NEW·DIRECTIONS

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

February 2022

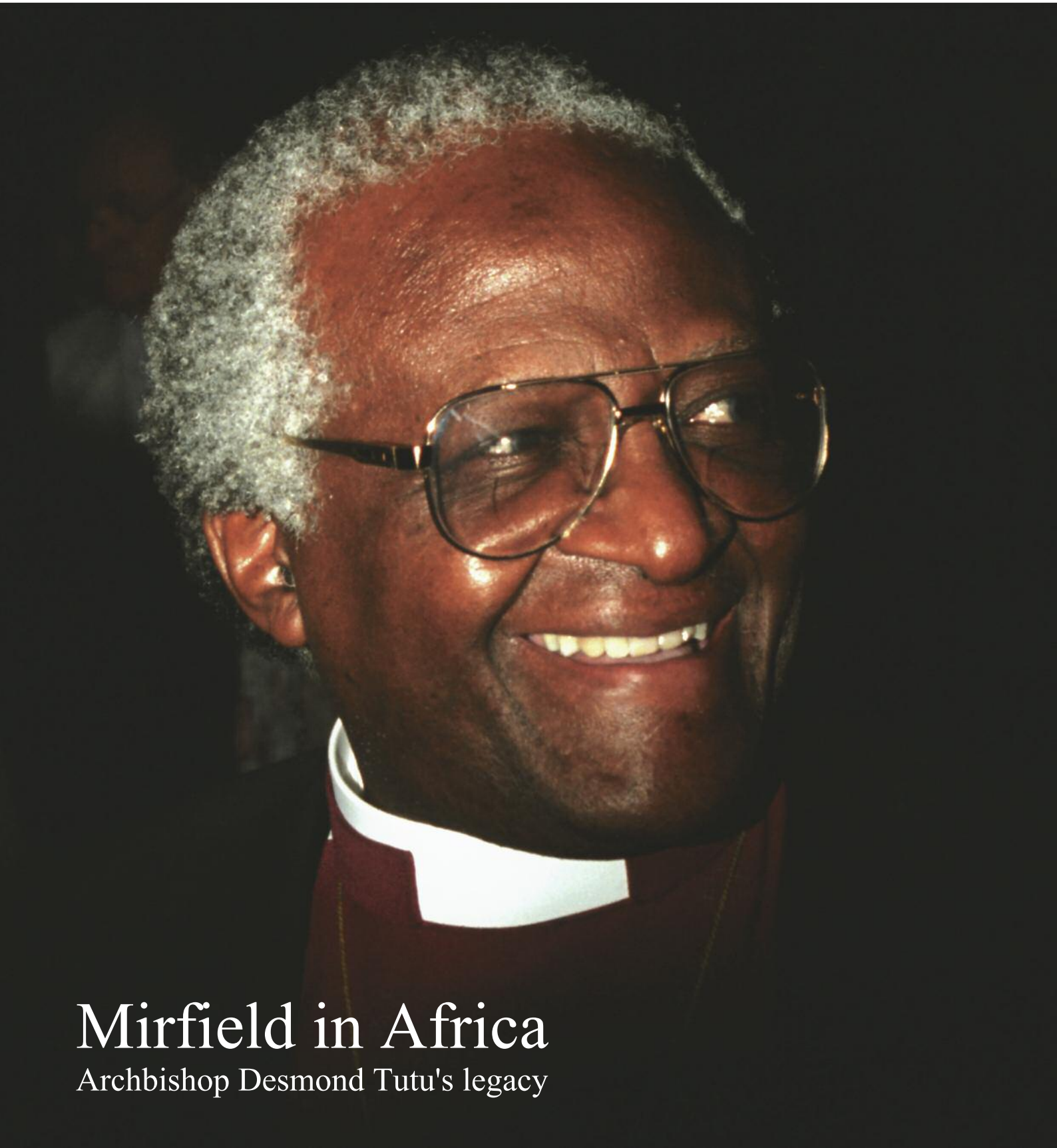
Renewing the Church
the Bishop of Ely on
Confident Catholicism

◆

Pilgrimage and Pandemic
returning to travel
after Covid-19

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The Revised English Hymnal
Geoffrey Kirk commended
Lent Books for 2022



Mirfield in Africa

Archbishop Desmond Tutu's legacy

THE DIRECTOR'S CUT

To mark the start of the new calendar year, there has been an outpouring of advertisements for new diets and lifestyles, holidays in the sun, financial planning products and so much more. It seems like a good moment to stop and think what 2022 might really mean for us.

To start with what's close to home, you will have noticed that *New Directions* has had its own facelift. We hope you like the new presentation but do let us know if you think any improvements can be made. The contact details are as below.

Even closer to home, I have had neighbours and visitors ask me what the chalk marks '20 + C + M + B + 22' above my front door could possibly mean. One guess was some sort of an instruction to utility companies and another a mathematical equation which needed solving. The reactions have been bemused rather than hostile, and the explanation has been received with polite interest.

That thought brings me on to what we as Christians of our tradition can do in 2022 which says something of our priorities and which we can share with us others as a means of explaining what we stand for. You will be glad to hear the list is mercifully short and comprises two items.

Firstly, Her Majesty the Queen will celebrate the Platinum Jubilee of her accession to the throne just as this edition of *New Directions* arrives on your doormat, with some of the civic celebrations planned for a special holiday period in early June. We should give thanks to God for the remarkable service and witness of Queen Elizabeth II, noting the fortitude she has displayed over many decades of public service, often in tumultuous and challenging circumstances.

It is so refreshing that someone in the very highest echelons of our society has the strength of character and integrity to speak with conviction and sincerity about their Christian faith. Her Majesty the Queen has done exactly this and we should give thanks for that in our churches and in our cities, towns and villages throughout the land.

Queen Elizabeth and her father King George were both very familiar with the following lines of poetry at a time of crisis for this country and they still act as a source of great inspiration:

'And I said to the man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown". And he replied: "Go out into the darkness and put your hand into the Hand of God. That shall be to you better than light and safer than a known way".'

Secondly, the Shrine of our Lady of Walsingham celebrates this year the centenary of its restoration with a Year of Jubilee. On 6 July 1922, the people of Walsingham, led by Fr Alfred Hope Patten, the parish priest, carried into their parish church a replica of an ancient carved image of Our Lady. We give thanks to God for Fr Hope Patten's remarkable vision and witness and for all those who supported him in that endeavour, and who continue that work still today.

This Year of Jubilee has, as you would expect, a full programme of events which is published elsewhere in this edition of *New Directions* but we should particularly note the Walsingham Festivals being held in Exeter Cathedral (21 May), Blackburn Cathedral (18 June) and in Durham Cathedral (15 October). Among other things, these Festivals represent an excellent antidote to the charge that too much of what we do is focused on London and the south-east.

There are so many other ways in which we can support the Shrine at Walsingham – we can visit it, we can stay at it, we can buy its merchandise, we can become a member, and we can donate to it. And, most importantly, we can pray for the Shrine, for all who work and volunteer there, and for all who go on pilgrimage there seeking God's blessing.

Pray, O Holy Mother of God, for the conversion of England, restoration of the sick, consolation for the afflicted, repentance of sinners, peace to the departed. O Blessed Mary, Mother of God, Our Lady of Walsingham, intercede for us. Amen.

This column has previously referred to the Shrine at Walsingham as 'the jewel in the crown' of our movement. That phrase seems a fitting way in which to draw together the two strands of this month's column. I wish you a happy and holy 2022, and much to which we can all look forward. ND

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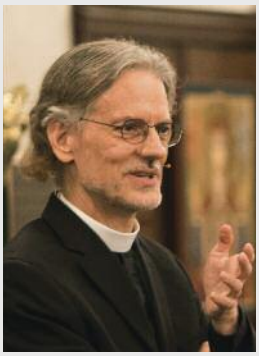
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Fr Robbie Low is Assistant Curate of the Parish of Bodmin, Wadebridge, Padstow & Tintagel (Cornwall). For 25 years he ministered in the Church of England and became a Roman Catholic in 2004. His sermon for Fr Kirk is on p.14



As the Roe v Wade abortion debate resumes in the US, Fr Victor Lee Austin writes our Afterword on p.38



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Cover Image:
Archbishop Desmond Tutu/Shutterstock, also pages 4 and 6.

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.

Laughing, praying and campaigning

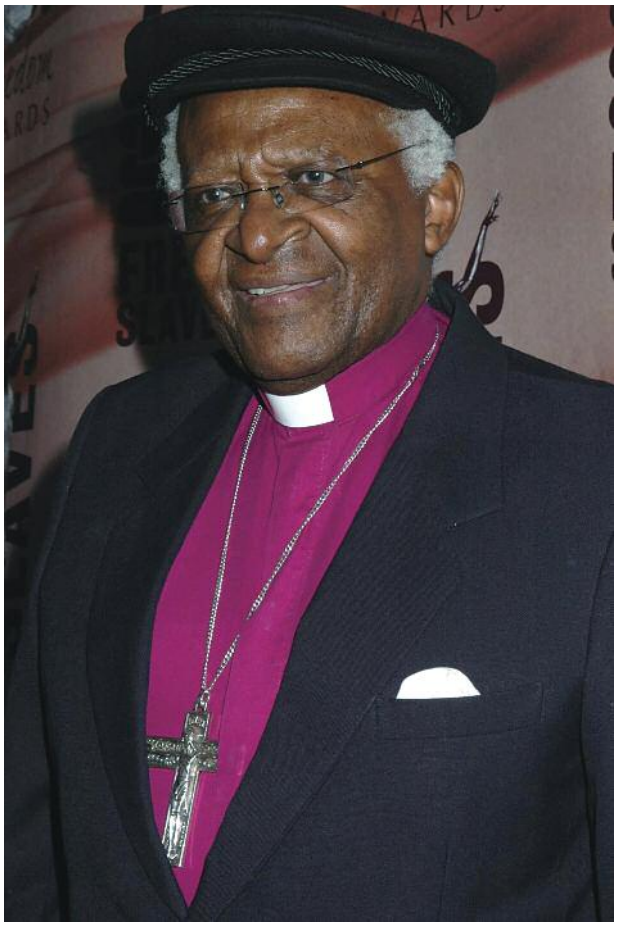
Nicolas Stebbing CR remembers a remarkable Mirfield Man

With Desmond Tutu's passing, we lose one of the great Christians of our time. Desmond was a great priest, a hard working bishop and a very brave man. From the 1970's he was the main voice of the African people in South Africa in their struggle for justice and freedom.

Desmond was born in 1931 and came under the influence of the Community of the Resurrection (CR) when he moved to Sophiatown at the age of 14. He liked to tell of his astonishment when Fr Trevor Huddleston raised his hat to his mother in the street. A white man raising his hat to a black servant! Soon after that Desmond got TB and spent over a year in hospital during which Fr Trevor visited him every week. It was no surprise that after a few years teaching he decided to become a priest. It quickly became clear that he was very intelligent and very well-read. He studied in England, became a theological college lecturer and gained a sound knowledge of Liberation theology.

In 1975, Bishop Timothy Bavin brought him back to Johannesburg to be Dean. From there he moved to Lesotho as Bishop and in 1978 returned to Johannesburg as General Secretary of the South African Council of Churches. By now the churches generally had set themselves against apartheid and loudly denounced it. Desmond was a perfect choice for this role. Most of the Black leadership were in prison, or silenced by banning orders. Desmond spoke out for them all. He spoke out for the poor, the unjustly treated, the homeless, all who suffered from apartheid. What he said came from his heart and was deeply convincing to anyone who listened. The Minister of Justice said 'Bishop Tutu, you talk too much'. His wonderful wife Leah agreed! Nelson





Mandela said later said that when Desmond went to heaven God would hear him coming long before he saw him, talking, laughing, totally irrepressible.

People accused Desmond of mixing church and politics. They were right. Nazism taught the Church that politics and theology must be mixed. Desmond was a priest first, never a politician. He loved God and he knew God loved us, all of us, regardless of our skin colour. He loathed apartheid because it was blasphemy. To treat a black person, or any person, badly was not just wrong; it was sacrilege! You were abusing someone God loved.

So he spoke out everywhere he could. The government tried to silence him and failed. He ignored threats. He trusted God and he said what was true. The eighties were a time of much violence. Young blacks demonstrated constantly against apartheid. The police and army responded with violence. Many students were killed. Their funerals became occasions of further protest. More were killed. There were terrible tragedies. On one occasion two young servers were chased into a toilet and shot dead by the police. Desmond wept; he pleaded; he negotiated with the police. He often stopped the violence. He once prevented a suspected informer

The Most Revd Desmond Tutu:

7 October 1931-26 December 2021

The 26th December, when Archbishop Desmond Tutu died, is the feast of St Stephen and is surely a fitting date for a man who had given his life in the service of God, the Church and those most marginalised in society.

Born of mixed heritage in 1931, his father a teacher and his mother a housemaid, Archbishop Tutu grew up in a poor household, and his early years were formed in the Methodist church, before being confirmed in the Anglican church.

He lived in a world, where black South Africans could only enter white areas as a servant, just one of the many horrific deprivations of the apartheid regime. As a boy, an incident turned this situation on its head and would influence Tutu's life forever. This what the moment a passing white priest (Father Trevor Huddleston CR) doffed his hat and respectfully greeted his mother – a black servant. From this moment, Desmond Tutu had a lifelong bond with the Community of the Resurrection that shaped his life which Fr Nicolas Stebbing CR illustrates for us.

Tutu originally wanted to be a doctor, but was not able to secure the bursary. So he trained as a teacher, obtaining a teaching diploma in 1953 and a BA degree by correspondence a year later. However, increasingly stringent apartheid laws saw him want to pursue a different path and he offered himself for ordination. He entered St Peter's College in Rosettenville, which was under the care of the Community of the Resurrection and Fr Huddleston.

He was ordained Deacon in 1960 and priest in the following year. He served a curacy in a township and he and his family lived in a garage that had been converted into two rooms.

Time in England followed before returning to South Africa, where he became increasingly a voice for the voiceless with his unswerving opposition of apartheid. He was attacked by his opponents – both verbally and physically and had his passport revoked on occasions. But, he was also attacked by those who sought to overcome apartheid. Tutu promoted a non-violent resistance, and for those who were angry and sought to physically overthrow the regime his methods were too slow. He wanted the immediate abolition of apartheid, which was seen as too radical by those who wanted a more gradual reform.

He was one of the most recognisable and influential Anglicans of the 20th century, and courted controversy as well as praise. He showed to the world that a man of God could also be a man of action. The act of Fr Huddleston doffing his cap to Archbishop Tutu's mother had an effect on history that he can barely have begun to imagine. For this and for so much else we give thanks to God.

Adam Edwards

from being 'necklaced' (burnt to death) by the mob.

During all this time he was a Bishop. In 1985 he became bishop of Johannesburg and in 1986 Archbishop of Cape Town. He was a key figure in the negotiations to bring about a change in Government. Nelson Mandela spent his first night out of prison at Desmond's house in Cape Town. Desmond stepped back from the limelight, but when, a few years later, the ANC government began to go down the road of corruption, ignoring social injustice, he denounced them. He denounced leaders in other African countries, including Zimbabwe, for their corruption and injustice. Like the great Old Testament prophets, and like Christ he was never afraid to speak up for the poor against the rich, whoever the rich were. Robert Mugabe would not allow him into Zimbabwe because of that.

He was also enormous fun. Every interview with him on YouTube shows him laughing. He would laugh with you or cry with you. He would sit on the floor barefoot and leave the chairs for others. (I saw that.) And he used humour to deflate people's anger.

On one occasion we asked Desmond to confirm some young people at a White boarding school we cared for. Their parents were outraged. A Black, 'communist' bishop confirming their children! When we processed into church the atmosphere was electric, the anger palpable. Then Desmond began to preach: 'I'm very pleased to be here, very pleased indeed. In fact, if I were a different complexion, I could say I was tickled pink'. The church exploded with laughter. From that moment, everyone sat on the edge of their seats listening as this great priest spoke of the sacraments of confirmation and holy communion.

Yet he was not a show man. He was a devout and humble priest. He rose every morning at 4am to pray, meditate and prepare himself with God for the day ahead. He went to mass every day, even once saying mass in the dining car of a British train because he hadn't managed to get to a church. He came every month to our Priory in Johannesburg for a quiet day and to make his confession. When Desmond was in Oslo receiving the Nobel Peace Prize he phoned up our Community house in Johannesburg. I took the call. Desmond wanted to book in for a quiet day of fasting and prayer. Fame never turned his head. Desmond never forgot that God came first. Hamba kahle, go well, Desmond. ND

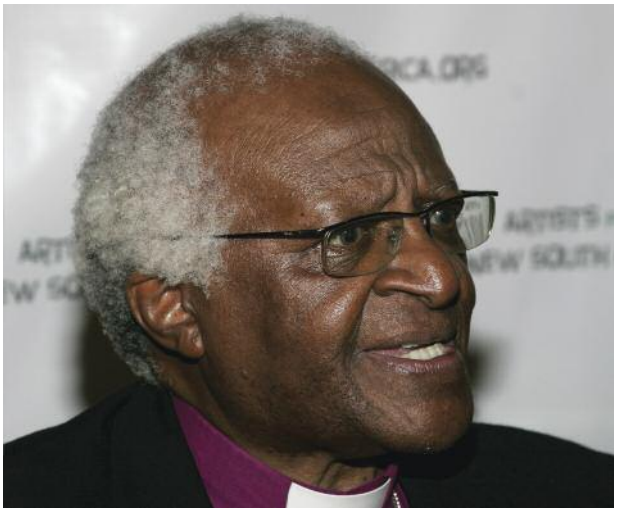
‘Did they come to see me?’

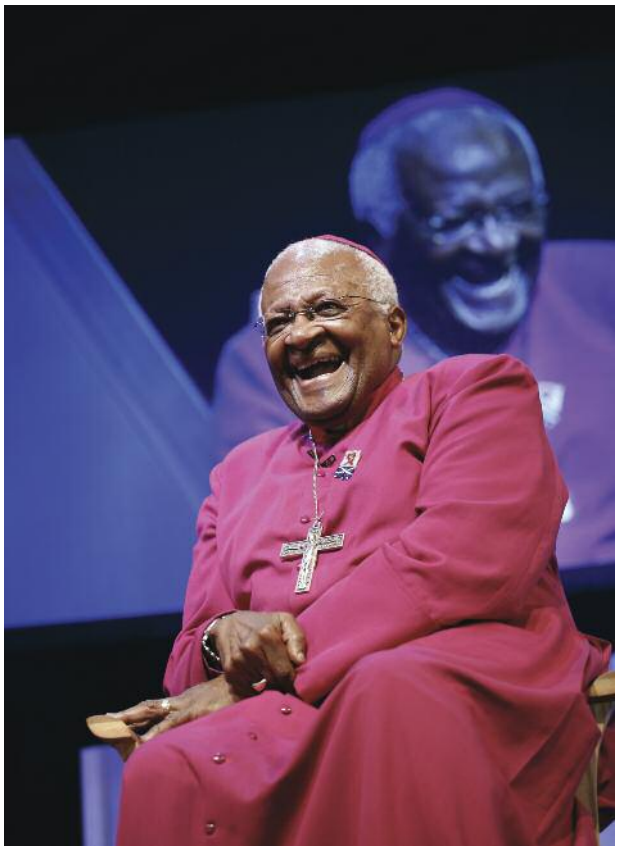
Frank Keating was inspired by a gentle giant

Archbishop Desmond Tutu’s day tributes and accolades, as expected, flooded in from all walks of life. President Cyril Ramaphosa, for example, said in his eulogy at the funeral that Tutu was ‘our moral compass and national conscience’. Archbishop Tutu is reckoned to be one of only two Anglican Clerics who became renowned world figures – why are there not more one would ask, but that is for another discussion.

In this short piece I want to add to the many eloquent voices who paid tribute to the Archbishop. I have been privileged to have met him and recall two occasions that I vividly remember, one in Cape Town and another in London. I was a Lecturer in Social Work at the University of the Western Cape (a University established by the apartheid regime to provide Higher education for the ‘so-called’ Coloured group in South Africa). The Archbishop was appointed as our Chancellor in 1987 (a post he held for 25 years) and often spoke at the convocation ceremonies. It was at one such ceremony he addressed the graduands with this anecdote (he was a great story teller). He started by saying ‘never shout when you want to win an argument’ and when on to recount a conversation (read *argument*) with his father. He was trying to convince his father of a particular point, but his father was not budging and as the conversation ensued he started to speak louder, to the point where he said to his father ‘but I am shouting’ and his father’s gentle response was ‘that is why I cannot hear you’. I still use this anecdote to teach my students about resolving conflicts.

Archbishop Tutu had a seminal influence on the University of the Western Cape during his tenure as Chancellor by raising the profile of the university and a tribute from the current Rector at the university captures this: ‘UWC today is one of the premier higher education institutions in Africa and famed worldwide for the quality of its education, its research, and the leaders it produces. And it is Tutu’s legacy that makes that possible’.





The second time I recall meeting the Archbishop was in London when I was a member of the PCC of St Mary’s Lewisham in South London. The Archbishop was in the area to open a new wing at Lewisham Hospital and the then Vicar, the late David Garlick, invited him to a reception in church after the opening. The church was packed and we were all eagerly awaiting his arrival and when word got out that ‘he is here’ everyone rose and put their hands together in gentle clapping (a shame no one was ululating!). The Archbishop entered to a rousing applause and when the noise abated his first words were ‘Did all these people come to see me’? He proceeded in his inimitable style to bounce down the centre aisle to shake everyone’s hand, to some he asked their name and to others he said ‘God Bless you’. As you might imagine after all that shaking of hands there was no time for a reception after that as he was whisked off to another engagement. We all left with a glow on our faces and a warmth in our hearts.

I salute Archbishop Tutu; he was deeply religious, a true leader and a hero. He stood for justice, peace, reconciliation and unity. If the Church can preach this message today, we might just become relevant again. ND

Frank Keating is Professor of Social Work at Royal Holloway, University of London, and grew up in South Africa.

Confident and Catholic: the wideness in God's mercy

For *Stephen Conway*, the tent is large enough for all and church buildings really matter

Our Evangelical sisters and brothers are always talking about widening the tent horizontally, which is fine. But when the Prophet Isaiah encourages the faithful to enlarge the size or their tent (Isa 54.2) it directly follows the depiction of the Suffering Servant. First things first: we need to be washed in the blood of the Lamb like the white-robed chosen of God. I once had the experience of being at Mass when a disturbed person took the chalice and poured it over their head, for a literal bathing. If it had been a spill on the carpet, the MC would have burned it. As it was, he persuaded them to suck their cardigan dry. Sometimes we must deliberately accept suffering to stand for Christ as a public witness.

The Church of England is going through a fearful phase at present, with lots of anxiety about institutional relevance and survival. This is not surprising given the degree of cultural ferment through which we are living, even without the grief and dislocation of the pandemic. One of the benefits of the pandemic for me was being in a bubble with a family whose adult daughters in their twenties gave me valuable tutorials on semiotics, the study of cultural trends. Anglo-catholics come out as winners. We are powerful both when we re-invest in the Tradition and when we challenge the dominant culture which is never as strong as it looks and feels. Funnily enough, our default position as counter-culturists is alive and well. I was brought up to be ready to die for episcopacy but to hate bishops. That is an existential challenge for me!

Another more daunting challenge is to discern where the emergent culture is which will challenge us mightily. As I lean more heavily on my crozier and look closely in the mirror, I can imagine myself as a protected species of tortoise, but living a long time is not in itself creative. What do we Catholics of various apparently irreconcilable shades have to offer going forward? Can we be forced into the sidings?

I do not pretend to have the answer to these conundrums. What I do know is that God is faithful. I am very fond of the novels of Morris West about the papacy. In *The Clowns of God*, a pope has a vision of Armageddon which leads to his resignation from the Seat of Peter; but the Lord averts his wrath and the symbol of hope is a little girl with Downs Syndrome. The God of surprises is not a clich.

Thankfully, the truth is that God does not see the world as we do. Grace takes on a thousand different faces, but the unifying element for us is a generous loving God who created the world, sent the saving gift of himself in Jesus and who continues to be present and active through the Holy Spirit to transform us into the likeness and character of Christ. In the language of Ephesians 1, God wants us to have that revelation that the eyes of our heart will be enlightened to see how much God loves us, and has a purpose for each and every one of us in bringing about the reign of heaven here on earth.

And principally that he values us stripped of everything we have. Faithful and lively churches are the answer to the ridiculous notion that church buildings don't matter. I travel round the flat Fens of Ely directed from one tower or spire to another, each a sacrament in stone or brick signifying the real presence of Christ in Word and Sacrament. Everything in these buildings proclaims that God is true and that heaven is real. They remind everyone who comes through the door that Our Lady is praying us onto the throne of her Son.

None of this depends on the survival of the Church of England as a contingent reality, but on the faithfulness of the great Church of the now-and-not-yet. The fact is that the building and the people are symbiotic in offering the same heavenly shine. We Christians are often accused of being so heavenly-minded that we are no earthly use. Actually, it is only by being heavenly-minded that we are of any earthly use.

I was an aspiring actor as a student. I won two parts: a Counter-Reformation Pope and a grave robber. Since then, my only encounter with the acting world was working in a pub for a former wrestler and actor and later, as a parish priest, cared for an aged actress down on her luck. However, she had been on a Father Hoey mission in her native North East and became very devout. She lived on sixpence but was always joyful and every day at Mass. She said, "Life is a bit tuppence ha' penny, Father love, but I'm living the currency of glory".

The true Christian lives the currency of glory as they give themselves to extravagance: flagrant mercy, radical affection, immoderate faith, intemperate hope, inordinate love – none of which is a badge to be earned or a trophy to be sought. None of us should feel discouraged because our part doesn't seem very big – it is the part that God has especially chosen for us and for no one else, like the saints who have gone before. We do not know what we shall be, but we know that we shall be with Our Lord, and bearing his likeness, sharing the tent in the company of people we never expected to be with. ND

The Rt Revd Stephen Conway has been the Bishop of Ely since 2010.

A Hymnal for a New Generation

Martyn Draper introduces the Revised English Hymnal and our new monthly series for 2022

'The *Revised English Hymnal* is anchored firmly in the tradition of the *English Hymnal*, first published in 1906. Like its predecessor', say the editors in the Preface, quoting their forebears, 'it "is offered as a humble companion" to the Church's common prayer and worship in an attempt "to combine in one volume the worthiest expressions of all that lies within the Christian creed, from those 'ancient Fathers' who were the earliest hymn writers down to exponents of modern aspirations and ideals".'

'That said, this hymnal is a new collection, intended as the latest in a line of successors to the original book. Almost a third of the items in it will be new to those who used the widely appreciated *New English Hymnal*, published in 1986. Our editorial aims have been to remain classically Anglican, doctrinally orthodox, liturgically focused, musically and poetically intelligent, and ecumenically and chronologically diverse: thus providing a unique treasury for public worship, private devotion, and spiritual formation.' In addition, it features an essay by the former Archbishop of Canterbury, Rowan Williams, president of the Hymn Society of Great Britain and Ireland, who has also translated two Welsh texts.

The book will be published this year in three editions: Full music, melody and words, and words only. Here are some details which might be of particular interest.

The volume contains 625 hymns, 12 Taizé chants, and a Liturgical Section of 51 items which includes eight Mass settings. 470 of the 500 hymns in the *New English Hymnal* have been retained, with 155 texts from other sources, including 37 from the 2006 supplement *New English Praise*. So there is a lot of new material, while retaining most of what congregations already use. Many who were attached to the *English Hymnal* will be delighted that we have restored some hymns omitted in 1986 and altered others to conform more closely to their authors' original texts.

Each edition of *New Directions* in 2022 will introduce the text of a hymn (occasionally two) with an opportunity in this regular column to say a little more about the book as a whole. The following is intended to provide an outline of features that may be of particular interest.

The framework of the book follows the same pattern of both *English Hymnal* and *New English Hymnal*, beginning with the Church's Year, followed by 'Times and Seasons', Sacraments and other rites, and General Hymns, at the end of which a number of hymns are grouped together in a small number of thematic sub-sections.

'Times and Seasons' contains a much-enlarged section of Office Hymns for Daily Prayer during 'ordinary time' and a table of all the Office Hymns in the book (along with some suggested alternatives) is provided as an appendix.

The much-enlarged Liturgical Section provides material both for regular use (such as Gospel acclamations and Sprinkling with Baptismal Water) and for particular occasions in the Church's year. We have generally provided versions in both traditional and *Common Worship* contemporary language, though for the Advent 'O' antiphons, owing to the constraints of space, we supply the *Common Worship* text alone. The traditional language text is, of course, still available in the *New English Hymnal*. Given that *Common Worship* is proper only to the Church of England, and we hope the volume will be welcomed and used more widely in the Church, we have sometimes provided our own contemporary language text, particularly for the rites of Holy Week and Easter.

No responsorial psalms and canticles are supplied for general use; a whole separate volume would be required to give the texts for every Sunday and feast in the three year lectionary. There is full provision, however, for occasions such as Candlemas and the Easter Vigil.

Several helpful indexes will be included: first lines, tunes by name and by metre, authors and composers, a scriptural index, and suggested hymns for the two most commonly-used lectionaries, as well as ideas and suggestions to help those whose responsibility it is to choose hymns for the services of the Church.

We have included eight Mass settings, four in traditional language and four for the Common Worship text of the Ordinary of the Mass. Just as hymns in traditional language are sung where the language of the rite is contemporary and vice versa, there is no reason at all why a similar principle cannot be applied to the Ordinary of the Mass, whether the language of the rest of the rite is traditional or contemporary.

There's one order of service. It was not unusual some years back to find pasted on the inside pages of the back cover of the *English Hymnal* an order for Devotions or Benediction. A subtle, subversive act. The Editors decided that an 'Order for Eucharistic Devotions (commonly called Benediction of the Blessed Sacrament)' should be properly included in the *Revised English Hymnal* – as the final item in the collection.

The editors know that many people are looking forward to this new volume and share that excitement. I likewise look forward to sharing more with you throughout the year.

A HYMN TO GOD THE FATHER

WILT thou forgive that sin, where I begun,
Which was my sin though it were done before?
Wilt thou forgive that sin, through which I run,
And do run still, though still I do deplore?
When thou hast done, thou hast not done,
For I have more.

2 Wilt thou forgive that sin which I have won
Others to sin, and made my sin their door?
Wilt thou forgive that sin which I did shun
A year or two, but wallowed in a score?
When thou hast done, thou hast not done,
For I have more.

3 I have a sin of fear, that when I've spun
My last thread, I shall perish on the shore;
But swear by thyself, that at my death thy Son
Shall shine, as he shines now and heretofore:
And, having done that, thou hast done:
I fear no more.

JOHN DONNE 1573-1631

A feature of the *English Hymnal* is the inclusion of texts by major poets such as John Milton, Edmund Spenser, George Herbert and Joseph Addison. Many of these works have become well-known hymns, but their poetic quality means that they also provide good material for prayer and meditation. In an age when fewer people possess a prayer book of any kind, a hymn book is a rich resource for these things and, incidentally, a source of suitable texts for use in thanksgiving for forgiveness (penance) after sacramental confession.

This poem by John Donne, chosen because 2022 is the 450th anniversary of his birth, was omitted from the *New English Hymnal*, so it is a delight to restore it to the 'English Hymnal canon' in the latest revision. He wrote it in 1623 during a serious illness, from which he thought he might die. The closeness and fear of death moved him to repentance.

It is one of two poems which are almost identical, except for the person to whom they are addressed. The other text has the title 'to Christ' and, unfortunately, elements of it have been incorporated into hymnal versions. The third line of the third stanza, 'to Christ' has *sun* instead of *Son,* Christ had no son, so in a text addressed to him, it is clearly and only the sun which is meant, but in this poem there is a pun on the word *Son,* whose redemptive death shines like the *sun* 'now and heretofore'.

There is also a pun (a feature of metaphysical poetry) on the word *done*, pronounced in the same way as the poet's own name. So the fifth line in the first two verses means that when God has done forgiving, he still hasn't got Donne on his side (or, perhaps hasn't yet gained his soul), because he continues to sin: 'for I have more (sin).'

The simple and emphatic alternating rhyming scheme suggests a debate between the poet and God the Father, a feature frequently found in the psalter.

In verse 1, the subject is 'original' sin. Donne asks the Father if he can forgive the sin which has always existed, and in which the poet engages, even though he wasn't the first (that is, Adam) to do so. And, he says, though he hates sin, he still commits it. There is an echo of St Paul's Letter to the Romans here and a similar question and answer debate.

In verse 2, the poet moves on to the sins in his own life. Born into a recusant Catholic family, he reacted against the religion imposed on him by a devout mother, uncle and tutors. He seems to have accommodated his conscience to allow him to lead a life of indulgence and faith with equal passion. By the time he began to pursue a career in the diplomatic service, he had become a member of the Church of England. He was later encouraged by King James I to take holy orders and was ordained both deacon and priest in 1615. Donne was certainly no saint, in spite of his (optional) commemoration in the *Common Worship* calendar.

Yet in verse 2, now moved to repentance, he asks whether God can forgive the sins of those years, especially those which led others into sinful ways too. Will he forgive the sins which he hated for 'a year or two' but in which he has 'wallowed' for twenty? The final line repeats that of the first verse.

In the final verse, he contemplates his own death and says he fears 'he shall perish'. But, he is able to believe ('to swear' by God) that through the forgiveness of sins effected by his death, Christ (the Son) shines, as the sun shines, so that forgiveness is available now and for ever. The fact that God has wrought (done) that is enough to win Donne to his side in the debate, and save his soul at the last. Hence, he fears no more.

This is obviously not a poem about putting off making your confession until you are on your deathbed; rather it is a psalmist-like struggle within the soul between the realities of fear and sin and the power of the love of God. And in that struggle, 'perfect love casts out fear' (1 John 4.18). ND

Fr Martin Draper is Chairman of the English Hymnal Company and honorary assistant priest at St James's, Sussex Gardens, W2. He was formerly Chaplain of St George's, Paris, and Archdeacon of France.

The complete text of the Preface, as well as a list of contents, in the order in which they appear in the book, and a video presentation by the author of this article can be found at: https://reh.hymnsam.co.uk/. ND

Come, see the place!

Rosemary Nutt of McCabe greets the return of foreign travel and reflects on pilgrimage

As I write, we have just been advised that the United Kingdom is about to come off Israel's 'red list'. We have been on that list or its equivalent since the start of the pandemic in March 2020. Now the hurdle is behind us, pilgrimages to the Holy Land can resume. For the first time since we were founded by Alistair McCabe in 1983, our business stopped. Since March 2020 we have been repeatedly postponing pilgrimages and moving pilgrims to new dates, mostly by twelve months.

Before the pandemic we would take around three thousand pilgrims each year to these most holy sites, enriching faith and widening horizons as well as deepening friendships with fellow pilgrims, not to forget all the wonderful local people that we have met and engaged with on our way. We always encourage our pilgrim groups to interact with what we have come to know as the 'Living Stones' and most groups to the Holy Land visit our three main partner organisations: the Jeel Al Amal home and school in Bethany, Al Shurouq Blind School in Bethlehem, and the Bethlehem Arab Rehabilitation Centre which started life as a Leonard Cheshire home. Many groups have lunch here, thus supporting the vital work that this organisation supplies. The McCabe Educational Trust was set up as a charity in 1990 to give structure to the support for the Christian Communities we meet in situ on pilgrimage and McCabe makes no deductions for administration, ensuring these worthy institutions receive the full benefit of people's generosity. If nothing else, they will appreciate the return of pilgrim visits and the vital donations which help to sustain them.

Our most popular destination has always been the Holy Land, with the exception of 1990, 2000, 2010 and 2020 when we would take large numbers of pilgrims to the Oberammergau Passion Play in Bavaria. Another casualty of the pandemic has the been the 2020 season of the Oberammergau Passion play which was re-scheduled to take place now between 11 May 2022 through to 22 September. Happily, most of those due to travel to Oberammergau in 2020 have rebooked for 2022 – but we do still have some availability so it is still possible to go. All of our groups will stay both in the village of Oberammergau for one or two nights, and for the remaining duration of their seven-night pilgrimage at various Austrian resorts.

Other destinations have included pilgrimages in the steps of St Paul to Greece and Turkey, following the Camino to Santiago de Compostella, the growth of early Christianity in Italy as well as more remote destinations of Georgia, Armenia and Ethiopia – nations that adopted Christianity in and around the fourth century AD.

With the ban since March 2020 on most international travel, we soon realised that there was still an appetite on travel but needed to think creatively about what we might offer within the UK. Once restrictions started to be relaxed last summer, we arranged for groups to travel in smaller numbers than pre-pandemic, following in *The Footsteps of the Northern Saints*. In Northumbria we were based in Durham and visited Lindisfarne, Whitby and Chester-le-Street; and in Scotland we began our pilgrimage in Glasgow and travelled onwards to Mull and Iona, via Loch Lomond. However, these were not without their challenges, particularly as restrictions relaxed in Scotland more slowly than in England. Our final pilgrimage in October last year was to Iona where we enjoyed the hospitality of the St Columba Hotel as well as the Iona Community. One of my biggest challenges (and at the end a great sense of achievement) was the full-day walk around the island hosted by the Community. It was pouring with rain as we set off from the Abbey – I got drenched fairly quickly and although we enjoyed periods of glorious sunshine, we all remained damp until getting back to our accommodation. A truly British experience! We also had the opportunity to accommodate small groups at Epiphany House Retreat Centre in Truro where groups walked in the steps of Celtic Cornish Saints such as St Pirin and St Petroc finishing on the top of St Michael's Mount.

In many ways, the pandemic has deepened the sense for us of what it means to be a pilgrim – having not been able to travel for a while, we appreciate it all the more now and possibly even with fresh eyes. As our ancestors must have done after their own plagues, we have rediscovered old routes as well as finding new ways of travelling, mining a vast, deep and rich heritage which stretches back centuries. We are able to reconnect with the thanksgiving aspect of pilgrimage, to come to a holy place with joy and thankfulness, grateful for how we have come through this experience.

The possibilities are endless for pilgrimage, whether to the Holy land or to a site of religious importance in a city or elsewhere in the United Kingdom, go in person or in imagination, through reading or watching or hearing. But travel on pilgrimage, pilgrim with other people, people with God – and you will be changed. Visiting the places of the Bible is a powerful experience, pilgrimage is about traveling, living and worshipping together, and often the company becomes as important than the destination. As Dag Hammarskjold put it, in another context, "For all that has been, thanks. For all that is to come, Yes!"— see you next year in Jerusalem, I hope! ND

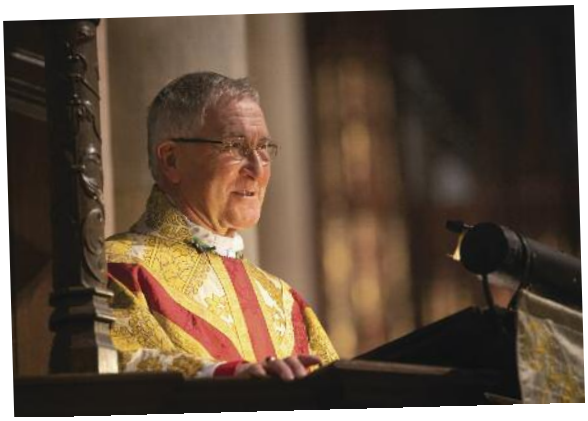
As this issue of ND went to press, we received the sad news that Rosemary Nutt had died suddenly. We run this article as a tribute to Rosemary and send condolences to her family, friends, colleagues, and all who knew her.

Both sides of the Pennines celebrate a beloved bishop on his retirement

Tom Middleton reports on the farewell events for Glyn Webster

In one of the largest gatherings many of us have attended since the start of the pandemic, York Minster hosted a fond farewell to Bishop Glyn Webster on Saturday 8 January. Bishop Glyn celebrated and preached at a Choral Eucharist, which was well attended both by York residents – so familiar with Bishop Glyn after his 45 years in the city, including his many years' service in the Minster – and those from further afield marking his nine years as Bishop of Beverley. The final blessing was given by the Archbishop of York, Stephen Cottrell.

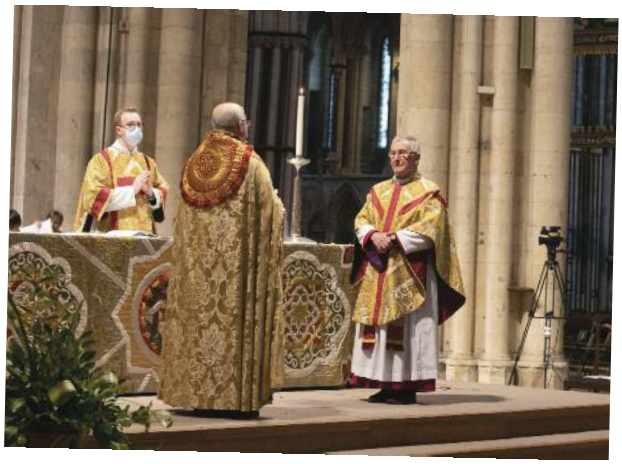
The congregation was delighted that one of Archbishop Stephen's illustrious predecessors and a great friend to the Catholic movement in the Church of England, Bishop David (Lord) Hope, was able to be present and in the sanctuary party.



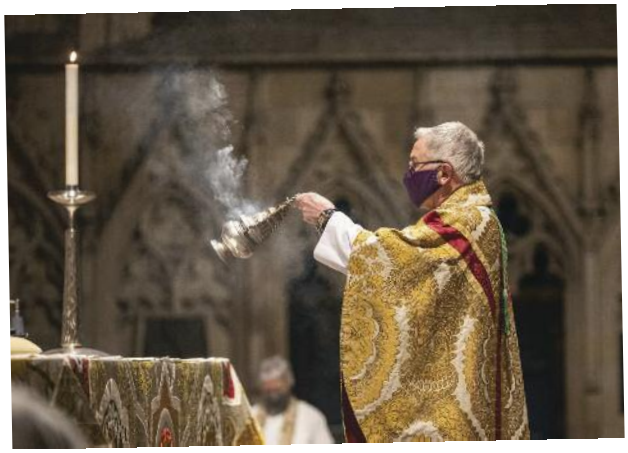
The Eucharist represented the second of two farewell Eucharists for Bishop Glyn; the other being an equally joyful occasion at Manchester Cathedral on the preceding bank holiday, Monday 3 January. Both Eucharists witnessed a good turnout of bishops from the northern province, displaying the high regard in which Bishop Glyn is held and a testimony to his selfless work for the Church over many years in that province and in a variety of roles.

At York Minster, and in his final service as Bishop of Beverley, Bishop Glyn chose the readings set for the Eucharist at which deacons are ordained to remind us of the importance of continuing to serve as a deacon, even for those who have gone on to become priests and – as was the case for him – bishops. He explained that this represents an intrinsic part of our respect for the continuity of holy orders and is most visibly represented by bishops wearing the deacon's dalmatic under a chasuble when celebrating the Eucharist.

Bishop Glyn went on to draw our attention to a verse from each of three scriptural readings that had just been read at the Eucharist. Firstly, the personal nature of our calling as set out in the Old Testament reading (1 Samuel 3.10): "The LORD came and stood there, calling as at



the other times, "Samuel! Samuel!" Then Samuel said, "Speak, for your servant is listening." Secondly, the encouragement in hard times which we obtain from the New Testament reading (2 Corinthians 4.1): "Therefore, since through God's mercy we have this ministry, we do not lose heart." Thirdly, and finally, the priority of all Christians to live out a life of service as set out in the Gospel (St Mark 10.45): "For even the Son of Man came not to be served, but to serve, and to give his life as a ransom for many."



There can be absolutely no doubt as to Bishop Glyn's many years of faithful service of the Church and its people. Thank you! ND

Walsingham celebrates

Ben Bradshaw introduces the 2022 Jubilee Year Events

On 6th July 1922, Fr Hope Patten, who had only been inducted as Vicar of Walsingham the previous year, set up the Image of Our Lady of Walsingham in the Guild Chapel of the Parish Church. With the Image of Our Lady restored, pilgrims soon began to return to Walsingham to spend time in its presence where they would ask Mary to join her prayers with theirs. On that great day, 100 years ago, the Shrine was restored – 384 years after it had initially been destroyed during the reign of Henry VIII.

As pilgrim numbers continued to increase during the 1920s it soon became apparent that a Shrine Church and accommodation would also need to be built. In 1931, Fr Hope Patten had the Image of Our Lady translated from the Parish Church to the newly-built Holy House and Shrine Church, where it continues to stand to this day.

Here at Walsingham, we have several events planned in 2022 to mark the restoration of the Shrine including regional festivals at Exeter, Blackburn, and Durham. These festivals are wonderful opportunities for pilgrims, churches, and local groups to come together and it is also a chance for anyone who has not visited England's Nazareth before to get a sense of what is offered at Walsingham.

This year pilgrims can also purchase a special commemorative jubilee badge; these cost £10 and are available from the Shrine Shop and online.

We will also be holding special events on 6th July to mark the actual 100th Anniversary Day. Please continue to check our website and social media platforms for the latest news and updates for all these events and much more.

These festivals are wonderful opportunities for pilgrims, churches, and local groups to come together

Alongside our special centenary events we shall also be hosting our various well-established pilgrimages and retreats, dates for some of these can be found below as well as on our website.

2022 is set to be a very exciting and significant year in the life of the Shrine, therefore please do book your stay with us soon. Whether you are coming for one of the centenary events, on a pilgrimage with a group, or if you simply want to come away to a quiet place by yourself to pray, you can always be assured of a warm welcome at England's very own Nazareth. Please pray for us, as we pray for you. ND

The Revd Ben Bradshaw SSC is the Shrine Priest at the Shrine of Our Lady of Walsingham.



Man for all seasons

After a year in Sodor and Man, *Michael Brydon* offers a few thoughts

When I announced that I was moving to the Diocese of Sodor and Man, as Bishop's chaplain, most people had no idea where I was going. It was confused with the Isle of Wight and others thought Sodor was only the fictional home of Thomas the Tank Engine. I found it helpful to ask people to imagine a map of the British Isles, including Ireland, and to stick a mental pin in the middle, which lands roughly on the Isle of Man.



Man has been described as the Malta of the Irish Sea. St Paul's journey to Malta was somewhat traumatic and my own was far from straightforward. I was offered the job as Bishop's chaplain in the summer of 2020 and fondly imagined that I would be there by Christmas. This was not to be with multiple English lockdowns and the sealing of Man's borders. It is a Crown Dependency, governed by the High Court of Tynwald (not Westminster), which goes back over a thousand years and determines all domestic policy.

When I was finally granted permission to land, in February 2021, I wondered what sort of country I would find. I had done the interview on Zoom and had never visited the Island before. On the surface, it is not radically different from England, since people tend to have the same sort of social values. On the other hand there is a clear sense that people are very proud of the Island. You will see the flag, showing the Three Legs of Man, flying from numerous public and private buildings. 'Comeovers' will also need to navigate a different tax system, changing the car number plates, using different money and stamps, and would be wise to learn the Manx anthem, 'O Land of My Birth'. It is interesting how some parts of folklore remain so mainstream that even the bus service plays an electronic greeting to the little people as it crosses the fairy bridge.

The history of the church is also distinct on Man. There is rich legacy from the first millennium of Celtic crosses; arguably the finest world collection. We have unique saints, such as St Maughold, our patron. Maughold was a fifth century Irish robber, who was brought to Christ by St Patrick, and then sent off in a tiny coracle to do penance. The coracle washed up on Man and Maughold eventually became bishop of the Island.

When Manx people refer to the 'Good Bishop', however, they are talking about Bishop Wilson, who led the diocese for fifty-eight years before dying at the age of ninety-one in 1755. He was greatly loved by the Island for his charity, pastoral care, preaching and desire to better the lot of the people. John Keble was later to write his biography and to edit his works for the *Library of Anglo Catholic Theology*. Wilson's works greatly influenced the young John Henry Newman, who referred to him 'as burning and shining light.'

Wilson faced plenty of challenges in his ministry and Sodor and Man faces many distinct ones today. It is often hard to persuade clergy to move to an island and gift aid does not exist on Man. The raising of parish share has also been hit by the pandemic; in particular the two year absence of the famous TT Races has prevented a lot of normal annual fund raising. As a small diocese it has a tiny infrastructure, but has to provide the same services mandated across the Church of England. The Bishop, by virtue of being the only surviving baron of Man, also has an *ex officio* position on the Legislative Council of Tynwald and in Tynwald Court, which is a privilege, but one that is both time-consuming and demanding.

On the other hand, being a small diocese has many advantages. It feels much more like a family. The Bishop and other senior staff are highly accessible and very hands on when it comes to caring for parishes and undertaking pastoral visits. If someone rings up and wants to speak to the Bishop it is often possible to do so immediately. There is some very impressive work done by the laity in helping some of the more isolated churches to thrive.

My personal experience of the diocese has been overwhelmingly positive. I have received a generous welcome and was touched that my colleagues were willing to support me when I stood for General Synod; mutual flourishing is a definite reality. I have provided cover all over the Island, but am becoming increasingly connected to St Matthew's, Douglas, which is the only Society parish on Man. The position of chaplain, to the Mayor of Douglas, has also helped me to play a wider role in civic life, I have enjoyed the ancient ceremonies of Tynwald Day and the chance to speak on Manx Radio. Externally I have also been given the opportunities to act as a Bishops' Advisor and to train as an inspector of Theological Education Institutions.

Sodor and Man is a unique diocese. It is part of the Church of England but it is also set apart as shown by the way all Synodical Legislation has to go through Tynwald to become legal. You have to be hands on in this diocese and willing to fill in wherever needed. The Manx anthem speaks of Man being a 'gem of God's earth'. Its many treasures have certainly blessed me.

ND

The Reverend Dr Michael Brydon has been Chaplain to the Bishop of Sodor and Man since February 2021. He was previously in the Diocese of Chichester.

Pastor, priest, and friend

The sermon preached by *Robbie Low* at Fr Geoffrey Kirk's Requiem Mass in December 2021

Many years ago, in what now seems like another lifetime, Broadhurst and Kirk and I were sitting in the foyer of Church House when an upwardly mobile young clergyman sashayed through on his way to the Crown Appointments Commission meeting to determine the episcopal fate of some far-flung diocese.

'Time to get out another barrel', boomed Broadhurst in his familiar subtle and self-effacing way. The young man paused and took the bait. 'What do you mean? Another barrel?'

'Well,' Broadhhurst grinned with vulpine satisfaction. 'You've already scraped the bottom of the last one.'

I mention this episode because many of the sanctuary party will be wondering how it has come to this choice of preacher, and I must confess I am not Geoffrey's first choice. He wanted Andrew. Unhappily, as readers of *New Directions* know, Archdeacon Andrew Armitage-Shanks tragically predeceased Geoffrey in a hot-air ballooning accident over a village fete. Geoffrey's second choice, the Revd April Heavysides, has despaired of the incurable misogyny of the Church of England and become a Quaker and now rarely speaks at all.* Nuff said.

We are here, brothers and sisters, because we love Geoffrey. I dare to put that in the present tense because, as Catholics, we may be separated in death but never divided in Christ. The whole family of the Church Militant and the Church in the Purification is united with and cheered on its way by the Church Triumphant in Heaven. Those bonds of solidarity and love are ordered and channelled by our prayers, and supremely in this solemn and joyful duty of the Liturgy of the Mass and the Sacrifice of Christ.

We come in mourning, true, because we miss the immediate and tangible companionship of Geoffrey's merry heart on the road homeward. But we come also in profound thanksgiving for the many and glorious gifts that were showered upon us by God in this extraordinary life. Geoffrey's hospitality was beyond generous – to those who opposed him as well as to friends – and to those he knew would never reciprocate. His intellect was beyond keen. His interests truly catholic. His library double-stacked. He had a forensic capacity for detecting nonsense and charmingly demolishing a theological house of cards. He was the nearest we had to a truly Renaissance man.

All this was lightly worn and garnished with a glorious sense of humour which seldom failed to find the mot juste. Of the senior church bureaucrat whose *amour propre* never recovered from Geoffrey's summary and unforgettable dismissal of him as 'self-basting'. The unfortunate bishop who made it into print as 'the liturgical equivalent of an unmade bed,' or the indecisive and unreliable prelate whom Geoffrey correctly described as 'a man who inevitably takes the shape of the last person who sat on him'.

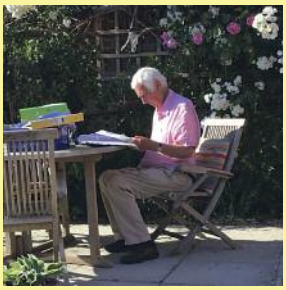
When we look back on those years of conflict we might reflect that seldom in history has the losing side had so much fun and then, to top it all, found themselves inexplicably and miraculously on the winning side. All this courtesy of God, Pope Benedict and, dare I add to the roll call, Geoffrey whose dream and vision was in many ways fulfilled in the gift of the Ordinariate and the reunion of the faithful. We have been much blessed to be in his company.

But this is simply the context of our prayers and our hearts. Geoffrey would not want a homily that was but a trail of affectionate memories. He was serious about his faith. His choice of service is not arbitrary and you will notice that the whole thing is held in that precise tension between the vision of Heaven and the need of a sinner for the Divine Mercy. From the opening Kyrie to the final revelation of the final lines of his favourite and concluding hymn, 'Jerusalem the golden', we are led on the journey of salvation. We look forward to that glorious banquet in which Isaiah builds on the Mosaic experience of the mountaintop when the elders sat on a pavement of sapphire in the divine presence and ate and drank and were unharmed. A prefiguring of the Mass and a foretaste of Heaven. There is throughout the drumbeat of irrepressible hope and divine mercy, the inexplicable and profligate hospitality of the Host and the longed-for welcome home.

In the Gospel we meet the feisty Martha who challenges Jesus on His absence and who is challenged in her turn by Jesus, in the midst of heartbreak and apparent hopelessness, to assent to the Faith. How often this is where the heart of a good parish priests dwells – and Geoffrey was, above all else and primarily, a consummate parish priest, content to dwell in institutional obscurity, his people ever on his heart before the Lord.

And when the Lord seemed to lay him aside from the priesthood on his conversion, he did not flee to some palace of glorious liturgy but was content to be a humble parishioner at this his parish church, cared for by a priest whom Geoffrey regarded, in many ways, as the son he never had and whose ministry to Geoffrey was unfailing and exemplary. The key to this requiem and Geoffrey's request to us, his friends and companions on the pilgrim way, lie in the choice of the obscure Methodist offertory hymn *because* a priest is a man who looks every day in the mirror and sees the humbling sight of a shabby sinner – but a sinner of Christ's redeeming. A priest is a man who is a penitent but who is also a confessor, and must occupy the watchtower on the walls while walking the streets of the city. A priest is both a warrior and a scout

Martyn Jarrett offers an appreciation of David Morgan whose funeral and Requiem Mass took place on Tuesday 21st December, 2021, at St Mary the Virgin, Great Bardfield, Essex.



I first encountered David just over 20 years ago, when I was elected to the General Synod in 2000. David, by contrast, was already well established as an experienced member of the Catholic Group. As I remember, he was not often a contributor to debates in the chamber but certainly had a clear grasp of issues on the agenda. In Catholic Group discussions, prior to GS debates, David would often comment forcibly on what he viewed as key issues and the appropriate tactics for addressing them.

A few years later I joined to the Church Union Council. David was then serving as its chairman. It was not an easy time. Some previously prominent members had been received into the Roman Catholic Church. Others had retired from membership. The Council included a number of members who, like me, had not served previously as members. We had, until then, little if any experience of working with one another and there was understandably a wide range of views as to how to proceed. David, with his long experience of and commitment to the Church Union, was the guardian of its history. His preliminary and understandable vision was one of reviving the Church Union as a major, if not the main, Catholic organisation, recovering a membership and influence equal to that of Forward in Faith. He was, like many in those early days, unsure of what the Society under the patronage of S Hilda and S Wilfrid was all about and how the Church Union might relate to it.

David's, though, was not a closed mind and gradually he became more understanding of and sympathetic to where the Catholic movement now was. He was an energetic supporter of initiatives to support the wider movement. He was a key player in securing funding for a CU Communications Officer who undertook much work for the Society, not least in editing the popular newsletter, *Together*. While David was determined that the Union be an independent Catholic society in its own right, he increasingly saw how its resources could advance the work of The Society.

In recent years David relinquished the chairmanship of the Church Union while remaining an active member of the Council. He had a fine grasp of the various trusts that we administered and his sharp financial acumen had played a significant part in bringing them to their present strength. His knowledge of patronage law was considerable, no doubt aided by his involvement with both the Guild of All Souls and the SMF. He would willingly travel to remote parts of the country for parish appointments where the CU had a small share of patronage within a larger benefice. When further change in the benefice and accompanying enlargement of the patronage was proposed, and he would always have concerns of the small CU patronage parishes close to his heart, ask key questions any ensuing proposals, and ensure appropriate input throughout any reorganisation.

Underlying all this was David's deep commitment to Catholic faith and order. For many years, together with his wife Elizabeth, he was a keen worshipper at Thaxted Parish Church. I remember with joy my own visit there to preach at the centenary celebrations of Father Conrad Noel's institution. David and Elizabeth were actively involved. When Thaxted changed its tradition in recent years, sad as he was to make the decision, David felt he must leave the church where he had worshipped for so many years for Little Barfield, the nearest parish within the Catholic tradition to which he held. Together with Elizabeth, David was a frequent pilgrim to Walsingham. It was always good to see them at the annual Partnership Weekend.

All in all, David was one of those often unsung lay people whose work, often behind the scenes, has been of great significance in handing on the Faith from age to age. He contributed much across the years to the Catholic movement within the Church of England. Elizabeth, together with all his family, are surrounded by our love and prayers. May he rest in peace and rise in glory. ND

who must walk the wild borderlands where the powers of the dark are gathering and regrouping in their malice towards Man, the guardian and defender and feeder of the flock. He does this knowing his own utter inadequacy and total dependence on Christ, that he must answer to Christ for this extraordinary responsibility and faithful discharge of his office. And thus he comes to pray this prayer of naked honesty and total submission to the profligate love of God in Jesus Christ:

> 'Father, Thine everlasting grace our scanty thoughts surpasses far.
>
> Thy heart still melts with tenderness. Thy arms of love still open are
>
> Returning sinners to receive – that mercy they may taste and live.'

It is this that we are asked to pray for Geoffrey's soul, our love for him bound on this sacred altar where Calvary is re-presented, where our humanity is transformed by Christ's divinity, where our mortal is translated into immortality and where time and eternity co-inhere. May he rest in peace and rise in glory. ND

* Archdeacon Andrew Armitage-Shanks and the Revd April Heavysides were two of Geoffrey's brilliant fictional creations for his satirical commentary on the then current state of the C of E.

St Luke seen through his gospel

Physician, historian, artist, evangelist: *John Gayford* looks into Luke

St Luke is our evangelist-guide at Sunday Masses in Year C. This should allow us to become familiar with his gospel as he writes of the living heart of Jesus; to sustain us on our spiritual journey. Like the other synoptic gospels of St Mark and St Matthew, the author is anonymous. Luke did not only write the Gospel that is now named after him but he also wrote the Acts of the Apostles which means he is responsible for writing over a quarter of the New Testament. Our lack of biographical facts about St Luke means that many of us have welcomed legends to supplement, step in and fill the gaps.

The Third Gospel and the Acts of the Apostles are dedicated to Theophilus meaning 'lover of God' (St Luke 1.3 and Acts 1.1). Most accept this suggests that this is a real person not just a symbol of a Christian or God-fearing reader. The fact that he is addressed as 'most excellent' suggests that he is a person of respect or position, possibly within Roman Government. Luke wants him to have accurate facts, presuming he is sympathetic, and could even be a sponsor of Luke/Acts. It was not uncommon for ancient authors to divide their work into sections to fit on a papyrus which was a maximum of thirty-five feet. The Third Gospel (about 19,400 words) and Acts (about 18,400 words) are about equal and each amount to as much as could be fitted on to a papyrus.

The traditional view is that Luke was a companion of St Paul as we learn in Colossians 4.14, Second Timothy 4.10 and Philemon 24. It has to be remembered that Luke was a common name but the events do not exactly tie up the account in Acts. The late second century Anti-Marcionite prologue to the Gospel which can be described as an extra-textural prologue to the Gospels written in Greek but only that of St Luke survives. This says *'Luke was a Syrian of Antioch, by profession a physician, he was disciple of the apostle Paul. Luke served the Lord without distraction, without wife, and without children. He died at the age of 84 in Boeotia full of the Holy Spirit, having composed the Gospel in Achaia'*. We celebrate his feast on 18th October in red vestments even if he was not a martyr.

Luke admitted in his prologue (Luke 1.1-4) that there were already other gospels, but he found it necessary to set forward the faith for Gentile converts in a new accurate account. He wrote his Gospel in his own style of Greek and most modern Biblical Scholars agree he wrote some of the best polished Greek sentences in the Bible. The words *evangelion kata Loukan* (Gospel according to Luke) are found at the end of the oldest extant manuscript of the Gospel. This is a papyrus codex *(Papyrus Bodmer XIV)* dating from 175-225 AD.

St Jerome claims that St Luke was buried at Constantinople, his bones being transferred there with the bones of St Andrew in 349. Epiphanius (c.315- 403) bishop of Salamis claimed that after St Paul's death Luke preached in Italy, Gaul and Dalmatia.

Relying heavily on St Mark's Gospel, Luke's Gospel appeared in circulation about ten years later sometime after 70 AD. It is tempting to say that Luke was one of the 70 or 72 like St Mark. St Luke's Gospel follows the general structure of St Mark's Gospel that this was likely his principle source (estimates vary) but Luke had material of his own, some of which he may have shared with St Matthew. This could well be an over-simplification but is true as a general principle and allowance has to be made for Luke's redaction of Mark. St Luke's Infancy narrative is a separate source or sources. Apostles are held in higher esteem by Luke than Mark, this may have caused Luke to leave out passages of Mark (long omission Mark 6.45-8.26 and short omission 9.41-10-12).

Luke is the master of narrative, giving enough detail to be informative but not too much as to be boring. He paints a vivid picture which sticks in the mind. Sixteen parables appear in his Gospel that do not appear in the



'St Luke' by Guercino (1591-1666), c.1618-19
Pen and brown ink with brown wash on laid paper.
The Joseph F. McCrindle Collection; Morgan Library, New York

other Gospels. Women are sympathetically included as in the parable of the unjust judge (Luke 18:1-8). Outstanding are the parables of 'the good Samaritan' (Luke 10.29-37) and 'the prodigal son' (Luke 15.11-32) even to the point that these terms have entered English usage. Luke projects himself in the text as a man of compassion and recounts history with a theological message. As in the rest of his Gospel, so it is with the parables, St Luke wants to give his account and to present Jesus and his message in his own way.

It is in St Luke's Gospel that Jesus is depicted at prayer more than any of the other Gospels. While Jesus was at prayer after his baptism (3:21-22) that the heavens opened *and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved: with you I am well pleased"*. Before Jesus chose his twelve disciples he spent a night in the mountain at prayer (6.12). We are told (9.18) that He was praying alone, with only his disciples, when he asked them who he is and Peter responds *'The Messiah* (or the Christ) *of God"*. Eight days later while Jesus was at prayer the Transfiguration occurred (9:28). No wonder when they saw Jesus at prayer the disciple asked to be taught how to pray. In St Luke 11.1 *Jesus was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord teach us how to pray as John taught his disciples"* (Luke 11.1). Jesus then taught them the 'The Lord's Prayer', slightly different from St Matthew's version used liturgically. It comes as no surprise to read that it is the custom of Jesus to pray, and especially on the Mount of Olives before his passion (22.39). St Luke's Gospel is of forgiveness, Jesus does not blame the Roman authorities for his crucifixion. The repentant thief on the cross (23:39-43) is promised paradise (even named as Dismas in legend).

The Holy Spirit plays a prominent role in St Luke's Gospel. We hear in the infancy narrative of Mary at the visitation of the Angel Gabriel (1.35) Elizabeth1.41), Zachariah (1.67) and Simeon (2.25) being filled with the Holy Spirit. At the River Jordon John baptized with water and pointed to Jesus who would baptize with the Holy Spirit (3.16). In Luke 4.1 Jesus full of the Holy Spirit returning from the Jordon was led by the Holy Spirit into the wilderness to be tempted by the devil. In Luke 12.8 we hear that those who blaspheme against the Holy Spirit will not be forgiven. In 12.12 we hear those brought before tribunals will have the Holy Spirit to teach them how to defend themselves.

All three of the beautiful canticles from St Luke's Gospel used in the Liturgy of the Hours come from the Nativity Narrative. The Benedictus (Luke 1.68-79) also known as the Song of Zechariah was sung by John the Baptist's father when he regained the power of speech at the naming and circumcision of his son. It is divided into two parts, a song of thanksgiving for the realisation of messianic hope, and that the time was now at hand. In Western Liturgy the Benedictus is recited at Lauds (Morning Prayer). The Magnificat (Luke 1.46-55) known as the Song or Canticle of Mary, in the Byzantine tradition is known as the canticle of the Theotokos. Mary proclaimed this canticle when she visited her cousin Elizabeth: some ancient texts are attributed to Elizabeth. Biblical scholars can claim that Luke used 1 Samuel 2.1-10 (Hannah's Prayer) for inspiration. Where incense is used in solemn celebrations the altar is censed during the singing of the Magnificat. In the Eastern Orthodox Church, the Magnificat is used in the morning office *Orthris*. The Nunc Dimittis (Luke 2.29-32) is the proclamation of Simeon (a righteous man filled with the Holy Spirit) when Jesus is presented in the Temple. (In this we get an echo of Isaiah 40.5 and 49.6). Since ancient times this has been used in the Night Office (Compline) but also used as a processional hymn for the feast of Candlemas. In the Book of Common Prayer, Evensong is a combination of Vespers and Compline using both the Magnificat and the Nunc Dimittis. All three canticles have become the most solemn parts of their respective offices and as such have in catholic tradition gained antiphons which change with season or special feast days.

There are pictures of St Luke in iconic form with him holding his Gospel and include his symbol of the winged ox. These can be traced back to the 6th century but relate more to legend than to the Gospel. Pictures of the parables certainly relate to the Gospel and are prolific in modern times. From the 15th century the legend of St Luke painting a portrait of Our Lady became popular.

It has been a privilege to meet Luke and be in his company. He comes across as a humble man who has a genuine interest in people of wide social groups and ethnic backgrounds, especially women whom he treats with respect. Luke presents as good company, especially at a dinner party with his fund of well-polished stories told in his own style holding his audience enthralled. As he talks you realize he is a scholar in his own way. As you listen you realize he is using history to convey a theological message. He seems to be a multitalented man, his literary qualities especially in Greek are obvious but by repute he is also physician, historian and even artist. He treats the privileged with respect but can remind them of their responsibilities in quite a challenging way, showing his affinity with the poor and underprivileged. Some say he comes from the background of an educated domestic servant who had to be many things to his master Theophilus, with whom it appears he had a good and mutually profitable relationship. He never claims to be an eye witness of the ministry of Jesus but recounts the events in detail as if he were present, and has captured the message of the Gospel that he tells in his own way and wants to pass on to others as a message of joy and peace. Unlike others he has inquired into how Jesus came into the world and talks of his infancy as if he had discussed this with Mary.

Hopefully by the end of this liturgical year many of us will have fallen in love with St Luke's Gospel that concludes with the powerful Erasmus story (24.13-35) before the account of the Ascension. We are left to reflect, is it one of us or Luke himself who was with Cleopas? Then may we share peace with Our Blessed Lord as we share the Eucharist. ND

Congratulations to…













1 Dr Colin Podmore, former Director of Forward in Faith, who received his MBE from the Princess Royal at Windsor Castle at the end of November last year

2 Fr Chris Trundle of Holy Redeemer, Exmouth Market, who has been elected Chair of the House of Clergy in the Diocese of London

3 The Ven Luke Miller, Archdeacon of London, who is now Prolocutor of the Convocation of Canterbury, elected in December 2021

4 Fr Ben Rabjohns, inducted as the Vicar of Heavitree at St Michael & All Angels by the Bishop of Exeter

5 Bishop Jonathan Baker, Chairman of the *New Directions* editorial board, appointed by the Archbishop of Canterbury as lead bishop for relations with the Orthodox churches

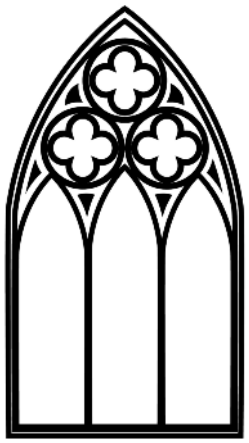
6 Fr Philip Barnes, now the Vicar of St Stephen's, Gloucester Road, from St Stephen's Day 2021

WANDERING BISHOP

Will Hazlewood

Too often we seek to look forward and not back. Most of us are glad that 2021 is ended and we hope that 2022 will be a better year. However, if something occurs in a period that changes our lives significantly then we do from time to time reflect upon the joyful and tragic events that we are part of in the journey through this world. What most of us don't I suspect do is look back at the normal day-to-day business of our lives, which is exactly what I have been asked to do for this article. It has for me been a rewarding exercise, in this season of Epiphany, to reflect on all the ways God continues to be revealed in normal everyday life. One of the incredible privileges of being ordained is the frequency of the instants when you are involved in the life changing events of others. Confirming, marrying, baptizing, and commending the departed into the arms of their loving God are just a few of the times when we can feel incredibly privileged and humbled by the vocation God has given us.

Sometimes, however, one needs to look a little deeper to try and find how God is working through a situation! Just such a situation occurred for me in a meeting with the Society Bishops in London when I received the news that the lateral flow test I had taken a couple of hours earlier was positive. I obviously left the meeting with haste and was glad that I had on this occasion driven and could return home without the chance of infecting others. The drive home was absorbed with all the thoughts of what had to be cancelled and how utterly inconvenient the situation was. My mind also reflected on how ill I might become and who I might have infected. The next few days were full of fatigue and coughing,



but what was more acute for me was the removal of all human contact. I take for granted that I can hug my family daily, and whilst I could still talk to my wife and children it did give me a heightened sense of what it must be like to lose a partner or to be so vulnerable or afraid of COVID that you need to shield yourself from the contact of others. The opportunity to stop, read and pray (as well as catching up on some daytime telly; *Bangers and Cash* in my case) was also valuable. As I recovered a regular zoom meeting with NHS chaplains found me reflecting and giving thanks for all they do both in supporting the hospital staff, and for being there holding the hands of the ill and dying when their loved ones are unable to. Much of the work of chaplaincy can so often go unnoticed by the wider world, but there is much to give thanks for in their work of reflecting the eternal loving light of Christ in the darkness of death and distress. Zoom cannot replace the need to meet in person, but it has become a useful tool to keep connected with clergy groups without the burden of travel.

Once recovered, the diary reverted to its usual busyness with the added responsibilities of covering other members of the senior staff as they self-isolated. My diary is incredibly varied and looking back on a week in November included interviewing candidates to lead a rural benefice, attending an art exhibition and new church café opening in Hove, speaking to those who help us discern vocation in the diocese, meeting clergy to check on their well-being and progress, attending the Friends of Eastbourne Hospital AGM, and presiding at a number of services including the licensing of two clergy, celebrating at two Confirmations, a SSC Requiem and a service highlighting the terrible effects of domestic abuse. When you stop and look back, you realise just how much the Church continues to contribute to society as we each seek to reflect in our own vocation God's light, hope and love. ND

Letter to the Editor

Dear Sir,
May I, through the pages of New Directions, express our great gratitude to those who have responded so generously to the article in which Fr. Adam Edwards described the work of the Lifeboat Project? The donations we have received will make a huge difference to the help we are able to offer to those in our communities afflicted by poverty, not least the refugees who seek a home in this city. Those involved in this work take great encouragement from the support which this betokens within the Society. Please continue to pray for us, for our Parish Nurse Gill Fenner who co-ordinates this work tirelessly, for our volunteers and for those we will serve in 2022.

Yours etc.,
Fr Damian Feeney SSC

Interim Parish Priest, St Martin's, Rough Hills, Wolverhampton, incorporating the Lifeboat Project

ND DIARY

Thurifer

A new General Synod of the Church of England met for the first time in November. It has become a remarkably forgettable institution. Doubtless much work and effort goes into its organization and the mechanics of its meetings by admirable staff members but the costs of this talking shop measured by its outcomes is not worth it. The price is too high if the result is tedious clichés echoing through the corridors of Church House, signifying nothing.

It is not the democratisation of the CofE that it purports to be but additional bureaucracy that leads nowhere but oblivion; not a debating chamber but a speech-delivering forum. You have to go back some time to find significant departure.

In the debate that resulted in the ordination of women, the then Bishop of Guildford opined in its favour that it was demanded and required by the tradition. This novel assertion roused the then Bishop of Newcastle, Alex Graham (who died last year), to abandon his prepared speech and in a few minutes of perfectly lucid, perfectly-formed extempore argument demolish Bishop Adie's tendentious claim. Sadly, Bishop Graham did not win the day and what followed led to the Synod we see today.

The second meeting of this new Synod is co-terminus with this issue. Bloviated hot air may well warm the Westminster Village, even unto Lambeth, but for the rest of us it may send a shudder down the spine.

*

The final obsequies for that much loved of priests Fr Bill Scott took place at S. Mary's Bourne Street on the Feast of the Immaculate Conception last December. A stained glass window of Our Lady that had been in the south porch, once the principal entrance to the church but displaced by the north extension and, consequently, rarely seen, was set in the window there looking down on the Seven Sorrows altar.

The Bishop of Chichester presided in golden splendour arrayed, and wearing a mitre only slightly taller than himself. Fr Graeme Rowlands, in his capacity as Chaplain-General of the Society of Mary, which had made a contribution to the installation, preached an admirably succinct sermon on the time when God wore gloves. It repays hearing and can be found on St Mary's website.

*

Stained glass windows have been on my mind. The death of Patrick Reyntiens in autumn last year coincided with the completion a scheme to fill four plain-glass windows with stained glass in the parish church of my leafy suburb. Not newly commissioned but with glass from redundant or demolished churches. The existing east and west windows have merit but those in the south aisle are heavily and gloomily Victorian. The new windows are better: one has heraldic devices attributed to Pugin, another is from the fine firm of Clayton and Bell. The have come through the good offices of the Worshipful Company of Glaziers. First mentioned in 1328, it has nearly 700 years of history. Part of its present activities is to assist churches in the restoration of medieval stained glass or later glass that merits preservation. The Company established the London Stained Glass Repository to maintain glass rescued from modern day puritan iconoclasts as churches close.

*

Patrick Reyntiens, as one of his obituarists noted, 'occupied a singular position in the history of British stained glass'. He was part of a post-war renaissance in the art and, in collaboration with John Piper, created some of the finest of modern stained glass. Perhaps Coventry Cathedral and its Baptistry is the most celebrated outcome of their work. It is one of the few redeeming features of Sir Basil Spence's building, along with the Epstein St Michael. Other notable work can be seen in Eton College Chapel, the Hall of Christ Church, Oxford and, most notably in the Metropolitan Cathedral of Christ the King, Liverpool, and at Ampleforth, where he had been educated and for whom he created, with his son John, a series of thirty-five windows for the Abbey Church. A devout Catholic, with a firm belief in angels, he leaves a shining legacy.

*

The *Today* programme continues to annoy. The overly-chatty Amol Rajan thanked Sir Andrew Pollard for the AstraZeneca vaccine 'on behalf of the whole nation'. Clearly *Today* presenters think highly of themselves but, even by their standards, this was an astonishing arrogance. It is difficult to avoid Mr Rajan on the wireless or the television screen. His 'documentary' *The Princes and the Press* tells you all you need to know about his style and the degree of irritation that he engenders. Many of his more distinguished, accomplished predecessors had their foibles and capacity to irritate but none of them would have had the effrontery. O tempora, o mores.

*

Wren's masterpiece it may well be, and much as a building it can be admired, St Paul's Cathedral has always left me cold and unmoved. Passing a few weeks ago en route to a convivial lunch, I remembered that there was once upon a time when an embittered clergyman remarked on 'that empty mausoleum on Ludgate Hill wherein the Holy Sacrifice of the Mass has never been offered'. Perhaps that is why the Byzantine splendour of Westminster Cathedral has the exact and opposite effect on me than the edifice of EC4. ND

THE WAY WE LIVE NOW

Christopher Smith

It all seems a long time ago now, but I wonder what you got for Christmas. Something nice, I hope. I got Covid and ten days' quite enjoyable isolation. I certainly don't deserve any sympathy, as I only had pretty mild cold symptoms, but the second line was there on the test kit as plain as a pikestaff, and I was grounded. The cat and I were in competition as to who could sleep more, but I read lots of detective novels and tried to enjoy the peace and quiet which, in fact, I did enjoy. There was, after all, simply nothing I could do, as the law required me to stay indoors, and, frankly, there wasn't a lot going on anyway. I couldn't say I was weighed down by 'fear of missing out'!

The law has required a lot of us over these last two years in ways that we couldn't have imagined as we started 2020. 'Out of this nettle, danger, we pluck this flower, safety', as Shakespeare had Hotspur say in Henry IV Part I. But, inevitably, perceptions of the danger have varied widely from person to person, and I was rather saddened to see a headline in the Guardian newspaper that ran, 'UK Children pick "anxiety" as their word of 2021'. Our youngsters have born a heavy load in recent times, and there is a laziness about adults lauding (as I have myself) their 'resilience'. When I was ten, I was anxious about going to hell and the prospect of a nuclear war, but at no point was my education interrupted, and at no point was I prevented by law from playing outside or seeing friends and family. Our ten-year-olds have had three academic years disrupted, and spent a fifth of their lives so far in this tunnel. We would normally believe that our job was to protect children from anxiety, but they have not been excused from the work of the 'nudge unit' in promoting fear as the route to that elusive flower, safety.

But I did sense a change in the *zeitgeist* over Christmas. I first mused in print about whether fear was getting the better of us in June 2020, when we were still forbidden to go to mass. 'The testing of that state of affairs has been almost entirely absent', I wrote, and remain frustrated at how little testing there has been in the media and in parliament of what has (or had) become the status quo. Central London is still remarkably quiet as I write, and the Evening Standard's headline of 17th January has become typical: 'End the working from home misery hurting London'. Yet the British media spent most of the last two years screaming for swifter and harder restrictions. Likewise, I now see the shadow health spokesman in the House of Commons declaring that there should never be another lockdown, when just before Christmas he was calling for harsher measures than the 'Plan B' then just implemented.

I got Covid: the second line was there on the test kit as plain as a pikestaff, and I was grounded

Rumty tum. We all need a ladder to climb down sometimes, and perhaps garden parties at Number 10 have provided one. The point at which I began to find it almost amusing was when I saw a picture of the wine fridge being delivered: a proper wine chiller, with nothing but racks for bottles, rather than shelves for sandwiches. Soon it will be possible to put the question 'Was it worth it?' – having all invested so heavily in this that it would be tragic if we had got it wrong. But we will be paying the costs of these restrictions in terms of health, wellbeing and economic security for many years to come, and have been rather reluctant to weigh in the balance against Quality-Adjusted Life Years. As I said in November 2020, 'Opinion will vary among our readers as to the efficacy of these various restrictions, but I presume that we will eventually need to learn to live with our latest coronavirus, and I wonder whether we oughtn't to be asking whether the "cure" at the moment isn't worse than the disease'.

I don't think we could face the question then, but maybe we will be able to soon. And, for the future, we will have to relearn how to deal with uncertainty, and that human beings cannot control everything. When people blame clergy for the weather (and they do), the underlying implication is that nothing but the weather remains under the authority of God. Human beings, it is presumed, can control everything else. Well, now we have been reminded powerfully that we can't. And we have surely got to stop listening to those who maintain, in the face of real-world data, that unfeasible, computer-generated numbers (six thousand deaths per day in mid-January?!) make good drivers of public policy.

What next, as 'Plan B' winds down, and we see light at the end of this tunnel? I think we need to move on from the 'something must be done' mentality. Why in heaven's name is the government of Hong Kong culling hamsters? I also wonder, after having spent eye-watering sums of money on (to name but one thing) the strikingly unsuccessful 'Test and Trace' programme, why we haven't yet got a grip on infection control within hospitals? But I concede that this is hardly my area of expertise. Perhaps what *we* can continue to offer is a Christian perspective on uncertainty, and on the ultimate sovereignty of God, and on the defeat of death through the saving action of Jesus Christ. ND

TREASURE IN CLAY JARS

Festus

Collectors of ecclesiastical property might be interested in Bishops Court, the former country residence of the Bishop of Exeter and just seven miles outside the cathedral city. It's been on the market for £4.5m. With nine bedrooms, four reception rooms and a chapel, it has much to offer and traces its episcopal association back to 1250. The new owner must not be afraid of what it means to have a Gothic Grade I remodelled mansion in 30 acres. For once the Church Commissioners cannot be blamed for this fine gem leaving ecclesial hands. The diocese sold it on in 1546.

*

A more recent summer palace was Bishop Henry Philpotts of Exeter's Bishopstowe in Torquay, built in 1841 amid 25 acres. Subsequently sold to George Hands, it became the Palace Hotel in 1921 and was sadly demolished in May 2020. Sic transit gloria.

*

Bishop Glyn Webster's retirement has kicked off the 2022 farewell tours. Both Madonna and Elton John are also embarking on theirs this year, although the Bishop of Beverley only did two main dates last month (Manchester and York). During the late 1960s, Marlene Dietrich had a number of farewell tours so perhaps we haven't seen the last of any of them yet.

*

The sorry saga at Christ Church, Oxford, continues. Dean Martyn Percy is in a standoff with the college and refuses to go. They are now seeking to prove he is not in his right mind. His lawyers say he is not well enough to attend any hearing. He continues to blog and various grievances keep emerging in the media. Neither has it stopped Percy from speaking at events, including to a clergy dining club in London, scheduled as ND goes to press. Titled 'The Future of a Precarious Church' and at the Oxford & Cambridge Club (where else?). The precarious future is something he must have views on; his own legal fees are estimated at over £400,000.

*

Meanwhile in Guildford, the Dean (the Very Rev Dianna Gwilliams) has followed the lone protester who took a hammer to the BBC's 'Ariel & Prospero' sculpture by the late Eric Gill on Broadcasting House on 12 January. He called the police 'War paedo protectors' when they arrested him. Gill was a complex man and stands accused of incest, rape and bestiality. The Dean and Chapter of Guildford are now 'currently reviewing' their Eric Gill sculptures (Christ on the Cross in the Lady Chapel and a Baptist on the south doors). A CofE spokesperson said: 'Eric Gill's crimes, posthumously revealed, are abhorrent. Comprehensive lists of his art already exist, giving parishes and cathedrals the opportunity to review individually in response to their particular circumstances, and in consultation with their communities'. But is it not a bigger problem for Church House Publishing? All its liturgical volumes, apps, and the annual lectionary use the font Gill Sans created by, er, Eric Gill. Will the Dean of Guilford now lead a mass burning of *Common Worship* in front of the cathedral, reminiscent of Savonarola's 1497 Bonfire of the Vanities in Florence?

*

The Archbishop of Canterbury has a new Appointments Secretary. The announcement of Stephen Knott was made last month and Justin Welby is going with a known quantity; Knott has been on his staff for the last ten years. But as everyone gets tied up in knots about what to do on gay marriage, this is a brave move. Stephen Knott is married to herald and Governor of Edinburgh Castle, Major General Alastair Bruce. He's Fitzalan Pursuivant and Bruce of Crionach, and a ready tv commentator on all major royal events. He and Stephen were joined together in July 2021 at St John's Episcopal Church, by the Bishop of Edinburgh.

*

One correspondent to the *Church Times* was not convinced. A letter published on 14 January was 'astonished to discover' how rapidly the post had been filled, and by an insider. 'I do not recall seeing this post advertised,' she continued, comparing it to 'the open and transparent recruitment process for the new Anglican Communion Office Secretary General…advertised over a period of weeks…and sharing widely.' Both roles, she concluded, 'can be performed optimally only when there is trust, built on confidence in the appointment, and in the integrity of its process'. It came from Rebecca Chapman, on General Synod and a Lambeth Palace alumna; she worked there for almost ten years assisting the Bishop at Lambeth and the Chief of Staff. Contributors to the *Thinking Anglicans* site asked 'What percentage of the shortlist was female?' and 'Why did he and his partner not choose to have a CofE marriage ceremony?'.

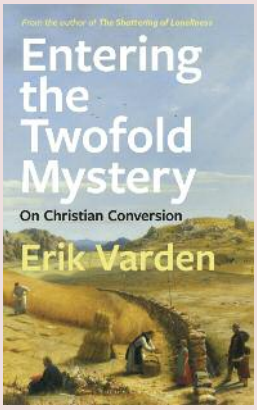
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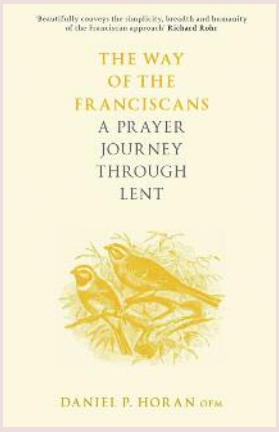
Beware the weeds of autocorrect. The St Matthew's Carver St weekly bulletin on 14 January proclaimed that 'God gives us the greasiest gift there ever was, is, or will be – communion between God and humanity, between Him and us'. Perhaps they've been having too much Messy Church! ND

NEW TITLES FOR LENT 2022

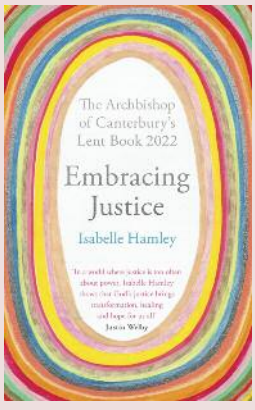
Back in 2019, I reviewed two titles for Lent that year (what a world away it seems) by Erik Varden and Henry Martin. Both authors have new books in this round-up for 2022, and other writers besides. There is much to commend here.

It was in 2019 that Erik Varden become the Bishop of Trondheim in his native Norway and left Mount Saint Bernard Abbey in Leicestershire. *Entering the Twofold Mystery* (Bloomsbury, £14.99) is only his second book, but like the first it is a masterpiece. Subtitled 'On Christian Conversion', this sustained meditation on the religious life holds much incipient and profound wisdom on life in Christ, and the part we are called to play in community. Varden is a pellucid and original writer. The first half of the book ('What makes a monk') looks at life as a religious. In places it is as lively and dialectic as spiritual direction. Always crisp and elegant, Varden is multilingual and enjoys weighing words through etymology, philosophy and philology. In this way his handling of Greek and Latin is insightful; he reads fluent French; his English is elegant; he is very at home with the Hebrew texts. The monastic life is covered in three sections: Vows, Patrimony, and The Heart's Expansion. References to Benedict's rule give comfort that not so much has changed. 'Traps like these [temptations and distractions] are as real today as in the sixth century. If we fall into them and, instead of breaking loose, make a comfortable nest for ourselves, we are in trouble. There is, then, a healthy unease we should cultivate… God knows how easily we deceive ourselves.' He considers, quite brilliantly, the gender binary debate in relation to language, and Plato's philosophy with a reading of 'manliness'. Other topics include pillars and their role, murmuring, and also celibacy. Even for those of us outside of monastic walls, yet refreshed by this spirituality all the same, it is thrilling stuff. The second 'half' of the book, as it were, is 'The Monastic Year' and a collection of short homilies delivered in community throughout the seasons. Major festivals feature, along with a number of Feria and Saints' days. For those who like a prompt or run-up in preparing for a sermon (be it to write it or hear it), or simply some devotional context, this is more than invaluable. This is not a Lent book in the concerted sense. It has six sections and the focus is not primarily Lenten, but it's a wonderful resource and as good in keeping the 40 Days as it might be at any other time of the year, or even on retreat. Highly recommended.





The Archbishop of Canterbury's Lent Book this year is also worth having. His former chaplain (now Theological Adviser to the House of Bishops) Isabelle Hamley has written *Embracing Justice* (SPCK, £10.99). French by birth, she also writes with fluency, originality and care over language. She is an impressive OT scholar which shines forth in the first three chapters on Genesis and Creation, Exodus and liberation, and OT law with concepts of justice. The remaining three chapters deal with the Incarnation, the Crucifixion, and Holy Communion. This final chapter is not especially Eucharistic, but it is good all the same – bringing in ecumenical, international and patristic voices; a call to us all from beyond any bubble. Archbishop Welby gets it right in his introduction when he refers to the last two years and their ongoing implications. 'The disproportionate impact of the Covid-19 pandemic on those who were already from marginalized communities…exposed much of the injustice that has made its home in the cracks of our society.' And there shall my servant be, we might add. Each chapter of this pithy book has questions for discussion or reflection, and a prayer. It's a welcome and worthwhile contribution.



Back to the religious life, Daniel P. Horan OFM (Duns Scotus Professor of Spirituality at Catholic Theological Union in Chicago) gives us *The Way of the Franciscans – A Prayer Journey through Lent* (SPCK, £9.99) and it's absolutely charming. Six taut chapters give spiritual depth through the lives of Francis of Assisi, Clare of Assisi, Bonaventure, Angela of Foligno, John Duns Scotus, and the way of the Franciscans. He marshals a number of voices and resources without getting weighed down. There are questions for reflection or discussion in each, and the overall atmosphere is reassuringly Catholic. Very good for a group or individually, and especially for retreat conductors.

Richard (Lord) Harries is the gift that keeps on giving since his retirement from the See of Oxford. His is one of the more informed and grounded literary voices in Anglican

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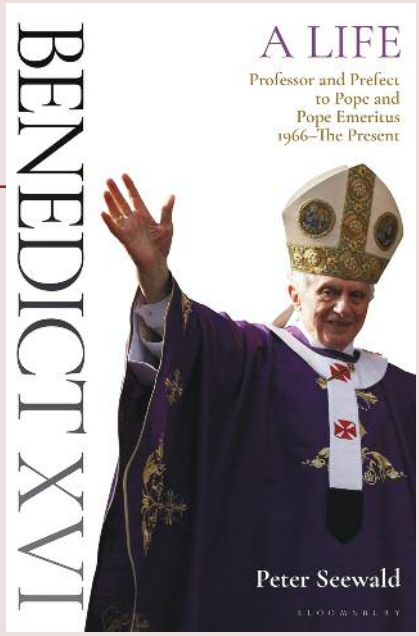
BOOK OF THE MONTH

BENEDICT XVI

A Life Volume II: Professor and Prefect to Pope and Pope Emeritus 1966-the Present

Peter Seewald

Bloomsbury Continuum, £30



The second volume of Peter Seewald's authorised biography of Joseph Ratzinger begins with him aa professor at Tübingen University, a colleague of Hans Küng – theologians each with a dazzling reputation but very different views on the future of the Church; views which, ultimately in Ratzinger's view, derived from different understandings of Jesus. Is the Church's founder to be reduced to a historical figure, his life and teaching to be constantly contextualised and relativism by changing fashions in scholarship? Or is he the universal and eternal cosmic Christ with all that this implies for witness to revealed truth?

The answer given to this fundamental question then shapes how progress and reform in the church are to be understood and applied. Tubingen undoubtedly brought a clarification and a parting of the ways from former colleagues as younger German progressives at Vatican II. "*Certainly I was progressive at that time*" Ratzinger said "*but progressive did not yet mean that you broke away from the faith but that you learn from its origins to understand it better and live it better. The point is to rescue the faith from the rigidity of the system and reawaken its original vital power without giving up what is really valid in it.*" There are two different kinds of false renewal: the first is an obstinate pursuit of an individual course; the second a rejection of tradition in order to adapt to the world. Real Christian renewal leads to a new simplicity which is missionary at heart. The aim is not to make Christians more comfortable by releasing them to conform with the world or fashionable mass culture but demanding the biblical '*do not be conformed to this world, but be transformed*'. Such reforming radicalism is focused not on secularisation of the church but a renewed desire for holiness and standing firm against what Christ is not.

Here we have what Ratzinger himself declared to be the constant of his ministry from Professor to Pontiff, from beginning to end: always to release the core of the faith from encrustations and to liberate its power and dynamism to transform the world. While humans may improve their situation, they cannot themselves rid the world of the disorder in creation, the fact of sin and evil which are the ultimate causes of temptation, oppression and misery. Renewal in Christ, rather than the pursuit of utopian ideologies, is what gives hope. This, he insists, has been the constant of his life. The extent to which it was so is something that this biography sets out to explore.

With the parting of the ways in Tubingen came a move to the University of Regensburg in his beloved Bavaria "because it would be peaceful there", and so conducive to the scholarly life which remained his ambition, but one that was to constantly elude him. Against the background of a wholesale rejection of authority of any kind, culminating in the world-wide student revolts of 1968, and of which he saw theological revisionism to be a part, the scholar was already shaping up as a defender of the faith.

"*If there is a date for Ratzinger's entry into battle mode,*" writes Seewald, "*then it is 14 September 1970.*" Fearing that the work Vatican II was in danger of being manipulated, if not wholly misappropriated, by those who saw reformation and secularisation going hand in hand, he showed his combative verve as co-founder and co-editor of the alternative journal *Concilium*, its aim being to address decline in Catholic theology and the resulting confusion arising from fashionable reinterpretation of Catholic doctrine to suit the spirit of the age.

Pope Paul VI also had misgivings about the direction the Church had taken after Vatican II and in 1976 he drew Ratzinger out of the academy and made him Archbishop of Munich and Freising, and a year later a Cardinal: he was still only 50 years old. It was to be a short tenure with little time to make a lasting impact. A year later Pope Paul VI died and, after the short reign of John Paul I, the cardinals elected the Polish Karol Wojtyla who took the name John Paul II. Meeting at the two conclaves, Wojtyla and Ratzinger discovered that they agreed about what was wrong with the Church. After only six years in Munich, Ratzinger was summoned to Rome by John Paul II as Prefect for the Doctrine of the Faith.

The issues coming across the new Prefect's desk were many and huge: birth control, intercommunion, celibacy, authority, the ordination of women, the disciplining of clergy, the Tridentine mass, the schismatic Lefebvrites and Liberation Theology. For the Vatican's response Ratzinger was constantly attacked by the liberal media and the tropes of the polish Pope's 'panzercardinal' and 'God's rot-

tweiler' were born. To explore the extent to which these caricatures are unfair is part of this book's aim and the way in which these issues were addressed, and why, is meticulously described. It shows how, always, Ratzinger's driving desire was to communicate the fundamentals of Christianity while closely watching what was going on in the world and might disturb believers. In this maybe one of his greatest achievements may come to be seen the monumental 'Catechism of the Catholic Church' brought into being against the odds.

Yet Ratzinger became, and remains, a touchstone for many Catholics – both among traditionalist who approve of what he achieved and revisionists for whom he is the one who "prevented the church from moving into the contemporary era.".

For a time after his election as Pope in 2005 this polarised view seemed to be fading as, freed from his CDF role, the genuine warmth of his personality, his self-effacing nature, and the simplicity of his personal lifestyle were, alongside his undoubted scholarship and spirituality, in his general audiences and papal visits allowed to shine through. It seemed that millions were genuinely learning to love him. But then came the crises (real or media provoked) occasioned by his Regensburg speech (reported as anti-Islamic); his pastoral reaching out to the traditionalist Society of Pius X (leading to accusations of being antisemitic); the 'condoms' outrage (portrayed as anti-humanitarian); the scandals of abuse by clergy, financial management and the leaking of Vatican papers (held up as failures of leadership). The evidence, and the responses of serious commentators at the time, show much of the criticism to be unjust, but once again he could be firmly fixed in the cross hairs of liberal sights. There is no doubt that as a scholar and theologian his views and the way in which he expressed them were often more nuanced than reporters could handle. He (and the Vatican) in general were slow to get to grips with the reductionist slogans of a social media age. By his own admission "practical government is not my strong point," and he showed a loyalty to colleagues and friends beyond that which was sometimes deserved. Yet for all that, the painstaking evidence accumulated in this book shows him to be one of the great Christian figures of the 20th century and one who would have had a lasting standing in the church even had he not become pope. Whatever his own shortcomings it is hard not to conclude that much of the opposition to him, in the church as much as in the wider world, stems from (as he put it in a comment made to the author after he became the first pontiff to resign in 800 years) *'the actual threat to the church coming from the global dictatorship of ostensibly humanistic ideologies . . . modern society formulating an anti-Christian creed, and opposing it is punished with social excommunication'.*

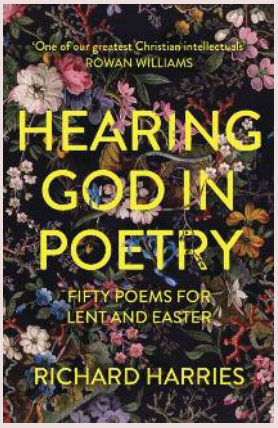
I enjoyed reading this book, part carefully researched biography, part autobiography drawing in extensive conversations with the subject himself, and part reflection on not just a life but the broader context of the church within which it has been lived. Benedict XVI probably remains little understood by the media and even much of his own church. My own understanding of him has grown considerably through the reading of this two-part work. In this second volume the writing becomes more personally appreciative and I can understand why, with the writing coming as it does not just from the study of historical records, but personal encounter with a witness to Christ that has clearly left its mark.

+ Michael Langrish

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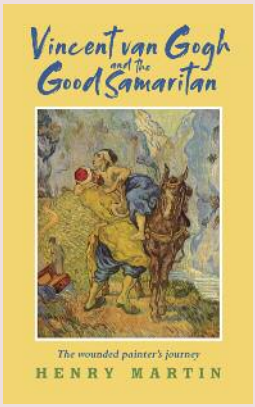
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theology. *Hearing God in Poetry – Fifty poems for Lent and Easter* (SPCK, £9.99) is a steal at the price and something everyone should have on their bookshelf. It does exactly what it says on the tin and takes from us from Ash Wednesday to just beyond the Easter Octave with a poem each day. Harries is both succinct and sensitive, alert to how poetry can enliven and quicken faith, and intuitive on what it can say to us about the poet's interior belief too. Each chapter is a poem and a short reflection (around two pages) on the poet, poem and some gentle theology. It's unfailingly courteous as well as grown-up; he never presumes we need to be spoon-fed or patronised. No poet is repeated and the breadth is good.



Personally I might have liked to see Mary Oliver or Philip Larkin there. No foreign language poets are included so that rules out Rilke and so many others. But the roll call is strong: Hardy, Donne, Herbert, Hopkins, Yeats, Eliot, Spenser, Keats, Wordsworth, RS Thomas, Jennings, Hill – even Toni Morrison. The seven sections are themed, and it's an ideal book to keep daily devotions on track. Buy it anyway, and let's hope for more from the noble lord.

Henry Martin has retired from prison chaplaincy and now lives in France where he devotes his time to writing, painting, his husband and their dog. *Vincent van Gogh and the Good Samaritan – The wounded painter's journey* (DLT, £12.99) could recall Henri Nouwen's classic on the Prodigal Son, except he delves into van Gogh's life, like a biographer, sifting through letters and memoirs, weighing contemporaneous accounts with his own experience as a priest and artist. It is also deeply contemplative, because the subject before us is the parable of the Good Samaritan, as told by Christ and as painted by van Gogh. This is a solid and well-informed book with Scriptural reference and exegesis. It has questions for discussion at the very end, and is seven chapters of valuable theology. Martin acknowledges Henri Nouwen and Sr Wendy Beckett at the back as 'two people whom I will never meet' – their legacy is safe in his hands.



Simon Walsh

EUROPE'S 100 BEST CATHEDRALS

Simon Jenkins

Viking, 2021

ISBN: 978-0241452639, £30

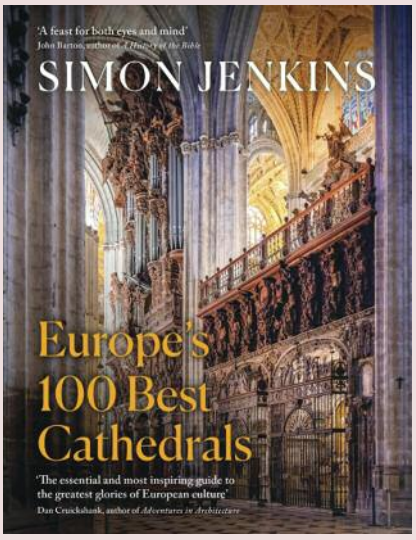
Cathedrals are the most splendid and visible manifestation of the Christian religion that shaped Europe. Readers will have their own favourites, often linked with its setting, whether Lincoln on its hill, Durham viewed from the passing train, or Bourges, seen from afar across Stendhal's 'plains of bitter ugliness'. "Europe's cathedrals are its finest works of art", is the opening sentence of this book, which examines buildings over an area extending from Trondheim in the north and Sicily in the south to Constantinople and Moscow in the far east of Europe.

It should first be said that the book is illustrated extremely well, and some of the photos of Spanish cathedrals linger in my mind, along with some of the Italian pictures. 'Best' is of course a subjective term, reflecting the interests and prejudices of the person speaking. Things are slightly complicated by the inclusion of some well-known churches that should not qualify, as they do not contain the cathedra, the seat of a bishop – Westminster Abbey in England; the basilica of San Francesco in Assisi; the Frauenkirche in Dresden; the Sagrada Família in Barcelona; the basilicas in Ravenna; Vezelay and Toulouse Saint Sernin in France being examples.

Some countries have a large number of cathedrals, which makes selection a difficult matter. Franklin's book (1958) on the cathedrals of Italy says that Italy has 275 bishoprics, whilst Wikipedia says that there are 368 cathedrals and former cathedrals in Italy. Similarly there are around 180 cathedrals and former cathedrals in France; the number was considerably reduced at the Concordat between Napoleon and Pope Pius VII in 1801 which established the general principle of one cathedral for each *département*; today there are some 110 still functioning as cathedrals. Thus if you visit the Gers *département* today, the cathedral at Auch, seat of the Archbishopric, is accompanied by former cathedrals at Condom, Lectoure, Lombez and Mirande.

Not only does no one-size fit all as cathedrals are concerned, but there are national characteristics. As John Harvey once pointed out, the cathedrals of France are distinguished by their height, those of Spain by their area and those of England by their length. Styles vary. In France, Gothic predominates in the North; whilst there are some Gothic cathedrals in the South, but they are accompanied by a larger number of Romanesque buildings. Some Italian cathedrals date back 1500 years, starting with the basilican form, then there's the growth of the Romanesque style from the 11th century. Gothic had much less impact than in the northern areas, but the Counter-Reformation saw Baroque reintroduce classical formulae.

As far as England is concerned, Jenkins' choices are: - Wells (5*); Canterbury, Durham, Ely, Lincoln, Winchester (4*); Exeter, Gloucester, London S. Paul's, [Westminster Abbey], Salisbury, Norwich, York (3*). Saint David's represents Wales, and Kirkwall Scotland. That isn't a bad selection (but why no Westminster Cathedral?), though I'm not sure about some of the ratings. It is when you venture further afield, that gaps appear. No Hungarian cathedral – why not Esztergom, the primatial see, or St Stephen's in Budapest? Austria – there's Vienna, but where's baroque Salzburg? Basel is the only Swiss representative – how about Chur, Saint Gall or Lausanne? Belgium only gets Antwerp, no sign of Brussels, Malines or Tournai. Many of the German representatives – Aachen, Cologne, Passau, Regensberg, Speyer, Trier and Worms – appear in other people's lists, but Bamberg, Erfurt, Freiburg-im-Breisgau, Magdeburg, Mainz, Naumburg and Ulm are also included. Perhaps were it not for the author's distaste for Baroque one might have expected Die Wies or Vierzehnheiligen sneaking in as 'honorary' cathedrals! Spain gets Seville, Toledo [5*]; Burgos, Córdoba, Salamanca [4*]; León, Santiago de Compostella, Segovia [3*]; Gerona, Palma (Majorca) and Zaragoza [2*]. I think that some of these ratings should be higher, León and Santiago for a start.



Then we come to France. Jean Guitton, begins his preface to the Abbé F. van de Meer's *Cathédrales Méconnues De France* (1968) with the words '*Au Moyen Âge, l'Europe vit surgir de son sol des hymnes de pierre blanche: les cathédrales*' ['In the Middle Ages, Europe saw hymns of white stone spring from its soil: the cathedrals']. And the late Ian Dunlop, once Dean of Salisbury described the early Gothic cathedrals of Northern France as 'the greatest buildings that the world has ever known.' And there are so many of them. Jenkins' top dozen are: - Chartres, Amiens, Bourges, Paris Notre Dame (5*); Strasbourg (4*) and Albi, Beauvais, Laon, Le Mans, Reims, Rouen, Troyes (3*). His others are Arles, Metz, Saint Bertrand-de-Comminges, Tours (2*) and Auch, Autun, Carcassonne, Coutances, Narbonne, Paris Saint-Denis, Soissons (1*). Again I disagree with some of the ratings; for example, how Albi does not get five stars mystifies me, likewise Reims, and how do Auch and Autun only get one star each?

What do I think? Well, in my view, choosing the best French cathedral is as easy as ABC – Amiens, Bourges or Chartres. And any book which chooses numinous, poignant, Saint Bertrand-de-Comminges can't go far wrong with me.

Simon Cotton

THE SACRAMENTAL VISION OF EDWARD BOUVERIE PUSEY

Tobias A. Karlowicz

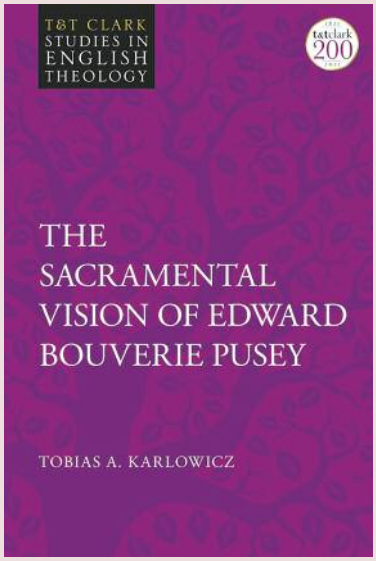
2022, T&T Clark
ISBN 9780567701671

Opponents of the Tractarians and their Ritualist successors were often labelled "Puseyites". Yet compared with what Tobias Karlowicz calls "the scholarly obsession with Newman", Pusey as a theologian has usually been dismissed as obscurantist and unappealing. This comprehensive study of Pusey's sacramental vision and the principles that underlay it is therefore an important exercise in re-evaluation. Written by a scholarly American parish priest, it began as a PhD thesis significantly supervised by Professor David Brown whose seminal article in *Anglican and Episcopal History* (2002) challenged the view of Pusey merely as an erudite though unimaginative scholar, quite inferior to Newman's brilliance.

After over a century of fits and starts Pusey scholarship has clearly entered a new phase to which this is an important addition. The monumental four volume biography by Pusey's disciple H.P. Liddon published in the early 1890's remained the standard interpretation for over seventy years. Then David Forrester in a provocative study later published as *Young Doctor Pusey* (1989) attempted to link Pusey's development as a theologian to his troubled and often tragic family life; while Colin Matthew in an equally provocative article saw a fatal discontinuity between the promising early liberal scholar and the later Tractarian reactionary. Both views have cast a long shadow. It lingered even in the series of essays I edited in 1983 as *Pusey Rediscovered* which demonstrated the wide range of Pusey's interests and influence; themes often neglected by Liddon. The view of Pusey as a man who lacked a free intelligence, seemingly joyless and life denying with an austere piety bordering on the morbid (I paraphrase myself, alas) had become fairly standard.

Fortunately in the last twenty years this negative estimate of Pusey has begun to be revised. Studies have appeared of his correspondence with the German scholar Tholuck, his understanding of scripture, his eucharistic theology and, perhaps most importantly, the significance of his neglected and still unpublished Lectures on Types and Prophecies which is a key text for the shaping of his subsequent theology. Karlowicz has now attempted the ambitious task of producing a comprehensive study of what he rightly calls Pusey's "sacramental vision", thereby reclaiming him as an important theologian with an alternative programme to the rationalism that flowed from the Enlightenment. Pusey is thus seen as prophetic of future theological developments and so a theologian with, Karlowcz believes, contemporary relevance.

Convinced of the underlying continuity of his thought contra Forrester and Matthew, Karlowicz roots Pusey's theology in a re-appropriation of the Patristic allegorical reading of scripture and a sacramental vision stemming from the doctrine of creation. At its heart is the believer's union with Christ inaugurated in baptism and sustained by the eucharist. With such a vision Pusey is thus able pastorally to link doctrine to discipleship. He concludes with two chapters on Pusey's mediating understanding of the atonement and its work "in us" through the sacraments. A conclusion asserts Pusey's contemporary theological relevance and points to the future work to be done, for as Owen Chadwick reminded us thirty years ago, the archive is so plentiful.



For the general reader this is a challenging study. It is closely argued and supported with much scholarly apparatus. Such an ambitious revisionist interpretation demands to be taken seriously. For me one of its most interesting contentions is that Pusey developed and extended themes from the older High Church tradition, whereas the usual picture has been of Pusey significantly diverging from this tradition. While no "overt" Romaniser himself and uninterested in ritual, nonetheless Pusey's developed understanding of catholicity has usually been seen as giving later Anglo-Catholicism its pro-Roman orientation.

Karlowicz writes as a theologian. It will be interesting to see whether other theologians see in Pusey the contemporary theological resource he believes him to be. So much of what Pusey published is difficult to obtain and important correspondence is unpublished. Karlowicz admits Pusey's thought is difficult and his prose convoluted. Historians perhaps, with their sensitivity to the different and varying contexts in which Pusey wrote, may also feel Karlowicz has overemphasised the continuities in Pusey's development. But by all accounts this is "an original and nuanced theological study." as Peter Nockles says in his endorsement. Karlowicz has put all future students of Pusey in his debt.

Perry Butler

THE FREE CHURCH OF ENGLAND: Introduction to an Evangelical Catholic Tradition (2nd Edn., 2020)

John Fenwick

Tenet Publishing House, 341pp, £29.99

John Fenwick's book has been sitting on my bookshelf for some time waiting to be reviewed, though I discovered my reticence to read the volume was not entirely well-founded. Instead, on making my way through the 341 pages, I found that this historical overview and contemporary assessment of the Free Church of England provided a pleasant, if somewhat laboured, introduction to an important narrative which makes appearances in the church press, and through websites and blogs, now and again, and of which it is important to be aware.

The book is the second edition printed, with the strongest chapters being those which occurred in the first edition. The new chapters fit somewhat disjointedly into a preconceived structure, but nonetheless provide important additions to the narrative as told, given that the picture seems to be changing so frequently.

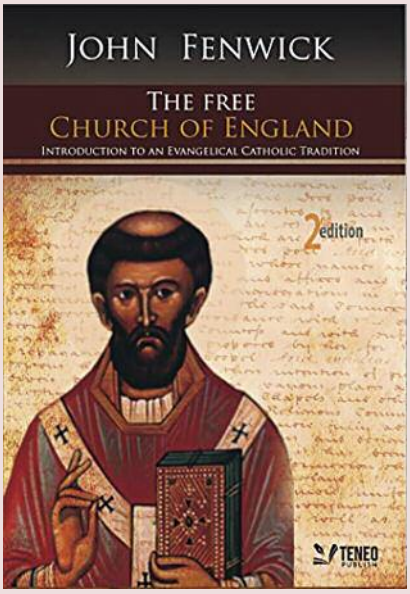
Fenwick clearly wants to suggest that the history of the church is more its people on the ground, but he fails to accommodate this in his narrative, preferring to present key people and moments in a broader historical context. For this reviewer, ignorant to the world of continuing Anglican churches, it is also a complicated picture, and whilst Fenwick does well at conveying the story of various fragmentary groups, one is occasionally left wondering how these groups relate to one another and to mainstream Anglicanism. He introduces his text by claiming that those considering joining the FCE should read this, together with another of his books, before making their decision, but this is certainly not an *apologia* which would entice this reader to find fellowship in that particular direction. Indeed, the Anglo-Catholic tendency to *greater* unity is stoked with the more churches and groupings one encounters, contemplation of which tends to leave one exhausted.

The dual strength of this work is, firstly, its presentation of a coherent historical narrative, which seeks to correct some earlier interpretations, and which have made the FCE what it is today, and secondly, the rapprochement at the end proposed between the FCE and both Anglo- and Roman-Catholicism - though whether all of Fenwick's fellow FCE Anglicans would agree with him on this is another question. Indeed, sadly, but inevitably, the group's schizophrenic theological tendencies leave one still pondering by the end of the volume exactly what the FCE is.

There are some tedious aspects to the book - repetitions, references to Brexit, always putting the verb 'to ordain' in inverted commas when referencing the ordination of women, the sudden appearance of bold type in parts, and its general length and flow (from the adaptations made in the second edition) - but nonetheless, the book and the FCE more generally could teach the Church of England and remind those within her of the importance of doctrine and of the need for consistency between public declaration and private belief.

The editor of this magazine may also be interested to see it makes an appearance in the text: the changing strap line is used as an example of how *New Directions* has become less broad and less evangelical over the past few years. The language employed can also be a little less objective than might be the case in more serious histories, but clearly this is a personal work from a serving bishop seeking to justify the position of his church, and generally Fenwick does a good job.

Would I recommend this work to the readership of *New Directions*? If one is looking for a tome setting out some basic history of continuing Anglicans, and wants to gain an impression of the present lie of the land, then yes. However, readers should steel themselves for some anti-Tractarian bias and encountering a worldview whose logic simply does not tally with our own. The book will, however, remind one of the advantages of belonging to the Established Church, and on that basis alone, perhaps it's worth it.



Christopher Johnson

KEATS: A BRIEF LIFE IN NINE POEMS AND ONE EPITAPH

Lucasta Miller

Jonathan Cape, London 2021. 347pp. , £17.99.
ISBN 978178331617

Lucasta Miller puns on Keats' 'Brief Life': most of his famous poetry was written before he was 23. He died in Rome aged 25 in 1821. Soon after his death Shelley dedicated his poem *Adonais* to Keats and so 'transmogrified him into a disembodied Romantic saint'.

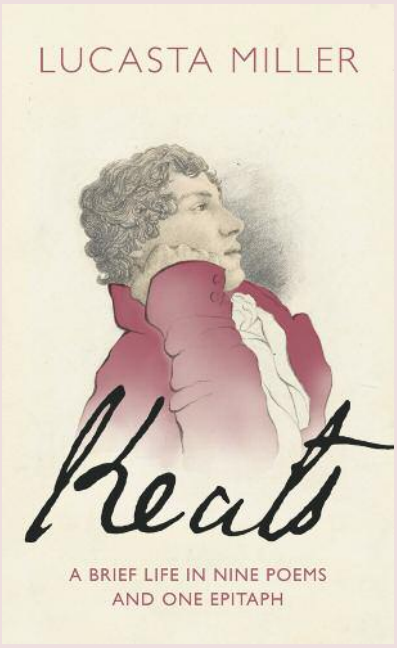
Miller tells us this is a 'book by a reader for readers', and shares her responses to nine of Keats' poems or poetic fragments and their biographical and historical contexts. These poems, considered chronologically, are 'On First Looking at Chapman's Homer', 'A thing of beauty is a joy forever' (from *Endymion*), *Isabella; or The Pot of Basil*, *The Eve of St. Agnes*, *La Belle*

Dame sans Merci, *Ode to a Nightingale*, *Ode on a Grecian Urn*, 'To Autumn' and 'Bright Star'. Space allows consideration of only two of these.

An anonymous 1817 review of Keats's epic poem *Endymion* in *Backwoods Magazine* coined 'the cockney school of poetry' and savaged him as a lower class political radical, one of Leigh Hunt's subversive circle. 'Cockney' did not then refer to Londoners born within the sound of Bow bells, and was rather a politically motivated insult suggesting 'urban, uneducated, …vulgarity'. Keats, the reviewer said, should 'get back to the shop'. The *Quarterly Review* acknowledged Keats's gleams of genius, but dammed him as 'a copyist of Hunt'.

Miller disagrees with the myths that humiliation killed Keats and that his background was poor. Although 'strapped for cash' before he died his literary career was 'made possible by unearned, if relatively modest, wealth'. Thus inherited funds allowed him to leave medicine in 1817, and concentrate on writing poetry.

Keats undoubtedly suffered multiple family traumas. By fifteen he had lost a brother, his father, his grandfather, and his mother had deserted her children only to reappear remarried to a man younger than herself who soon left her. She died of tuberculosis, penniless. Keats' grandmother died in 1814 and brother Tom in 1818.



Miller's eighth chapter examines Keats's ode *To Autumn*, a paean to the English countryside, finding that it 'humanises nature' rather than regarding it as a classical deity. She notes a debate between scholars: should *To Autumn* be regarded as self-contained artwork, or should it be analysed in an historical context? In August 1819, a month before Keats's ode as written, the cavalry dispersed 60,000 demonstrators on St. Peter's field in Manchester, killing fifteen. Among critics who believe that Keats referred to this 'Peterloo massacre' in his ode Miller cites Tom Paulin. Paulin alleges that Keats's

> While barred clouds bloom the soft-dying day,
> And touch the stubble-plains with rosy hue:
> Then in a wailful choir the small gnats mourn…

obliquely refers to the deserted Peter's field strewn with bloodied banners. The critics Stephen Greenblat and James Shapiro likewise ask whether Keats 'linguistic fertility' was powered by historical circumstances.

Another area of debate is Keats's purported atheism or pantheism. His reputation as a Romantic Movement thinker rests on the contents of published letters in which he resists the idea of philosophy or indeed any totalising theory. For Miller Keats's rejection of Christian dogma suggests he was 'far on the road to Deism ... and perhaps far beyond it into some sort of Pantheism'. She also holds that Keats's rejection of reason was 'a culturally specific rejection of the eighteenth century Enlightenment'. Keats, she says, preferred 'the faculty of the imagination', citing his 'I am however young writing at random – straining at particles of light in the midst of a great darkness', and suggests this informed his famous theory praising a 'negative capability' wherein a man is capable of being 'in uncertainties'.

Commenting on Keats's religion, Miller holds that Keats 'grew up a free-thinker . . . Conventional Christianity held no attraction' for him. She points to Keats's early sonnet 'Written in Disgust of Vulgar Superstition' in which he refers to 'the sermon's horrid sound', and also to a letter in which Keats rejects the notion of life as a vale of tears 'from which we are to be redeemed by a certain arbitrary interposition of God and taken up into heaven'. But other readings are possible.

Keats and his siblings were baptised at St. Botolph without Bishopgate, and St. Leonard Shoreditch, and Keats was educated at a dissenting academy. An 1818 letter reveals that Keats helped his sister Fanny prepare for her confirmation, surely by choice. Keats's letters also speak of human beings born as 'intelligences' with 'sparks of divinity' and life on earth as 'a vale of soul-making'. He concludes that suffering exists 'not for God to take us to heaven but to make us who we are', and states that the 'heart must feel and suffer in a thousand ways' if an individual's soul is to fulfil its potential as God's 'own essence.'

Other critics expand on the danger of assuming that Keats rejected Christianity. John Saverese (2011) points out that although some have interpreted Keats use of Greek antiquity as 'oppositional' this may not be as simple or radical as sometimes claimed. Charles Taylor (2007) likewise questions claims that Keats referred to Christianity when he positioned himself against 'geopolitical power', holding rather that supposedly 'secular' values such as liberal pluralism and autonomous state institutions can be understood as developments of a specifically Christian logic.' The subject is clearly not closed.

Miller's book draws on the traditions of Keats scholarship, including recent research. There is a good index, a large bibliography and plentiful endnotes. The valuable historiography of Keats posthumous literary reputation is welcome.

Mary Sokol

CREATION: ART SINCE THE BEGINNING

John-Paul Stonard

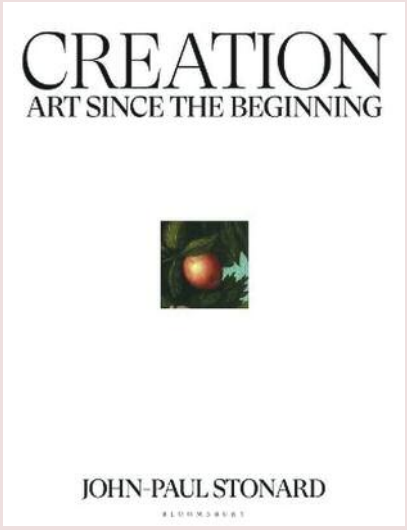
Bloomsbury

In 2014 John-Paul Stonard curated the splendid Tate Britain show, 'Kenneth Clark: looking for Civilisation.' Clark's great television series was deliberately limited to Western/European civilisation by the constraints of the B.B.C.'s budget and Clark's own knowledge. A book requires a smaller budget and thanks to pre-Covid travel Stonard has been able to develop a wide knowledge of Asian and African art. Like Lord Clark and Sir Ernst Gombrich, whose 'The Story of Art' this book might replace, Stonard limits himself to writing about what he has seen. And he has given us (for £30 in hardback) a history of art which includes highlights from non-Western art and the neglected areas of Western art, i.e., women artists.

The book begins and ends with reflections on why human beings make images. Stonard says there are many answers to that question but throughout history works of art have always reflected on the human relationship with nature. That, as they say, requires a lot of unpacking and the unpacking isn't done in this book. But it is hinted at. And the final chapter with its series of lightly connected aperçus challenges us to new thought about artistic creativity. Sadly, as modern theologies have sometimes shown, what doesn't begin as clear and simple won't challenge the reader, rather it will turn-off all but the most high-minded.

Maybe the problem is the idea of creation. Since at least the end of the nineteenth century there have been artists who have liked to put themselves in the place God the Creator. Curiously God still seems to be blamed when things go badly wrong in the world – the scandal of a nation of art-lovers being involved in the Holocaust has not seriously dented the self-understanding of the Arts Establishment. But at least some artists have seen themselves as makers rather than as creators, which is both modest and coherent. Gombrich's introduction to his work is the more helpful here as it is both concrete in its examples and focussed on the act of making.

The strength of Stonard's work lies elsewhere, in the stories, or histories, of the main body of his text. And this feels like an Establishment reading. There's chapters on African and Asian art (and interesting to read that the Benin Empire's skill in bronze-casting was funded by enslaving other countries). There's approving sections on art post-World War 2. There's Black art. And the core of the narrative is painting in Europe 1300-1650, especially Italy, i.e. Florence and Venice, the Low Countries and Spain, with some architecture and sculpture thrown in. The prominence of that core may simply be because it is accessibly well-researched (the book has no references to literature in non-European languages) and there's a lot to write about.



The narrative in places has a strong feel of progressive non-conformity. There's none of Lord Clark's sympathy for Catholicism. Instead, for Stonard, Catholicism means the Inquisition and Galileo, and Caravaggio the rebel. But did the 16th Century Catholic Church really make it impossible to paint a portrait of a Mother and Child which wasn't Mary and Jesus, as Stonard claims? (No, Giorgione, Pontormo and Titian all did). And Stonard's idea that the Counter-Reformation simply bludgeoned the senses without any intellectual argument is crude and at odds with his own characterisation of artists such as Bernini.

The progressive non-conformity becomes stronger as the canon comes closer to today, and with mixed results. There are interesting lines on Socialist realism. It is wilful to emphasise the intuitive aspects of Matisse's 'La Dance' and ignore the inspiration Matisse took from the great formalist and intellectual (and Catholic) Poussin. And in the parlour game of who is in and who is out, it's not clear what are the historic or artistic reasons why Mary Cassatt is given as much space as Manet and more than Degas, or Lee Krasner more space than Jackson Pollock. Is Frida Kahlo up there with Picasso, and why is there so much about Mondrian?

The illustrations in this book are of high quality though small. There is much of interest. It is a very 2020s view of the history of (Western) art.

Owen Higgs

The Society
SUPPORTED BY FORWARDINFAITH

The Society's weekly pewsheets

The Society's weekly pewsheets are now available free of charge to all parishes registered with The Society. The pewsheets will be provided on email. For further details, please contact Louisa Thomas via admin.assistant@forwardinfaith.com

EXHIBITION

Dürer's Journeys: Travels of a Renaissance Artist

National Gallery, London
until 27th February 2022

This show is satisfyingly old-fashioned. It is based on solid scholarship and a long-matured understanding and love of the artist's work. The drawings, prints and paintings are displayed within a coherent framework which helps illuminate aspects of Dürer's work – the way his journeys to the Alps, Italy (especially Venice) and the Netherlands were an occasion for cross-fertilisations with other artists and for picking up new techniques and materials. We learn about Dürer the man through his letters and journals. Even the provenance of the paintings is made sense of. So, the late picture of St Jerome comes from Portugal's national collection via Rodrigo Fernandes de Almada, head of the Portuguese trade mission in the Netherlands, who was given it by the artist. That's the sort of detail which may not be cutting edge in the culture wars, but it suggests the curators know what they're talking about.

And some visitors will enjoy the show for its many curious insights. So, the close regard Dürer had for the aged Giovanni Bellini has recently been confirmed during the cleaning of Bellini's 'The Assassination Martyrdom of St Peter Martyr.' For a long while it's not been clear why there's half a cow on the left of the painting. It's deliberately there, the painting's not been cut down. The answer was found by one of the Gallery's restorers who saw that the cow is copied from Dürer as a gesture of respect.

And then there's the relationship between a number of Netherlandish painters, Dürer and St Christopher. We learn that Joachim Patinir had some of his artist friends paint parts of his paintings out of a sense of artistic friendship. Dürer was a friend of Patinir, went to his wedding, drew St Christophers but – here the scholarship disappoints us – we don't have any recognisable St Christopher by Dürer in an extant Patinir. But we do have a series of sketches of St Christopher by Dürer which are exquisite, almost baroque. It gives a little human interest to know the background of the sketches, but they are standalone works of art. Which is the ultimate reason to come to this show – some of the works are breathtaking.

Not all. The curators argue that Dürer has never been out of fashion. The 'Hands' and the 'Hare' remain popular (neither are at this show). The self-portraits of Dürer as Christ, or possibly the other way round – there is a line of vanity in artists which only Louis XIV out-egoed in the great church of Val de Grâce with his conception of Christ the Forerunner of Louis XIV – were groundbreaking and still today have a sense of style and assuredness. These aren't in the exhibition either.



In fact, there are only four paintings by Dürer in the exhibition which are memorable. All are portraits of men; Johannes Kleberger (one of Dürer's last works and a lively, innovative design), Bernhard von Reesen, Burkard von Speyer and Man with baret and scroll. Other paintings in the show are either copies (The Feast in the Rose Garden) or rarely seen in this country – the Haller Madonna and Christ among the doctors. They are not Dürer at his best.

But it would have been splendid to have seen the original of The Feast in the Rose Garden. Dürer painted it in Venice for the German merchants church to show the Venetians what he could do. He had come to Venice with the reputation as a draughtsman and engraver. Since Dürer ran a commercially successful line in prints this was not surprising. Even today, enterprising clergy still find Dürer useful for illustrating newssheets with scenes from the Large and Small Passions, the Apocalypse and the Life of the Virgin.

The show has only a small number of his prints and drawings but they are its heart. Dürer's father was a goldsmith and the training he gave him made Dürer a master of printing technique. The opportunity to study and enjoy even the earliest prints is not to be missed. The lines are sharp and telling. Beautifully precise while at the same time always at the service of the design, they create fields of crosshatching in stark and telling contrast to the unmarked, open spaces. Not only are Dürer's prints maturer earlier than his paintings, they manage the grotesque and rounded much better than the paintings (except the 'Adam and Eve'). The early 'Sea Monster' and 'Large Fortune' are weird but convincing. As are the great works of maturity, 'The Four Horsemen of the Apocalypse,' 'Melancolia' and the 'St Jerome in his Study.' These are technically assured and psychologically penetrating, as well as disturbing in a way the Surrealists could only hope for.

And then there are equally disturbing dirty fingernails on the painting of Martin Luther. There was nothing quite like them in Italy until Carravaggio. For all his travels, Dürer never really left Germany.

Owen Higgs

Pictured: Albrecht Dürer - Saint Jerome, 1521, Oil on oak, 60 x 48 cm; Museu Nacional de Arte Antiga, Lisbon © Instituto Portugues de Museus, Minstero da Cultura, Lisbon

POEM

Batter my heart, three-person'd God

John Donne

Batter my heart, three-person'd God, for you
As yet but knock, breathe, shine, and seek to mend;
That I may rise and stand, o'erthrow me, and bend
Your force to break, blow, burn, and make me new.
I, like an usurp'd town to another due,
Labor to admit you, but oh, to no end;
Reason, your viceroy in me, me should defend,
But is captiv'd, and proves weak or untrue.
Yet dearly I love you, and would be lov'd fain,
But am betroth'd unto your enemy;
Divorce me, untie or break that knot again,
Take me to you, imprison me, for I,
Except you enthrall me, never shall be free,
Nor ever chaste, except you ravish me.

This poem, from the Holy Sonnets of John Donne (1572-1631), subverts the romantic tradition of this verse form by presenting the relationship between believer and God as a passionate and intimate one. The last line with its idea of being ravished would have been bold and even shocking.

Born and baptised a Roman Catholic, he became a member of the Church of England for career reasons to advance his progress as a civil servant. But in 1615, on the orders of King James, he was ordained and became Dean of St Paul's six years later. His poetry and sermons are held in high esteem. There is often some tension in his work which balances the demands of faith with religious hope and assurance. This poem is included in Hearing God in Poetry *by Richard Harries, reviewed on p25.*



Canon Robin and Ruth Ward who celebrated their Silver Wedding Anniversary last month and returned for a blessing to All Saints, Margaret Street, where they were married

TOUCHING PLACE

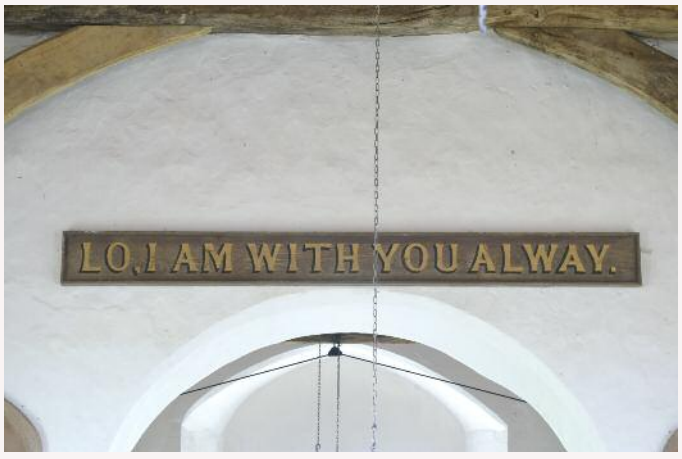
ALL SAINTS, WATERDEN, NORFOLK



Blink at the wrong moment as you drive along a by-road between Walsingham and South Creake, and you'll miss Waterden. The tiny church stands a little way back from the road, down a slope. There was a settlement here in the 11th century, and the Domesday Book may have recorded a church. The little village seems to have begun an irreversible decay around 1400, though not as a direct consequence of the Black Death; now there are just earthworks remaining nearby. Its minute population found maintaining the church a hard task; around 1600 they seem to have shortened the nave, abandoning the west tower, fitting a new roof and building a new north porch – though retaining the 11th c. north and south doorways. A south aisle was also abandoned. They inserted some new windows, including a brick-mullioned four-light E window. Inside, you find 19th century deal box pews and a contemporary pulpit. And a text, over the chancel arch.



Back in 1973, I moved to Norwich and one of the first things I did was to buy a new book, called 'Norfolk Country Churches and the Future", a manifesto for the survival of country churches years before its time. It was edited by a remarkable lady who was to be a friend for the next 30 years, Wilhelmine Harrod, and contained articles by a galaxy of her friends, including Osbert Lancaster, who drew Waterden for it. Let Fr. Colin Stephenson take up the story: "I remember so well coming upon a church in a field, it was Waterden. I pushed open the door and found myself in the middle of the Harvest Thanksgiving ... a formidable looking lady sat facing us behind a harmonium, surrounded by marrows and michaelmas daisies while over her head was a text which read 'Lo, I am with you always'. I thought of this when I heard that Waterden might be closed as redundant."



This was written fifty years ago. Waterden church has been restored by its friends. It is still very much in use. Waterden church is not redundant.

Map Reference: *TF 461554*

Simon Cotton

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 at10am. Further details of services and events at St. Augustine's please visit our website: *www.stauguestinesbexhill.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, North Shore *A SWSH Registered Parish.* Vicar: Canon Andrew Sage SSC. Sundays: Said Mass 9am, Solemn Mass (Traditional Language) 10.30am, Evening Service 6pm; easy access and loop. Tel: 01253 351484 *www.ststephenblackpool.co.uk*

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

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

BOURNEMOUTH St Katharine, Church Road, Southbourne, BH6 4AS. *A Parish under the Episcopal oversight of the Bishop of Richborough.* Sung Mass at 1030am 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 WAGNER GROUP The Annunciation (11am) Fr.Anthony Murley 01273 681341. **St Barthlomew's** (10.30am Solemn Mass)Fr.Ben Eadon 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) 01 273 822284. **St Paul's** (11am) 01 273 203231. *(Sunday Principal Mass times in brackets.)*

BRISTOL Ebbsfleet 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 10.30am Sung Mass, Wednesday 9.30am Mass, Friday 9.30am Mass, Saturday 9.30am Mass & Rosary. Parish in interregnum currently. Contact Len Brown 01689 827257. Website:
www.stgeorgebickley.co.uk

BURGH-LE-MARSH Ss Peter & Paul, (near Skegness) PE24 5DY *A resolution parish in the care of the Bishop of Richborough.* Sunday Services: 9.30am Sung Mass (& Junior Church in term time) On 5th Sunday a Group Mass takes place in one of the 6 churches in the Benefice. 6.00pm Sung Evensong (BCP) Weekday Mass Thursdays 9am. Other services as announced. All visitors very welcome. Church open daily from 9.00am- 5.00pm. Rector: Canon Terry Steele, The Rectory, Glebe Rise, Burgh-le-Marsh. PE245BL. Tel 01754810216 or 07981878648 email:
fatherterrysteele@gmail.com

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

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

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

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

COLCHESTER St.Barnabas Church, Abbot's Road, Old Heath, *(Society/ FiF).* Sunday Mass 10am (Sung). Monday 6pm, Tuesday 10am, Thursday 7pm, Holy Days 7.00pm. Check website for other daily services
www.stbarnabaschurcholdheath. wordpress.com
Vicar Father Richard Tillbrook, SSC. 01206 797481
fathercap@hotmail.com

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 Ebbsfleet.* Sundays 10am Sung Mass. Wednesdays 10.30am Low Mass. On major festivals & Saints' Days - times vary. Contact: Duty volunteer Tel: 0785269628
stpetersdevizes@outlook.com
www.achurchnearyou.com/9679

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 & 11.00am Hexthorpe. Normal Weekday Masses: Tues Edlington 10am, Wed Hexthorpe 10.15am, Fri Edlington 7pm, Messy Church Edlington Mondays during term time at 4.30pm. Other occasions see facebook pages: *https://www.facebook.com/StJohnsEdlington* and *https://www.facebook.com/stjudeshexthorpe*

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

ELLAND All Saints, Charles Street, HX5 0LA *A Parish of the Society under the care of the Bishop of Wakefield.* Serving Traditionalists in Calderdale. Sunday Mass 9.30am. Mass Tuesday & Friday 9.30am. Other Times from Fr David Burrows SSC, 01422 373184
David.burrows@leeds.anglican.org
https://www.achurchnearyou.com/church/9987/

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

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

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

HARTLEPOOL St Oswald's, Brougham Terrace. *A Society Parish under the episcopal care of the Bishop of Beverly.* Sunday: Sung Mass 9.30am. Daily Mass, Offices and Confessions as displayed. Parish Priest: Fr Graeme Buttery SSC 01 429 273201

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

KINGSTON-upon-THAMES St Luke's, Gibbon Road (short walk from Kingston railway station) Sunday services: 8am Low Mass (English Missal), 10.30am Sung Mass (Western Rite), 5pm Evensong. Weekday services Tuesday to Friday 9am Mass. For further information phone Fr. Martin Hislop (Parish Office 020 8974 8079). Web page: *www.stlukeskingston.uk*

LINCOLN All Saints, Monks Road. LN2 5JN. *Society Parish under the care of the Bishop of Richborough.* Sundays- Sung Mass 9.30am. Evening Prayer 6pm. 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 (said) and 10.30am (Sung). 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. Friday12 noon Angelus and Mass. For the Sacrament of Reconcilliation and other enquires contact Fr Richard Bolton at *rdeb2010@btinternet.com* or phone 0208 364 1583

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

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

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

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham.* Sunday: Parish Mass 10am. Weekdays: Mon 10am, Tue/Wed/Thur/Fri 12.15pm, Sat 10am. Parish Priest: Fr.Michael Bailey - 0208 3294 8373 *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. Mass 7.30pm. Wednesday: School mass (termtime) 9.15am; Choral Evensong (termtime) 5.30pm. Midweek Mass: Tues 9.30am, Wed 6.30pm, Thurs 7:30am, Fri 10am, Sat 9:30am. *www.stgabriel-spimlico.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 on the first and second Sundays of the month. Please contact 07828661970 for details and dates. *wwwloundworship.co.uk*

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

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

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

PLYMOUTH SACRED HEART, ST JOHN THE EVANGELIST, WITH ST MARY THE VIRGIN. *A Society Parish in the See of Ebbsfleet* **St John**, Sunday Mass 11am; **St Mary**, Sunday Mass 9.30am. Email: *churchofstjohn1@btconnect.com* *www. sacredheartplymouth.co.uk*

PORTSMOUTH The Ascension and **St Saviour**, *Society Parishes under the Bishop of Richborough.* **The Ascension** PO2 0JG, Parish Mass 11am. Low Mass: Thursday 6.30pm. **St Saviour** PO2 8PB, Parish Mass 9.30am. Low Mass: Monday 10am, Wednesday 11.30am, Friday 6.30pm. 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/stgeorgethemartyr preston*

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

REDDITCH St.Peter's Church, Crabbs Cross, Littlewoods, Redditch, B97 5NJ - Services: Sunday Sung Mass 10am, Thursday Said Mass 10am. 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 Ebbsfleet.*Sunday: Mass at 8:00am, 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 500896

SCARBOROUGH St Saviour with All Saints, *Parish affiliated to the Society of Ss Wilfrid and Hilda and under the Episopal Care of the Bishop of Beverley.* Sunday Mass 9.15am 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 Ebbsfleet.* Sunday Parish Mass 10.30am. Daily Mass and times of confessions: contact the Parish Priest, Fr Simon Sayer CMP: T: 01743 357862. *allsaintscastlefields.vicar@gmail.com*

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

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

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

SPENNYMOOR, CO. DURHAM St Andrew, Tudhoe Grange, DL16 6NE *A parish of the Society, under the care of the Bishop of Beverley,* Sundays: 9am Sung Mass, Last Sunday of the month - 10.30- 12 noon "Messy Church" in the hall for children and families, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am.Parish Priest: Fr John Livesley SSC - 01388 814817

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

SUNDERLAND St.Aidan, Ryhope Road,Sunderland , SR2 9RS. *A Parish of the Society under the Episcopal care of the Bishop of Beverley.* Weekday Masses: Monday 9.30am, Tuesday 1pm, Wednesday 9.30am, Thursday 7pm and Saturday 9.30am. Holy Rosary Monday 6pm. Confessions Sat 6.15 pm or by appointment. Parish Office; Thursdays 6.00-6.45pm. Contact: Vicar Fr David Raine SSC: 0191 5143485, *farvad@sky.com*

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

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

SWINDON Parish of Swindon New Town *A Society Parish under the episcopal care of the Bishop of Ebbsfleet.* Sunday masses: 9.00am S. Saviour's; 10.30am S. Mark's; 11am S. Luke's. Daily mass as advertised. 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 *holytrinity-taunton.org*

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, DY4 9ND. *A Society Parish under the episcopal care of the Bishop of Ebbsfleet.* 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

Continued on next page

TIVIDALE, Oldbury, West Midlands St. Michael the Archangel, Tividale Road and **Holy Cross**, Ashleigh Road. *Society Parish.* Sunday Worship: Parish Mass 11am (St.Michael's), Evening Mass 4pm (Holy Cross). Contact Fr.Martin Ennis 01 384 257888 ***frmennis@gmail.com***, ***www.vicaroftividale.co.uk***

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 0HJ (5 minutes from junc 9 of M6) Sunday: Mass 9.45am and 11.15am. 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/saintandrewswestkirby/

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

WEYMOUTH St Paul, Abbotsbury Road DT4 0BJ *Under the episcopal care of the Bishop of Ebbsfleet.* Sundays: Morning Prayer 9.15am, Sung Mass 10am (creche and Sunday school from 9.30am), 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 Masses: Thur 12 noon. Contact: Churchwarden: John Purver 01 962 732351 - email: ***office@holytrinity-winches ter.co.uk***

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

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

Diocesan Directory

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

FiF, DIOCESE OF CANTERBURY *Society parishes* Deal St Andrew 01843 654 102 , Folkestone St Peter 01303 680 441, Harbledown St Michael 01227 479377, Maidstone St Michael 01622 721123, Ramsgate Holy Trinity 01843 654102, 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 Robert Nelson 0151 630 2830, Stockport St Peter, *Society,* Fr Kenneth Kenrick 0161 4830675; West Kirby St Andrew, *Society,* vacant (contact:Mr.Paul Nelson, Churchwarden 0151 6326623)

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 (Fr.Andrew Coleman 024 7636 6635); Ansty: St James & Shilton: St Andrew (Fr Andrew Coleman 024 7636 6635); Nuneaton: St Mary the Virgin (07866 094841).

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:* Abbotsham St Helen, Churchwarden 01 237 470447; Babbacombe All Saints, Fr P.Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Fr.N.Debney 01 626 681259 ; Exeter St Michael & All Angels, *Heavitree*; St Lawrence, *Lower Hill Barton Rd*; St Paul, *Burnthouse Lane*; St Mary Steps, *West Street*, Fr.B.Rabjohns 01392 677150; Great Torrington St Michael, Taddiport St Mary Magdalene, Vacancy-Churchwarden - 01 805 623328; Lewtrenchard St Peter, *vacancy* 01566 784008; Newton Abbot St Luke, *Milber*, Fr.N.Debney 01 626 681259; Paignton St John the Baptist with St Andrew & St Boniface Fr.N Knox - 01 803 551866; Plymouth St Peter and the Holy Apostles Fr.D.Way - 01 752 222007; Plymouth Mission Community of Our Lady of Glastonbury St Francis, *Honicknowle*, St Chad, *Whitleigh*, St Aidan, *Ernesettle*, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; *Sutton-on-Plym*; St Mary the Virgin, *Laira*; St.Simon, *Mount Gould*, Vacancy - Church answer-phone 01 752 664191; Plymouth Discovery Mission Community, St Bartholomew, *Devonport* & St Mark, *Ford* Fr. R. Silk – 01752 562623; Plymouth St Gabriel, *Peverell Park* Churchwarden 077528 51525; Torquay St Martin, Vacancy 01 803 327223; Torquay St Marychurch Fr.R.Carlton - 07554 496816; Torquay St John with Torre All Saints, Fr.P.March 01 803 312754

DIOCESE OF GUILDFORD, Society Parishes Aldershot St Augustine, vacant, contact 07956 957980, 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 WEST YORKSHIRE AND THE DALES Belle Isle & Hunslet St John and 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: contact Lynne Dransfield [Churchwarden] tel: 0113 2730323

FiF, DIOCESE OF LEICESTER Blackfordby and Woodville Fr.P.O'Reilly 0116 240 2215; Leicester St Aidan, *New Parks*, Fr.P.O'Reilly 0116 240 2215; St Mary de Castro, Fr.P.O'Reilly 0116 240 2215; St Chad, Fr M Court 0116 241 3205; St Hugh, Eyres Monsell, Fr.Andrew Lee 07870 885705 Huncote, Fr.Andrew Lee 07870 885705; Narborough Fr A Hawker 0116 275 1470; Scraptoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215

FiF, DIOCESE OF LINCOLN Resolution Parishes: Binbrook Group (Louth) Fr.McEune 07411 761883; Edenham (Bourne) Fr.Martin 01778 591358; Grimsby St Augustine vacant contact Mr.A.Walmsley 01472 825761; Lincoln, All Saints: Fr.Noble 01 522 524319 Skirbeck St Nicholas *(Boston)* Fr.J.Underhill 01 205 362734; Wainfleet Group (Skegness) Fr.Morgan 01 754 880029; Burgh-le- Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kirton) Fr.J.Underhill 01 205 362734; Non-petitioning parishes information: South Lincolnshire- Fr Martin 07736 711360; North Lincolnshire- Fr Noble - 01 522 524319

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

FiF, DIOCESE OF PORTSMOUTH Fareham SS Peter and Paul, *Fareham* 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, 8am Low Mass, 10am Sung Mass; Tunbridge Wells St Barnabas, 10am Sung Mass; all contact details from Fr Clive Jones 020 8311 6307

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 Mary at the Elms, Fr.John Thackray 07780 613754. Sunday Mass 10.45am-Mendlesham St Mary, Fr Philip Gray 01449 766359; Eye SS Peter and Paul - The Rev.Dr.Guy Sumpter 01 379 871986.

FiF, DIOCESE OF SHEFFIELD Bolton-on-Dearne St Andrew, Fr.Schaefer 01 709 898426; Cantley St Wilfrid, Fr Andrew Howard 01302 285 316; Doncaster Holy Trinity, Fr Stokoe 01302 371256; Edlington St John the Baptist, vacant; Goldthorpe SS John and Mary Magdalene, Fr Schaefer 01709 898426; Hexthorpe St Jude, vacant; Hickleton St Wilfrid, Fr Schaefer 01709 898426; Hoyland St Peter, Fr Parker 01226 749231; Thurnscoe St Hilda, vacant; Mexborough St John the Baptist, Fr. Morrison 01 709 582321; Moorends St Wilfrith, Fr Pay 07530921952; New Bentley Ss Philip and James, Fr Dickinson 01302 875266; New Cantley St Hugh, Fr Stokoe 01302 371256; New Rossington St Luke, vacant; Ryecroft: St Nicholas vacant; Dalton: Holy Trinity, vacant; Doncaster Ss Leonard & Jude (with St Luke) Fr. D'Silva 01 302 784858; Sheffield: St Bernard, *Southey Green* and St Cecilia, *Parson Cross*, Fr Ryder-West 0114 2493916; St Catherine, *Richmond Road*, Fr.Knowles 0114 2399598; St Matthew, *Carver Street*, Fr.Grant Naylor 01 142 665681; St Mary, *Handsworth*, Fr Johnson 01142 692403 *(contact clergy for Mass times, etc)*

DIOCESE of TRURO - Bishop of Ebbsfleet's Representative Fr.C.Epps FALMOUTH: St. Michael & All Angels, Penwerris, vacant, contact Miss B.A.Meade, 01 326 212865; TRURO: St. George, Contact Fr. C. Epps – 01 872 278595

PUGIN ITEMS

Thurible c 1855 AW Pugin 9 " in silver plate with the famous rope twist Pugin hallmark on every link of the chains from the convent of the Sisters of Mercy in Birmingham.

Exposition gilt bronze standing Monstrance 31" EW Pugin c 1865: very splendid, with fine rope twist ornamentation.,ex Middlesborough RC Cathedral.

Both in good condition. Bought as found. Buyer collects. Substantial offers sought. Pictures available 0208 844 0457 Heathrow area.





The Anglo-Catholic History Society

The Anglo-Catholic History Society meets three times a year (usually January, June and October) at St Clement Danes in the Strand, London. The lectures are subsequently printed and sent to members who also receive a regular Newsletter twice yearly.

Its Chairman, the Revd Dr Perry Butler, has reviewed a title on Pusey's sacramental vision for us this month.
www.achs.org.uk.

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◆ AFTERWORD ◆

From America, *Victor Lee Austin* sees the issue of abortion beyond politics

In the half-century since the U.S. Supreme Court thought it settled the abortion issue, the issue has not gone away. A few months hence the Court will rule on the constitutionality of a state law that would forbid abortion after fifteen weeks. It is impossible to imagine any ruling on this case that will not generate intense political controversy.

Abortion is heated politically because it is also a matter of social morality and personal experience. Everyone knows someone who has faced an abortion decision, often someone close, even one's own self. One never knows, when speaking to new acquaintances, what their views on abortion are, but one can be certain that they will register deeply in their identity.

If Christians can speak about abortion with both truth and love, the social benefits would extend far.

It can help to begin by bracketing the legal questions, and consider abortion instead in terms of theology and ecclesiology. One could ponder, for instance, how the availability of abortion changes the dynamics of relationships. When abortion is an accepted option it creates an additional degree of isolation for a pregnant woman. True, she is enabled by the availability of abortion to take control of her life in this way. At the same time, what 'her life' is has been narrowed in an individualistic direction. One need only consider a man who says, 'If you choose to keep it, it's your choice—not mine'. He could not say that, in that way, if abortion were not an option.

Churches should think differently about individuals and choices. For we know something that many have forgotten: that communities create individuals. We see this in baptism. The community comes together and, out of the font, a new individual emerges. The community is prior, yet the individual who emerges is indeed an individual and no mere cog in a machine.

Real communities are places where people care for one another and do not leave people isolated in their choices.

Christians have opposed abortion, one way or another, for most of the time there have been Christians. The discomfort with ending the life of an unborn person goes deep. It is present in the stories of the Visitation and the Annunciation. When Mary visits Elizabeth, both are pregnant, and Elizabeth interprets John's movement within her as his greeting his Lord. Thus the picture is not only of two women meeting, but of two unborn children.

And earlier, when the angel comes to Mary, she consents at that moment to the conception of Jesus within her. The church remembers this event on 25th March, some have argued (including Thomas Talley, late professor of liturgics at New York's General Theological Seminary), because there was a tradition that Jesus died on 25th March, and that, for great people, the day of their death was remembered as also the day they entered the world. Importantly for Christian imagination, Jesus did not enter the world at his birth but at his conception.

Yet it is pressing the matter too far to say the Scripture tells us when we have a human being. To answer that, theology turns to science (as it turns to science for knowledge about the age of the universe, and indeed for knowledge about all matters in which science has competency). In our time, scientists have uncovered the awesomely intricate organizational process that the zygote initiates within seconds of its formation. The zygote is a new being. Neither in matter nor in behavior is it an egg, and to call it a 'fertilized egg' is misleading. Because this is a recent advance in our knowledge, our common mental images have not yet caught up. It seems incredible to us to try to picture our youngest fellow humans as being single-celled. Nonetheless, it seems they are.

But science knows nothing of 'persons'. The inviolability, the dignity of a human being, that which we refer to when we say 'person': this is revealed in Scripture and particularly in Jesus himself, the complete human being who suffers no diminishment from sin. Theology, which knows that whenever we have a human being we have a person, arrives at the conclusion that the unborn human being is a human person.

The matter of 'person' is far beyond this simple essay, but it is instructive to realize we have the term only because of theological reflections on the Trinity. A person is not a human being who has certain properties. (Nor is the Son God because he has certain properties.) Rather, we speak of persons to point to our distinctive way of relating one to another. We are in communities of dignified individuals. We are most ourselves when we care for each other. This dignity with its concomitant care does not depend on the qualities or worth of any individual.

To bracket out the political 'abortion wars' is not mere prudence. It is to focus ourselves on our actual neighbors. I long for a church which welcomes unborn life along with other marginalized persons, which shows respect all around. Without shrill condemnation of those who have had or have encouraged abortion, we may clearly affirm that every human being is a person, and pray to discern our own failures to care, and then let the Spirit help us to do our part in bringing about a community of such care, a more fully realized church. ND

The Revd Canon Victor Lee Austin is Theologian-in-residence of the Episcopal Diocese of Dallas and wrote a previous version of this article for The Living Church. *A renowned theological scholar and formerly at St Thomas's Fifth Avenue in New York City, Fr Austin has written several critically-acclaimed books.*

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The Mission of Prayer



I believe it was Father Robert, a founder of the Community of the Servants of the Will of God, who said 'the mission of the Church is weak because her prayer is weak'. By prayer I don't think he was referring to a list of intentions for intercession (worthwhile though that may be) he was talking about the relative weakness of the Church's (and individual's) open-hearted, open-minded relationship to God. Prayer is a relationship in which we make ourselves open to the work of the Holy Spirit. Fr Robert observed that this often constrained and compromised; and in turn the outreach of the Church is constrained, compromised and therefore weak.

The Holy Spirit, which is cause of all prayer, was 'sent' by Jesus. The Latin for 'I send' is missio: the Holy Spirit is a 'missionary force'. St Th□r□se of Liseux is a very good example of 'missionary prayer'. Out of her deep union with the Lord came a powerful vocation to pray for priests involved in African missions. Her superior recognised this as a valid outworking of her vocation to prayer and what followed was the most remarkable relationship with priests in the mission field enriched and informed by correspondence. Strong prayer leads to strong mission. The ministry of another contemplative, St Elizabeth of the Holy Trinity, followed a very similar path.

The mission of the Church as recorded by Luke in the Acts of the Apostles is one guided by prayer, most notably the vision granted to Peter in prayer, which led to the message of the apostles dispensing with the requirement s for gentiles to keep the Jewish dietary law (Acts 10.13). Likewise Paul was guided by prayer in his mission when a vision of a man Macedonia changed his direction of travel Acts 16.9).

Prayer is essentially an open minded and openhearted disposition to the possibilities of God. When we hold the places and people we know in prayer the Holy Spirit enables us to discern new possibilities. Prayer changes things. A good place to start would be to hold in prayer out own church community and it's local setting, ask the Lord to see what is possible. Remember with God 'all things are possible' (Matthew 19.26). Prayer is often described as a 'reaching in'; prayer, whose source is the Spirit, is always 'reaching out'.

Prayer is the acid test of faith. Prayer is allowing God to be at work in and for us. Perhaps, most of all prayer is an expression and experience of Love. It is God's love that is the cause of mission and the cause of our prayer. St Th□r□se reminds us constantly of this; as she is the patron saint of missionaries, may her prayer strengthen ours for the mission of the church. Her prayer was to 'plant the Cross of Jesus Christ in every land and announce the Gospel even to the end of time'. Let us all pray that the Lord will pour on us his love and grace to be strong in our prayer for the mission of his Church. ND

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