widening their horizons which have narrowed amidst the political conversations in and outside the Church. We must pursue a Catholic revival which attends to all those facets of Church from which its stalwart members have, in times past, richly benefited. A decline in confirmations, synecdoche for some of our wider concerns, is reversible by the renewing of our minds in the love of Christ. It will not come by pressing the Catholic politic ever harder along those battlelines but will come by honestly assessing the posterity of the faith we are trying to preserve and hand on. Up-and-coming members of our communities are searching for charity and instruction; indeed, they are pining for those who, in Weston’s famous words ‘go out and look for Jesus’. **[ND]**

William Allen is a final-year ordinand at St Stephen’s House, Oxford.

◆ GHOSTLY COUNSEL ◆

Andy Hawes

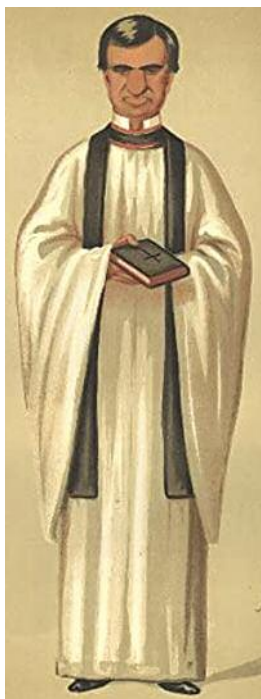
God is Good

The letters of the New Testament are an unparalleled source of spiritual guidance. So often a verse or phrase redirects my path in the way of the Spirit.

I have some 'golden oldies,' one of them is Philippians 4.8-9. 'Finally, brothers whatever is true, whatever is honourable, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise think about these things, and the God of peace will be with you.' In the context of a popular culture that is so unrelentingly gloomy (just think about the plots of soap operas!), in an atmosphere of despair about so many things from prospects of the climate to the state of the church, it is all to tempting to turn attention to the dark rather than the light.

A striking phrase from the traditional funeral rite is 'We believe that we shall see the goodness of the Lord in the land of the living' (Psalm 27). In many ways the offices and liturgy of the Church are means to contemplate the goodness of God. It is from the contemplation of this goodness that peace and joy flow. The Orthodox Church has countless prayers addressing God who is 'total goodness, universal goodness, You who only are good'. The popular saying 'God is good' describes the essential quality of God. Significantly Jesus asked 'Why do you call me good? One alone is good'.

In his *Contemplation to attain the love of God* Saint Ignatius Loyola directs us to imagine God's goodness like the rain or the sun, or even a waterfall,



cascading upon us and drenching every part of our being. St Bernard of Clairvaux founded his prayer and the life of his community on the simple phrase 'God is love and those who live in love live in God and God lives in them'. This Love is identical to the Goodness that is God. Christian contemplative prayer begins by letting ourselves be loved.

The challenge of faith is to live in the certainty of the goodness of God when bad things happen. It helps to have some texts and prayers to fall back on in dark times. There is none better than the 23rd Psalm which is a meditation on the caring loving presence of God who desires nothing but good for his children. It is a psalm that always rewards prayerful reflection. It has many advantages, not least the many memorable settings in the form of well-known hymns. Jesus described himself as the 'Good Shepherd', and Psalm 23 is

nothing less than a meditation on his personal care for each of us. I particularly value George Herbert's poem based on psalm 23. 'The God of love, my shepherd is, and he that doth me feed; while he is mine and I am is what can I want or need?'

In the celebration of the eucharist we lift up our hearts to thank God for all his goodness and love, and through it the Good Shepherd feeds us and strengthens us with his own goodness, which is, love and life stronger than death. We do indeed believe that 'we shall see the goodness of the Lord in the land of the living'. **ND**

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