NEW·DIRECTIONS

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

February 2025

History Unfolds

Edmund de Waal on remembering

Heidi Kingstone on genocide

Michael Goldfarb on poetry

Faithful Ministry

The Bishop-designate of Richborough

Canon Hanford from Wales celebrated

The Brotherhood of the Holy Trinity

Core Questions

Edward Dowler on Iwerne

Public theology at Pusey

A conciliar call to reset

80 Years after Auschwitz

Genocide and its legacy



THE DIRECTOR'S CUT

We have now entered the civil year which marks the 1,700th anniversary of the Council of Nicaea. We should use this opportunity to join with Christians across the world who are rejoicing at their gift of faith as set out in the clauses of the Nicene Creed, which is recited Sunday by Sunday in churches of many different denominations. There is so much of interest we can access during this special year.

The history of the Church and the development of its theology and of its liturgy do not exist in isolation from one another, meaning there is much we can pick up from well informed sermons and articles on how and why credal formulae have evolved in the way they have.

One of the clauses of the Nicene Creed is: 'We believe in one Holy Catholic and Apostolic Church.' It is noteworthy how the various crises in Anglicanism in recent decades have led many of us back to these words to consider carefully what they mean and what they call us to believe. That is not to say that there is only one possible interpretation of how we can live them out as Anglicans, but it does mean that we must engage with the challenges which they present to the modern-day Church of England.

To illustrate this point, it has been noticeable that those evangelicals in the Church of England who have adopted a conservative stance on the proposals arising from the Living in Love (LLF) process have had cause of late to think through once more what 'one holy catholic' and 'apostolic' mean for them. Their answer will not be identical to ours but there is undoubtedly value in addressing what it is the Creed is calling us to live out as the Church. Specifically, what does being 'one Holy Catholic Church' require of us? What is an 'apostolic Church'? What do 'apostolic' order and teaching involve? Where does authority lie? What defines our deposit of faith?

You will doubtless have many different opportunities to participate in this year of faith. I shall make three suggestions that are particular to Anglo-Catholic life in the Church of England. The list is by no means exhaustive, and you may wish to prioritise ecumenical activities, including – for those who are able to – a pilgrimage to Rome during this Jubilee Year of Hope.

First, please look at The Society's Year of Faith videos and written materials, which are available online via The Society's website. Please contact me if you are struggling to find them – my contact details are included in this publication.

The Society's Advent course, which is not particular to Advent, is introductory and is already available online. It has four modules and covers the nature of faith, the history of the Church's creeds, why the creeds matter, and the role of creeds in liturgy.

The Society's Lent course, which is not particular to Lent, will be an in-depth commentary on the contents of the Nicene Creed and will be available in mid-February. It has six modules and covers God the Father, God the Son – Incarnation, God the Son – Redemption, God the Holy Spirit, one Holy Catholic and Apostolic church, and the Last Things.

The strength of the two courses lies in the engaging style and the wisdom of the Society priests presenting their material. It makes a refreshing change that the focus is on theological learning rather than slavishly following a corporate style or line.

Second, please pray for the ministry of Fr Luke Irvine-Capel SSC, the Bishop-Designate of Richborough, and for his wife, Ruth, and other family members. There is an insert to this edition with a novena of prayer for Fr Luke, which runs from Wednesday 19 to Thursday 27 February, being the date of his episcopal consecration.

Third, please attend – assuming you are a member of Forward in Faith or are about to become one – the Forward in Faith National Festival on Saturday 10 May at the church of St Alban the Martyr, Holborn, in London. Your invitation – 'I will go unto the altar of God' – is included as a second insert to this edition. Other options are available too of course, most notably the National Pilgrimage to the Shrine of Our Lady of Walsingham on Monday 26 May and the Glastonbury Pilgrimage in September. These are all ways in which we can witness to our faith.

The crucial point, surely, is that we demonstrate our commitment to the richness and depth of what has been handed to us, and that we do so united as a movement. That would be both Catholic and Apostolic. ND

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WORDS FROM THE HOLOCAUST MEMORIAL DAY COMMEMORATION AT LAMBETH PALACE, 25 JANUARY 2025

I went to visit my father yesterday, 96 this February. He is Jewish. In 1939 he arrived here with his mother, father, grandfather and brother. His grandmother, Emmy, took her life not thinking she would be able to escape. His beloved aunt and uncle died in Theresienstadt. His Parisian cousins were deported. He was ordained as an Anglican priest in his twenties. Today I am thinking with you about memorial. Tribute and restitution and memorial sound like the end, sound like closure. But as Jean Amery, who survived Auschwitz wrote:

'I do not have clarity today and I hope I never will. Clarification would amount to dispersal, settlement of the case, which can then be placed in the files of history [...] nothing is resolved, nothing is settled, no remembering has become mere memory.'

I feel this is true.

History is happening. It isn't the past, it is a continuous unfolding of the moment. It unfolds in our hands. That is why objects carry so much, they belong in all the tenses, unresolved and unsettling.

What can we do?

I make porcelain and I write books. I know that things will break – I think of Job on his pile of broken shards.

I don't repair, I can't repair. I mark loss, I show where damage has happened. And I think that you can light a candle. The light of a candle is a kind of prayer too. They are fragile. They flare and they pass. They are something understood.

Edmund de Waal is the author of* The Hare with Amber Eyes, *and the son of the Very Revd Victor de Waal, former Dean of Canterbury, and the writer, Esther de Waal.

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The railway line into Auschwitz-Birkenau (January 2022) by Stefano Zaccaria for Shutterstock

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

To be a bishop who knows my clergy and people and loves them

Tom Middleton speaks to Fr Luke Irvine-Capel SSC, Bishop-Designate of Richborough

Fr Luke, many congratulations on your appointment. You must be delighted.
Thank you, Tom. Yes, I am thrilled to be called to serve the clergy, people and parishes of the See of Richborough. It is an exciting prospect, packed with such wonderful opportunities and with many challenges too.

Can you please start by telling us a little bit about your upbringing?
I spent the early years of my life in Dover in Kent. I did not know it at the time, but I was baptized by Fr Bill Shergold, who trained at Mirfield, and who became widely known for founding the 59 Club for motorcycling enthusiasts. At age of six, my family moved to Usk in South Wales, which is in the Diocese of Monmouth. I have two younger sisters – one still lives in Wales, and one lives in Berkshire.

My experience of visiting prisons at a young age came in handy

Who were your early influences in terms of your church life?
I was fortunate in that my father has always been a devout churchgoer. I was a server at St Mary's, Usk, where Fr Rendle Davies was a long-serving incumbent. I have happy memories of accompanying Fr Davies to Usk Prison on a Friday evenings to play the organ while he took the service. He was very much in the 1984 Welsh prayer book tradition, Tractarian and sacramental. I learnt a lot from him.

At 14, Fr Davies raised with me the possibility that I had a vocation to the priesthood. I had not seen it in those terms at the time but, looking back, that was very shrewd of him. This led me to going to see the Warden of Ordinands, the wonderful named Canon Granville Edgar, and joining the diocesan guild of vocation, which involved attending meetings, serving at ordinations, and visiting parishes.

This latter activity introduced me to my first real encounter with Anglo-Catholicism. I visited the Newport Docks Mission to Seamen, as it was called then, and Fr David Nicholson, latterly of the Diocese of Leeds, was the chaplain at the docks at that time. I was 16 years old, and Anglo-Catholicism struck me as both exotic and fun.

I also encountered the Sisters of the Society of the Sacred Cross at their Ty Mawr Convent. I cut the grass for them. Sister Mary Jean deepened my understanding



of my prayer life, and a hermit who was based there, Brother Ramon, engaged me in conversation and correspondence on the life to which I felt drawn, which included making a start on New Testament Greek! I found my exposure to the religious life to be a very important aspect in the development of my calling.

And then from school you went up to Oxford?
Yes, to study theology at the University. I was based at a Roman Catholic college called Greyfriars, a small private hall, which was opposite St Stephen's House. I had been interviewed by Geoffrey Rowell at Keble, but he had indicated to me that he would be leaving Oxford to become the Bishop of Basingstoke and that I might be better off at Greyfriars as a student of Fr Tom Weinandy's.

Greyfriars was home to only 25 to 30 undergraduates, of whom there were two in each year studying theology. I joined the Greyfriars community for the office occasionally but was a much more frequent worshipper at Pusey House. This was in the period when Fr Philip Ursell was Principal. Fr Ken McNab was also at Pusey at that time, and he suggested that I look to go on to Mirfield, if ac-

cepted. He had trained there himself and was good enough to take me on an introductory visit to Mirfield.

As a theology student, it was a great privilege to be at Oxford. It was a rigorous and classical degree. I studied Newman under Fr Ian Ker and liturgy under Fr Ted Yarnold. Looking back now, I did not realise how fortunate I was at that time to have been given those opportunities.

Outside of church life, I joined the University Royal Navy Unit (URNU) as an honorary midshipman. In the long vocations, I undertook naval duties on HMS Loyal Chancellor, which gave me an introduction to, and a taste for, the south coast of England. We recently had our thirtieth anniversary reunion. One of our number has even become a Rear Admiral!



How did you find life at Mirfield?

My sponsoring bishop in Wales was Bishop Rowan Williams, who had himself been to Mirfield, and who was keen that I went there too. I went straight after Oxford. From my first visit to this day, I have always felt at home in Mirfield. I am fortunate to be a trustee of the theological college.

I want clergy and parishes to be alive and zealous in their mission and ministry

When I was a student there, I greatly benefitted from being part of a religious community and its pattern of prayer. It was fun too. I already had a theology degree and so I studied for an MA at Leeds University. Fr George Guiver had been the acting Principal, and he handed that role on to Fr Christopher Irvine. Some of you will know the next chapter in this story (the clue is in my name!). I went on to marry the Principal's elder daughter, Ruth.

And onto a curacy?

Yes, I had the good fortune to be ordained to the diaconate in 1999, and to the priesthood in 2000 (meaning that it is my Silver Jubilee later this year), by the much-loved the Provincial Assistant Bishop (equivalent to a Provincial Episcopal Visitor in the Church of England), Bishop David Thomas.



Fr Michael Beasley was my training incumbent in the parishes of Abertillery, Cwmtillery, and Six Bells. Bishop David officiated at our wedding. I am hoping that his widow, Rosemary, will be at my consecration.

After serving my title, I became a minor canon at Newport Cathedral. My experience of visiting prisons at a young age came in handy as I also provided chaplaincy cover for two days per week at Cardiff Prison. The Dean of Newport, Fr Richard Fenwick, went on to become Bishop of St Helena and I hope that he too will be at my consecration. While at Newport, I married Ruth. We chose to marry in Mirfield, a special place for both of us.

How did you secure your first incumbency?

Like many young adults, I assumed the streets of London were paved with gold and so I wrote to Bishop John Broadhurst, who at that time was Bishop of Fulham. One thing led to another, and I ended up St Dunstan, Cranford, near Heathrow Airport. My parishioners were so patient, generous, and kind towards me. I needed them to be!

Two of my three children were born when we were in Cranford. So not only was I new to being a parish priest, I was also new to parenthood. There was much to commend St Dunstan's at the time. It was a multi-cultural area, including some Indian Christians. The medieval church is staggeringly beautiful and widely thought to be among the best of Martin Travers's work, quite possibly his best, in fact. It was a wonderful start to being a parish priest.

And you remained in the Diocese of London for your second incumbency?

Yes, I had the privilege of following on from one of the great characters of our movement, Fr David Skeoch, at St Gabriel, Pimlico. The parish has a

Church of England primary school, unlike Cranford. There were opportunities for renewal and for growth. Our choir was made up of former worshippers at Pusey House, who were starting up their careers in London. That enabled us to offer a weekly Evensong and Benediction.

My good fortune continued. I had Serenhedd James (former ND editor) and Clare Rabjohns (now Williams and ND contributor) as my pastoral assistants. My curate was Fr Chris Trundle (now General Synod and Chair of the London House of Clergy). Frs Glen Brooks, Stephen Coleman, and Ben Rabjohns were all on placement with me there prior to their ordination. It was a very happy time.

What came next?

I had the honour of succeeding Bishop Roger Jupp at Christ Church, St Leonard's. It is a church with a wonderful tradition and has confidence within that tradition. I found I could reassure the parish of the value of its history and of its future witness.

I was there for the Year of Mercy. Bishop Martin wanted each parish to do just one thing in that year. It was a year of holy doors being opened, so we decided to open our doors. It is a beautiful church, and it is for everyone. We found we could reengage with our community through our Church of England school, through litter picking, through offering shelter in the church during periods of severe weather. We could be outward looking and missional. I was much blessed to have Fr Sean Gilbert as my curate and a whole host of retired clergy in support, including Bishop Peter Wheatley.

And then you became Archdeacon of Chichester…

Yes, and little did I know at the time that my early years as Archdeacon would be dominated by Covid and lockdowns. Everything had to go online. We endeavoured to be as pastoral as we could be. It was not easy, as the directions from the Government and the Church of England were on occasion confusing or contradictory. Bishop Martin was wonderfully supportive of us. He told us to trust our judgement and those of our parish priests. I was a sounding board for the frustrations my clergy experienced. I tried to provide support as best I could.

I chaired the Board of Education and also the Church of England Academy Trust in the Diocese. I saw my role as being a parish priest for the parish priests. I shared with them in their pastoral care. I cared for churchwardens during vacancies. It was a pastoral ministry and did, of course, at times involve taking difficult decisions.

I always tried to prioritise the provision of worship on Sundays, particularly in those parishes in vacancy. I found that that helped with interviewing for incumbents, as it gave an insight into what parishes really wanted.

I found the huge strength of the Diocese of Chichester lies it in being a household of faith. Each and every parish is authentic to itself and contributes to the whole, the single household. That helps to cope with the stresses and strains of life in the Church of England.

What are your plans for the See of Richborough?

I am conscious that I am following a much-loved bishop in Bishop Norman. I remember that Bishop David Hope once gave a talk in which he said that we should always try to follow a failure! I am in quite the opposite position.

I want clergy and parishes to be alive and zealous in their mission and ministry. I want them to be confident. I want the clergy to love being priests and to love the Church. That was the foundation of my own vocation. Fr Davies loved being a priest and loved the Church.

I want to be a bishop who knows my clergy and people and loves them.

Finally, what are your interest and pastimes outside the life of the Church?

I take great pleasure in music. It has been a great joy to see my children share that interest. I enjoy witnessing their accomplishments in music, both vocal and instrumental. ND

Fr Luke, be assured of our prayers as you prepare for your consecration and ministry as the new Bishop of Richborough.

The Ordination and Consecration of the Fourth Bishop of Richborough

Fr Luke's consecration will take place on will take place in Canterbury Cathedral at 2.30pm on Thursday 27 February 2025.

With grateful thanks to the Dean and Chapter of Canterbury and the Archbishop of York, the ordination will follow the established custom used for the Ordination of the Bishops of Oswestry and Beverley.

All are welcome. Clergy wishing to robe must be on the National Clergy Register and will need to book a ticket once further information is released. The service will also be livestreamed via the Cathedral YouTube channel.

Please continue to pray for Fr Luke as he prepares for his ordination and consecration as a Bishop in the Church of God and for all those whom he will serve across the See of Richborough and the wider Church of England.

We Must Talk

Genocide is a human story, writes *Heidi Kingstone* – of inhumanity, survival, and the determination that it must cease

It's strange to think that the concept of genocide did not exist before the Second World War. The crime existed; the perpetrators, survivors, and victims existed, but no law against carrying out mass slaughter existed. No one was held accountable, and no word existed to describe the crime of the extermination of an entire people. Governments could do with their citizens as they wished – and with impunity. A ruler could kill his people, and there were no consequences. Kill one man, that was a different story. That was murder.

Genocide: Personal Stories, Big Questions tells the story of 20th and 21st-century genocide from the Namo and Herero in Namibia to the Armenians, the Holocaust, the Ukrainian famine, Cambodia, Rwanda, Srebrenica, the Yazidis and the Uyghurs. It also examines how fear, greed and propaganda function as ingredients in this deadly brew. It's especially relevant at a time where authoritarianism is on the rise, and history is being rewritten by populist governments, and social media can easily distort reality.

Ferencz found overwhelming proof of genocide and its brutalities. He stopped counting after 1 million victims

It's impossible to write about genocide without writing about Raphael Lemkin, who coined the term in 1944. The Polish Jewish lawyer was obsessed with man's inhumanity to man, and his life revolved around saving the world from the subsequent genocide. He was tormented by his inability to make the Jews in Poland understand the danger they were in. Lemkin lost 49 members of his family in the Holocaust. His parents, who refused to leave, perished at Treblinka at the end of 1942.



Lemkin spoke seven languages and studied philology at the University of Lvov, and understood the power of words and the emotion they could evoke. He read about the assassination in 1921 of Talaat Pasha in Berlin, and was reminded of a discussion he'd had with his mother as a 12-year-old boy after reading Henryk Sienkiewicz's *Quo Vadis?* Why had the ancient Romans stood by as Emperor Nero persecuted the Christians? Why, he wondered, had the world stood by as 1.5 million Armenians were slaughtered?



Benjamin Ferencz

It was during his opening statement as lead prosecutor at the Einsatzgruppen Trial at Nuremberg in 1947 that 27-year-old Ben Ferencz used the word 'genocide'. He knew and sympathised with Raphael Lemkin, and, therefore, made a point of including the term in the largest murder trial in history. It perfectly illustrated the definition of genocide as *'intent to destroy and murder a people'*.

Ferencz arrived in New York at ten months old and grew up in the tough Lower East Side. He said he was lucky to survive the voyage from Transylvania. He cried so much his father was tempted to throw him overboard. He spoke Yiddish until he was eight, when he learned to speak English.

Growing up in an impoverished immigrant family, Ferencz's life choices were limited. He was told he would be good at two things: being a criminal or being a lawyer. Having seen too much crime growing up, Ferencz decided against a career in gang warfare, but the problem was he didn't know what a lawyer did. He soon found out. The boy from Manhattan's Hell's Kitchen was so brilliant that Harvard offered him a scholarship to study law.

He was part of the liberating American army at Dachau, the first concentration camp built by the Nazis in 1933, originally constructed to house Hitler's political opponents. Under US General George S Patton, Ferencz was one of the first soldiers to go through the gates of Buchenwald.

Ferencz went to Berlin with about 50 researchers, where they found overwhelming proof of genocide by doctors, lawyers, judges, generals, industrialists, and others. They developed a more detailed understanding of those who had played leading roles in the regime's brutalities. As for the victims, Ferencz stopped counting after hitting 1 million.

Although the word genocide was introduced at Nuremberg, the term was too new and there was no crime in international law for the annihilation of a people

Shortly after the launch of Operation Barbarossa – the Nazi invasion of the Soviet Union and the largest land invasion in human history – on 22 June 1941, the Nazis ousted the Soviets and took control of Bialystok. Within a few hours, a unit of the *Wehrmacht* and Police Battalion 306 forced 2,000 men, women, and children into a synagogue and set it alight. Drunk soldiers with machine guns surrounded the temple to make sure none of the 2,000 Jews escaped. The German SS then set up a ghetto.

The Heart of Auschwitz

Fania Landau had taken off her yellow patch identifying her as a Jew. She was on her way to a new job outside the ghetto, but a nine-year-old Polish boy, out of the blue, shouted 'Jew' at her from across the street. Poles notoriously helped the Germans identify Jews. She pretended it was a joke and laughed it off. She saw a priest on the road and approached him, making the sign of the cross, and asked if he had any news of Bialystok.

'It's burning,' he smiled gleefully, adding, 'and the Jews are frying.'

Despite her protests, the Nazis arrested Fania immediately. They sent her to Stutthof's forced labour camp. Along with other women, she was forced to dig holes in the ground and break heavy stones and move them from one place to another for no reason. Ultimately, she was transferred to Auschwitz-Birkenau in 1943, where she worked in the Union-Werke munitions factory, which was ironically somewhat better, as the women received more rations and improved accommodation, and the work was easier. At the table with 19 other women, she sat in enforced silence and made bullets for the German army. In an act of subtle resistance, they packed the bullets with powder.



Raphael Lemkin

Zlatka Pitluk (nee Snajderhauz) and her sister had also been transferred to Auschwitz, where the latter caught typhus. Without any treatment, she felt she could no longer go on and told Zlatka that she would voluntarily go to the gas chamber, which she did. In the camp, Zlatka and Fania had become best friends and when Fania turned 20, on 12 December 1944, Zlatka was determined they would celebrate. Remarkably, she persuaded the women to give little pieces of bread, basically their daily rations, to her so she could make a small round 'cake' iced with butter and marmalade. Zlatka also wanted Fania to have a souvenir, which is how the heart originated.

Zlatka had always loved handicrafts and managed to find bits and pieces to make a heart-shaped origami book. This incredible feat was done without talking or moving, as the sadistic *Kapo* (prisoner overseer) guards were constantly on the lookout ready and willing to beat and torture their fellow inmates. For Zlatka and the other women, the defiance was worth it.

'Life and death were the same,' she said in her testimony to the Montreal Holocaust Museum. No one knew if they would be alive to see the next day, but they were here today, and they wanted to celebrate Fania's birthday.

As it says on the Montreal Holocaust Museum website, 'Hanka, Mania, Mazal, Hanka W, Berta, Fela, Mala, Ruth, Helene (Lena), Rachela, Eva Pany, Bronia, Cesia, Irena, Mina, Tonia, Gusia (Guta) [and] Giza' all wrote messages in the book.



'May your life be long and sweet,' wrote Mazal. 'Freedom, freedom, freedom,' wrote Mania.

Fania managed to keep the heart hidden while she was in the camp, slipping it under a rip in the bunk bed above or in the straw on the floor below, and miraculously even preserved it on the death march in January 1945, where 15,000 people died. She believes she kept it in her armpit. 'I wanted to show that in Auschwitz, there were still human beings, and people gave me a present,' Fania said.

After the war, Fania and Zlatka returned to Bialystok to find relatives and friends, but no one was left.

Although the word genocide was introduced at Nuremberg, the charges the Nazis faced were for war crimes, crimes against humanity, crimes against peace and conspiracy to commit any of the foregoing crimes. The term 'genocide' was too new and there was no crime in international law for the annihilation of a people.

'In a genocide machine, there's never a pure ideology,' says Roman Catholic priest, Father Patrick Desbois. Desbois is the founder of the international human rights organisation Yahad-In Unum. He has spent his life collecting the testimonies of the mass crimes committed by the Nazis against the Jews and Roma in Eastern Europe. The organisation now also encompasses research into the perpetrators of the Yazidi genocide.



Fr Patrick Desbois

'Acts of genocide are linked together through a legacy of violence,' says Father Desbois. It is fascinating, he says, that Nazism and the ideology of Hitler were important, but sex and money were also important. The Gestapo had so many sex slaves in Russia. As for ISIS, when they arrested the Yazidis in 2014, they'd bring one bag for gold, one for telephones and one for jewels. The Nazis did exactly the same. The criminal is attracted by uber-power, sex and money.'

Never underestimate greed as a factor in harming others: the lure of an orchard, a bigger house, and the justification that the victims got what they deserved. Incrementally, the hatred, the denial, built up.

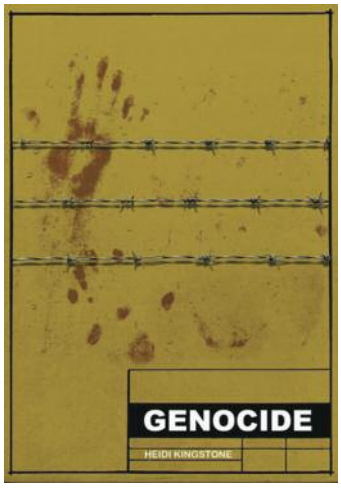
What any prelude to genocide does is to dehumanise the target so they become an object; then, because the person is a thing, you can more easily destroy it. Many perpetrators believed that it was necessary to protect their vital interests – their religion or their country or patriotism or the economic conditions. They needed to get rid of the enemy. The enemy is characterised as somebody you don't like and want to go out and kill. That has been prevailing in many countries for many years and is still there.

The Armenian genocide was the high-water mark before the Nazis, who learned from the Ottomans.

The *New York Times* published more than 140 articles on the Armenian genocide. Here is a taste of some of the phrases used to describe the 'unparalleled savagery' of the 1915 genocide, as compiled and analysed in Alan Whitehorn's *The Armenian Genocide: The Essential Reference Guide*: 'young women and girls appropriated by the Turks, thrown into harems, attacked or else sold to the highest bidder'; 'revolting tortures'; 'their breasts cut off, their nails pulled out, their feet cut off '; 'burned to death'; 'helpless women and children were roasted to death'; '1,500,000 Armenians starve'; 'dying in prison camps'; 'massacre was planned'; 'most thoroughly organised and effective massacres this country has ever known'.

Eyewitnesses went to the office of the American ambassador to Constantinople, businessman and lawyer Henry Morgenthau Sr, to report what was happening. They all told him the same story. Morgenthau heard numerous testimonies of what he called 'race murders' and tried to get the United States to act. He made multiple entreaties, but his efforts were largely in vain.

One hundred years on, we still witness the heart of human darkness. We know more, and we know better. We know the signs. We have livestream evidence. We know it. We see it. We should not look away. Never again. This is why we need to talk about genocide. ND



Journalist Heidi Kingstone has spent her career covering events around the globe for prominent publications from the Financial Times *to the* Mail on Sunday. *She has interviewed key international figures from Benjamin Netanyahu and HRH Princess Anne to Zaha Hadid and Daniel Libeskind. Her interest in human rights and dictatorships led her to Iraq on four occasions, travelling to Baghdad, Irbil, and Basra before and after the invasion in 2003. She has also reported from Bangladesh, Africa and the Middle East. Arriving in an old Soviet helicopter and a C-130 military aircraft, she reported extensively from Afghanistan. She later wrote her first book:* Dispatches from the Kabul Caf *(2014), a memoir of a country at a tipping point. War and genocide have fuelled Kingstone's pursuits and informed her work. Like so much in her life, from moving to London from her native Toronto to ending up in Iraq and Afghanistan, serendipity played its part in writing her new book* Genocide: Personal Stories, Big Questions. *Published by Yellow Press (www.yellowpress.co), it is available from Amazon.*

◆POEM◆

'Fear' by Eva Picková

14-Year-old Holocaust Victim

Today the ghetto knows a different fear,
Close in its grip, Death wields an icy scythe.
An evil sickness spreads a terror in its wake,
The victims of its shadow weep and writhe.

Today a father's heartbeat tells his fright
And mothers bend their heads into their hands.
Now children choke and die with typhus here,
A bitter tax is taken from their bands.

My heart still beats inside my breast
While friends depart for other worlds.
Perhaps it's better — who can say? —
Than watching this, to die today?

No, no, my God, we want to live!
Not watch our numbers melt away.
We want to have a better world,
We want to work — we must not die!

Eva Picková was born in May 1929 in what was then Czechoslovakia. After 18 months in the Nazi concentration camp, Terezín, she was deported to Auschwitz in December 1943 where she perished. This poem, written in her native language when she was barely a teenager, was discovered in Terezín after it was liberated. ND



Poetry After Auschwitz

Micheal Goldfarb considers failure and redemption in the postwar expression of art

In the decade or so after the killing stopped at Auschwitz, the name became a code word for all the cultural activities that could no longer be contemplated in the Holocaust's long shadow. Probably the most famous iteration of the sentiment was Theodore Adorno's: 'writing poetry after Auschwitz is barbaric.'

Well, that's the breakout quote. Adorno rarely wrote so pithily. This is the full sentence in which the thought is expressed:

'The critique of culture is confronted with the last stage in the dialectic of culture and barbarism: to write a poem after Auschwitz is barbaric, and that corrodes also the knowledge which expresses why it has become impossible to write poetry today.'

Adorno was a philosopher and cultural critic, a leading figure of the Frankfurt School of social philosophers. The group flourished in the 1920s even as the National Socialist German Workers Party willed itself to power. He had some standing to write about culture. Adorno was a musician as well as social theorist, and had studied composition for a time with Alban Berg.

Shortly after the Nazis seized total control of the German government in April 1933, Adorno – who was Jewish – found himself banned from teaching and left Germany for years of wandering between Oxford and New York and then Los Angeles, where so many writers and composers driven into exile by Hitler ended up. He would ultimately return to Germany and write often about the hell he had been able to escape and what it said about culture.

The name Auschwitz became a code word for all the cultural activities that could no longer be contemplated in the Holocaust's long shadow

Up to a point, Auschwitz *was* a failure of culture. It was a failure of received German culture, not the human impulse to distil experience into artistic expression. Poetry would continue to be written, and those who wrote it probably didn't think they were barbarians. A few were even able to write directly about the Holocaust.

Half a professional lifetime ago, when I was the London correspondent for NPR, the American radio network, one of my annual duties was to report on the announcement of the Nobel Prize for Literature. With the time difference between London and Washington where NPR was headquartered it was possible to do a quick news spot as soon as the Swedish Academy made the announcement, and then pull together a three-and-a-half minute report on the winner for the second hour of the morning news programme. In those pre-Google days, this was easier said than done as more often than not the winner was someone obscure whose work was not widely available in English.

In 1996, the Polish poet Wisława Szymborska was awarded the prize. Like most of the Anglo-phone world I had no idea who she was so I filleted the news wires for enough background to bullshit my way through a report. There wasn't much so I filled my 210 seconds out by reading the opening five lines of a poem that was circulating in the wire copy.

It could have happened.
It had to happen.
It happened earlier. Later.
Nearer. Farther off.
It happened, but not to you.

It was 18 months since I had been at Auschwitz for the commemoration event to mark the 50th anniversary of the camp's liberation and I was still agitated by the emotions stirred up by my visit. That last line spoke directly to the inchoate sense of dread that lingered:

'It happened, but not to you.'

Wisława Szymborska, who was not Jewish, lived through the war and her life is a reminder that in much of Europe victory over the Nazis did not bring a barbaric phase of history to an end. Poland was firmly in the Soviet orbit, a one-party state – although the party had factions. It had new borders, a product of big power diplomacy at the Tehran, Yalta and Potsdam conferences. Possibly the most important change was its ethnic diversity had been destroyed by the war and the treaties that ended it. Poland's pre-war Jewish population of 3.3 million had been almost entirely eliminated, and its German, Ukrainian and other minorities transferred to other Soviet-controlled states.

The poet came of age during this tumult. She had spent the war working as a railway clerk, thus avoiding deportation to Germany as a forced labourer, she also attended an underground school. Szymborska joined the Polish Communist Party at the age of 19. She went to university in Krakow, her hometown, dropped out, worked at literary magazines, wrote poetry in the approved socialist-realist vein. Eventually in her thirties she drifted away from the party.

After Communism's collapse, not everyone in Poland forgave those who had once been in the party, including the poet. But looking back at the post-war years and her Communist party membership Szymborska wrote of the sadness and sense of guilt she still felt, but not regret because without that party attachment she wouldn't



have known what a 'belief in the true cause really is'. And 'how easy it is not to know what you don't want to know'.

Empathy is not something associated with barbarism, and this poetic empathy for human frailty in the face of social pressure is a key part of Szymborska's sensibility. Along with mittel-European irony – a bitter, knowing humour.

History counts its skeletons in round numbers.
A thousand and one remains a thousand,
as though the one had never existed

…she wrote, in a poem called 'Starvation Camp at Jaslo', skewering the absurd task of literally counting every one of the Holocaust dead or the Polish dead or any category of World War Two's dead. Jaslo was a concentration camp in southeastern Poland around 90 miles southeast of Krakow, where Jews were isolated from other prisoners and not fed for days on end.

Szymborska had only published around 200 poems by the time she was awarded the Nobel. Only a few dealt directly with Holocaust themes. An early poem, 'Still' – from her 1950s socialist-realism days, is set in a box car transporting Jews to a death camp – turns names into metaphors and even occasionally rhymes:

The name Nathan beats the wall with his fist,
the name Isaac sings a mad hymn,
the name Aaron is dying of thirst,
the name Sarah begs water for him.

(And takes the naming idea further…)

At least give your son a Slavic name:
he'll need it. Here people count hairs
and examine the shape of your eyelids
to tell right from wrong, 'ours' from 'theirs'.

Perhaps the barbarism Adorno was referring to was the adornment of metaphor draped over an event whose horrors were was still being documented in criminal trials of the perpetrators when he made his assertion – trials that continued long after the Nuremberg tribunals were terminated. Evidence trumps aesthetics.

And there was a lot of evidence to sift through. The American poet, Charles Reznikoff, spent years combing through the US government's Trials of War Criminals before the Nuremberg Tribunals and the records of the witnesses in the 1961 Adolf Eichmann trial in Jerusalem. 21 volumes of legal proceedings in all. Much of it the usual procedural back and forth between lawyers and judges that any criminal trial produces, but he sought out the eyewitness testimony. Survivors telling the story of what had happened to them and their neighbours. He found in their words, shorn of the emotional quality of the human voice and facial expressions pained by the memories, a form of blank verse… turning testimony into poetry complete with alliteration and rhythm patterns, the break at the end of each line providing an objective image. He published them in a volume called *Holocaust* which starts with a poem about deportation:

All were taken to the town's concert hall —
Jews from all areas in town —
And kept there twenty-four hours,
And then taken in police trucks to the railway station.
The streets the trucks went through were crowded
With people shouting,
The Jews to Palestine! Away to Palestine!
And the Jews were all put on a train
Taking them towards the Polish border.

(Jews deported to Poland rarely returned.)

Like Szymborska, Reznikoff's work is very simple and direct and very much shaped by his personal and country's history. Born in Brooklyn in 1894 to immigrants from what is today Ukraine, but was then the Russian Pale of Settlement for Jews, he was a second-generation immigrant part of a tidal wave of Jewish immigration that would completely re-shape American culture by the middle of the twentieth century.

A precocious student, he graduated high school two years ahead of schedule. Already feeling his poet's calling, he decided the best training for being a writer was journalism because two of his favourite American authors, Stephen Crane and Walt Whitman, had also been reporters before becoming poets. He enrolled at the University of Missouri's school of journalism. Quickly realized that was a mistake, returned to New York and studied law, qualified for the bar at the very early age of 22. By then his *luftmensch* tendencies – head in clouds, indifferent to earthly needs – had become overwhelming. He worked as a salesman for his parents' hat-making company by day and wrote poetry by night and published it himself.

The creation of art from the Holocaust is a process of moving through time... the need for metaphor eventually will out

How good a salesman is open to question; eventually his family put him on an allowance of $25 a week and told him to write, just write. He had a brief moment of renown when America's leading poetry magazine identified him as the leader of a new poetic style: Objectivist. A form concerned with objective description with no authorial feelings injected, no poetic enhancement – some called it anti-poetry. Most of the objectivists were, like Reznikoff, second-generation Jewish immigrants who grew up in homes where English was the second language.

That moment of fame was in 1931. The following year, the Great Depression hit, his parents' business collapsed and with it his weekly stipend. He took a job for a legal publication summarizing trials and lawsuits and disappeared from view. A lawyer by training and a poet by sensibility, he found poetry in court records and began reworking the testimony of cases into poems – particularly records related to race issues.

Thirty years after his first little ripple of fame, the war over, America going through the turmoil of the civil rights era, he published these poems as a kind of history of the country. He then began work on *Holocaust*, using the same methods and published in 1975, the thirtieth anniversary of the liberation of Auschwitz. Its pages are hard to bear.

Among those who had hidden themselves
Were four women and a little girl of about seven
Hiding in a pit —a dugout covered with leaves;
And two S.S. men went up to the pit and ordered them to come out,
Why did you hide? They asked
And began to beat the women with whips.
The women begged for their lives:
They were young, they were ready to work.
They were ordered to rise and run
And the SS men drew their revolvers and shot all five;
And then kept pushing the bodies with their feet
To see if they were still alive
And to make sure they were dead
Shot them again.

Reznikoff died the year after *Holocaust* came out and might have languished in general obscurity, known mostly to graduate students looking for a thesis topic, but the book was re-issued fifteen years ago with a forward by the Hungarian-born British poet George Szirtes who takes head-on the conundrum Adorno first pointed out, of finding poetic expression – or any kind of artistic expression – in the unique world of mass death enclosed under the umbrella name of Auschwitz.

The creation of art from the Holocaust is a process of moving through time. Immediately after the war it would have been barbaric for poetry, or any form of art to engage in aesthetic elaboration. Szirtes points out words move through a series of narrative uses: as memoir, theory, philosophy, fiction, and eventually myths; then follow movies, comic strips and stereotypes. He writes: 'Stereotypes produce political consequences. The status-quo returns time after time, never quite the same but never quite transformed.'

So now 80 years have passed. 80 years since the SS blew up Auschwitz's crematoria, like children trying to hide their naughtiness before the parents get home – the need for metaphor eventually will out in radio Essays as well as poetry, Professor Adorno – but only a poet as gifted as Wislawa Szymborska could describe the reality of time's passage slowly enshrouding the event, in another poem that is not about the Holocaust but can't be anything *but* about the Holocaust:

Those who knew
what was going on here
must make way for
those who know little.
And less than little.
And finally as little as nothing. ND

Wisława Szymborska's poems 'Could Have', 'Starvation Camp at Jasło' and 'Still' translated by Clare Cavanagh and Stanisław Baranczak.

'The End and The Beginning' translated by Joanna Trzeciak.

Michael Goldfarb is a radio documentarist and the author of Emancipation: How Liberating Europe's Jews from the Ghetto Led to Revolution and Renaissance *(Simon & Schuster). This text was originally part of the BBC Radio 3 Essay series 'They'll Never Believe It Happened' broadcast in January.*

A Holy Offering

Last July, Canon Richard Hanford celebrated and preached at his Diamond Jubilee Mass in Margam Abbey, South Wales. A good and faithful servant, he died in November at the age of 85 after a short illness. Adapted from his sermon on that day and in his own words, we offer this as a tribute to his life and ministry.



One Sunday afternoon in 1944, when I was about five or six, my mother took me to Sunday School for the first time at St Theodore's Port Talbot. There we were greeted by a short, bright-eyed young priest, with black curly hair, with the top of his head resembling a tonsure, and he was wearing a black robe with lots of buttons (I'd never seen a cassock before). He greeted me warmly and with a kindly smile on seeing me for the first time. This was Father Glyn Bowen at the age of 28. Fast forward to 13 January 1994, and now as a priest myself in late middle age I was privileged to concelebrate at his funeral Mass here at the Abbey, with other priests, some of whom also found as the years went by that it was he who had quietly opened for them the door of faith, which ultimately led them to the sacred ministry of the Church. Margam Abbey was crammed to the doors, because God had now called his servant home, and we had all come to offer the Holy Eucharist for the repose of his soul – the soul of a priest who had made a total offering of priestly life, in union with the eternal Offering of the Lord he loved and served so well. He was indeed a father and a priest. Now at 85 I look back to those moments in 1944 and realise that it really all started then. Theologically, of course, it started in January 1939 when I was baptised at St Theodore's by the Reverend David Cleaver Morris, who was just coming to the end of a twenty-year stint as Vicar. And today we recall the occasion a quarter of a century later, when his former curate and son-in-law, Bishop Thomas Maurice Hughes, ordained three priests and a number of deacons, with one priest and three deacons coming from that great church in Port Talbot, once a daughter church of Margam Abbey, where we give thanks today.

Soon after that first meeting with Father Bowen, I fell in love with the Church; and very soon after that I fell in love with the Mass; just a little later I came to know that Jesus had actually died for me; and eventually with increasing maturity I came to know and love God in the mystery of the Holy Trinity. Slowly the realisation dawned that God might be requiring me to serve him in the sacred priesthood. Like the late Pope Benedict, I did not have any great revelations in the night watches or anything like that; the call to the priesthood just developed gradually and would not go away. It just quietly grew. It only wobbled slightly as the time for my ordination as Deacon drew near, and my worried prayer suddenly became very un-Isaianic: 'Here am I, send him.' But I received some wise counsel which got me back on track, and on the Feast of St James in 1964 that call of God became a reality. Just like that lovely poem by John Keble, I knelt down, and words were said by the Bishop; then I stood up again in Llandaff Cathedral; and now I was different. I was now 'Offeiriad,' the word for priest in the ancient language of this land. I was now one who offers. That word with all its cognates encompasses all aspects of the eternal offering of our Lord Jesus Christ, and here on earth all that is made a present living reality, whenever the holy sacrifice of the Mass is offered by an Offeiriad.

'The priest as one who offers.' What does he offer? The simple answer is that he offers the things of God. To whom does he offer them? He offers them to God, and he offers them to the people of God. First of all, and supremely, the priest offers the Mystery of the holy Eucharist to God. It is his greatest privilege in life, and also the most humbling one. For many years, and certainly since the sixteenth century, the Church has argued and agonised over the nature of who offers what, or who offers whom, in the mystery of the Holy Eucharist, and how do they do it, and what is the role of the priest in all of this. There is no real final answer to this question, which is hardly surprising, since the Mass is (as we proclaim) a 'Mystery of Faith,' but it was an English theologian who cut through this Gordian knot, by saying that in the Mass the whole Christ offers the whole Christ, and we are all caught up in his eternal offering somehow. My understanding of the matter is simply that the great eucharistic Prayer simultaneously consecrates and offers in one action what is both bread and wine and the Body and Blood of Christ, since in the very act of offering the one is transformed into the other. And in all its fullness both the Lord himself and his Church are totally involved; Christ eternally pleading the saving merits of his Passion, and the Church also doing so because she is in Christ: it is a case of head and members all being caught up in one great offering of praise and thanksgiving. St Augustine once put it very strikingly: he said that we too are on the altar and in the chalice; for in what the Church offers to the Father, the Church itself is also offered. It is the Biblical picture: St Paul talking about the unity of 'Head and members;' Our Lord saying, 'I am the Vine, you are the branches.'

In the Mass the whole Christ offers the whole Christ, and the priest has the inestimable privilege of making that offering whenever he goes to the altar of God. For 60 years the Lord has allowed me this inestimable share in his eternal priesthood; and for 60 years it has been the centre of my life.

However, the priest as one who offers has both a vertical and a horizontal role: vertical in the offering of his own life that he makes to God, supremely in the Mass, but also in his own spiritual life of prayer. It is only in the strength of that vertical activity that his horizontal role is made possible. That horizontal role of course concerns his dealings with God's people, for he has also something to offer them. But first the priest has to learn to offer himself, and this involves sacrificial self-discipline. It is putting duty to God above all else. That is why we priests have the daily discipline of having to say our daily Office. 'Let nothing be preferred to the Opus Dei, the work of God,' said St Benedict long ago. And it is basic. I well remember a former Dean of Llandaff saying about the priest's life of prayer, 'If the Divine Office goes, then everything goes.'

Times may have changed, but at the end of the day the people of God still need holy priests, who will be 'wholesome examples to the flock of Christ.' At our Ordination we were asked, 'Will you do this? Will you do that?' We priests have always to remember that one day we will not be asked 'Will you, will you?' but 'Have you, have you?' We priests have to remember that if we manage to let a single soul slip through our fingers, we shall have to answer for it.

The priest is commissioned to offer the word of God to his people, the truths of the Gospel. We are meant to use our minds and intellect in the service of God in all our teaching and preaching ministry. In May 1963, Archbishop Michael Ramsey came to Keble College Oxford (of which he was the Visitor) and he answered questions in the Junior Common Room. I asked him: 'Your Grace, there are in this room at least four of us, who are due to be ordained in the next fortnight or so. What have you to say to us?' His reply was very clear: 'Make sure you say your prayers, and make sure you keep up your reading.' The pulpit ministry needs to be offered by the confident and informed mind of the one who is charged to be a minister of the word as well as the sacraments. The priest has to be confident and clear in what he offers from the pulpit.

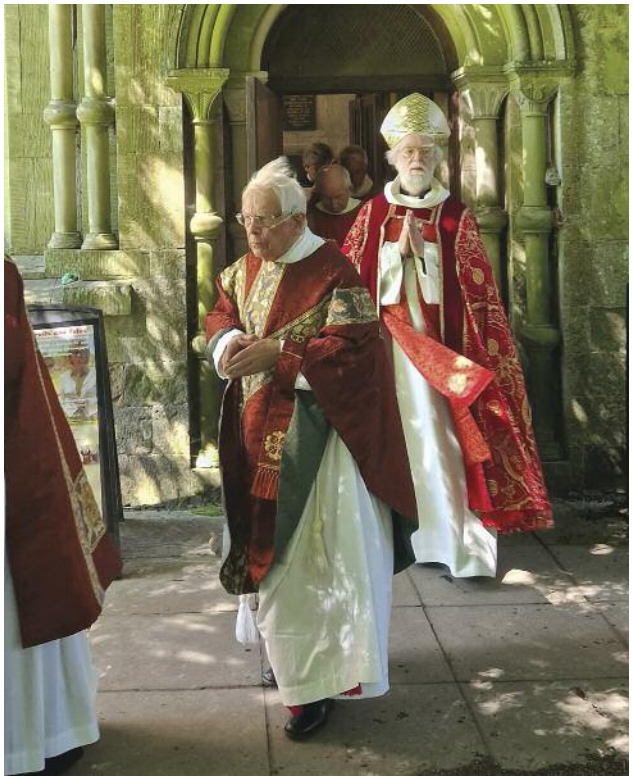


I have heard some wonderful sermons in my time, and I thank God upon the remembrance of them, but I have also heard some which were slovenly delivered and clearly ill-prepared. The offering of the word of God to the people of God is a wonderful and sacred opportunity to enrich them in their spiritual pilgrimage, by setting forth some aspect of the Christian faith, or to encourage them in the whole moral struggle of life on this earth, particularly in a contemporary secular culture. It is the responsibility of the priest to take it all very seriously, and the priest offers both word and sacrament in his horizontal ministry to his people.

'Be thou a faithful dispenser of the word of God and of his holy sacraments.' We offer God's word and sacraments to God's people; we are vehicles that convey God's grace to the holy people of God, enabled to do so, not through any merits of our own, but by the grace of the sacrament of Holy Orders. We offer Holy Baptism at one end of life; we offer Viaticum (confession, anointing and the Blessed Sacrament at the other end of life); we offer the sacrament of reconciliation, commonly called Confession to those who seek that ministry, and indeed that is the sentence which in the old Ordination rite was said immediately after the actual formula of ordination. (Archbishop Thomas Cranmer was very sound on matters concerning Holy Orders, and at an Ordination he takes us to Our Lord and the apostles in the Upper Room, and uses the same words.) Frequently misunderstood by those within and outside Anglican circles, we share this particular ministry with the other historic Churches of east and west. 'It's the priest coming between God and man' is the classic protestant objection. But from another angle, it is just another aspect of what the priest has to offer in his horizontal ministry. A little collection of addresses by the late Pope Benedict XVI bears the simple title, 'The Priest – a bridge to God'. And one part of this bridging work is to bring the reality of God's pardoning love to those who in faith and penitence seek His loving absolution. The Christian priest offers God's forgiveness to those who seek it. He is meant to be a bridge to God, not an obstacle. In fact, in every aspect of pastoral ministry the priest in Christ offers the love of Christ embodied in his Church to the people of God.

For 60 years, the Lord has allowed me this inestimable share in his eternal priesthood; and for 60 years it has been the centre of my life

That chief aspect of priestly offering, which unites the horizontal and vertical life of the priest, is the Mass itself in which the priest offers the Body of Christ to his people, after taking them with him on a journey to heaven and back. At the altar the priest stands united with Christ's eternal offering of himself, and in Christ he offers Christ, simply by doing what Christ commanded us to do on the night before he died. By our obedience to that command, we make present Christ's pure and eternal oblation of himself, and we enter into it.



In this sense Christ our High Priest is our Bridge. We say as much when we end our prayers with 'through Jesus Christ our Lord' – again not some meaningless incantation but the reality of how our prayer actually works. Our earthly priest takes us across this bridge, for by the grace of his priesthood he has a sacramental share in Christ's priesthood; indeed, in the words of the great scholar, poet and priest Dr Austin Farrer, once Warden of Keble, the priest is indeed 'a walking sacrament,' who in the mystery of the Mass takes us into the heart of the divine. On the way there we all carry with us the baggage of the last week (or whenever), all its joys, its sorrows, its repented sins, and our personal prayers (what is traditionally called our special intention at Mass). And in that place of meeting we are bold enough to leave our sorrows, sins and cares at the feet of Christ, for them to find healing and forgiveness; and all this through the eternal offering of the Holy Sacrifice of Christ himself. But we have to come down from our trip to heaven, and once more to resume the reality of life and all its moral struggles in this world. One important modern liturgical commentary says this: 'All the actions and works of the Christian life are in some way related to the Eucharist: all leading up to it, and through the sacramental grace of God all flowing from it.'

Blessed Carlo Acutis, who died in 2006 aged 15, and who is likely to be proclaimed a saint next year in the RC Church, put it in a rather more contemporary idiom. The Mass, he said, is our autostrada to heaven; it is the divine motorway, the direct road, the one fast and ever-reliable road, for it is the direct road to the place where by the grace of God we really belong, our true native land. In this life we are in via, on the road; heaven is our patria. For about a hundred years, at every Eucharist in this Abbey they always sang the same hymn after the Prayer of Consecration in the old Prayer Book rite. Sunday by Sunday they always sang, 'O saving Victim, opening wide the gate of heaven to man below,' with its final couplet, 'O grant us life that shall not end, in our true native land with thee.' We live in an age (and I sadly regret having to say this) when the Church has become so earthbound in much of its activity that it seems to have almost lost this glorious vision of eternity. Yet in the holy Eucharist we meet this eternity in sacramental reality. We travel along God's autostrada in the words of the Mass, and we have boldness of access with confidence, for in the Mass we travel safely along the King's Highway to reach the throne of mercy and grace. There is the place of meeting for the human and the divine. Our priest takes us there through the prayer of the Church; and, having taken part in Christ's eternal offering of himself, then in sacramental verity he offers the living Christ to us for our souls' health. It is a most wonderful and sacred mystery, a mystery of Christ's love and divine grace. We probably do not usually feel very different after communion, but our soul knows better; like Thomas Becket in T S Eliot's play, our souls will have 'received a tremor of bliss, a wink of heaven.' Blessed be Jesus Christ in the most holy sacrament of the altar.

The mystery of the Mass takes us into the heart of the divine, carrying carry with us the baggage of the last week, all its joys, its sorrows, repented sins, and our personal prayers

As we gather for Offeren Gân, Sung Eucharist, High Mass, we go in spirit to our true native land to the very heart of the divine presence, with angels and archangels and with the whole company of heaven; and a priest will offer the Holy Eucharist to God: in thanksgiving for the gift of God's holy priesthood all those years ago to one young Christian, who is now quite an old one, and who will never again be so obviously at centre-stage (if one might use such an expression), except at the end of it all; and then he will not exactly be in charge of the proceedings. So let us now offer this our Sacrifice of Praise and Thanksgiving in union with the eternal offering – single and complete – of our Lord Jesus Christ, in honour of the first martyr of the apostolic band, and in humble gratitude for all the mercies and graces received by one priest in sixty years of priesthood, and who has tried to be 'a priest as one who offers', and who once more hastens to the altar of God in union with the prayer of Christ the Saviour, as in this august rite Our Lord ever lives to plead the blood of the New and everlasting Covenant before the throne of our heavenly Father.

God bless you all.

Father Richard Hanford, Hon Canon of Guildford
Baptized 15 January 1939. Confirmed 1 December 1949. Open Wakeman Exhibitioner in Modern History at Keble

continued on page 18

A new fraternity

Dan Stork Banks introduces the Brotherhood of the Holy Trinity and why it is needed today

In December 2022, a group of men knelt before the chapel altar of Pusey House taking vows to form a common life in the evangelical-catholic tradition. We called ourselves *The Brotherhood of the Holy Trinity*, a homage to a once revered fraternity of the same name which boasted such luminaries as Darwell Stone. What led us to that understated moment? The Church of England offers organizations supporting every hue of Anglican: Reformed, Evangelical, Charismatic, Liberal Catholic, and even Papal. Some of us slipped through the cracks. In the following months, my inbox blew up with queries from bishops, priests and laity all over the world. 'Can we open chapters in Romania, Japan, and the United States?' 'How are you different from Forward in Faith and The Society to which many of you are affiliated?' 'Are the holy orders of your members valid?' What I had thought was a niche interest began to look like a global movement of the Holy Spirit. The answer to who we are was simple, a fraternity of men who burn with evangelical fire, but with incense rather than dry ice. Men who seek a common rule of life and a special bond to support one another in the gift of their priesthoods. A Catholic Prayer-Book group which speaks clearly on matters of human sexuality and gender, and cultivates holiness amongst its members.

The Gift of the Catholic Priesthood

The priesthood is God's gift of grace to his people on earth. It is a miracle of divine love that God would take certain sinners from among his bride, the Church, and clothe them through the laying on of hands, equipping them to serve as representatives of Christ, the bridegroom, on earth. He chooses from the flock certain sheep to become shepherds, calling particular men to be spiritual fathers to his children.

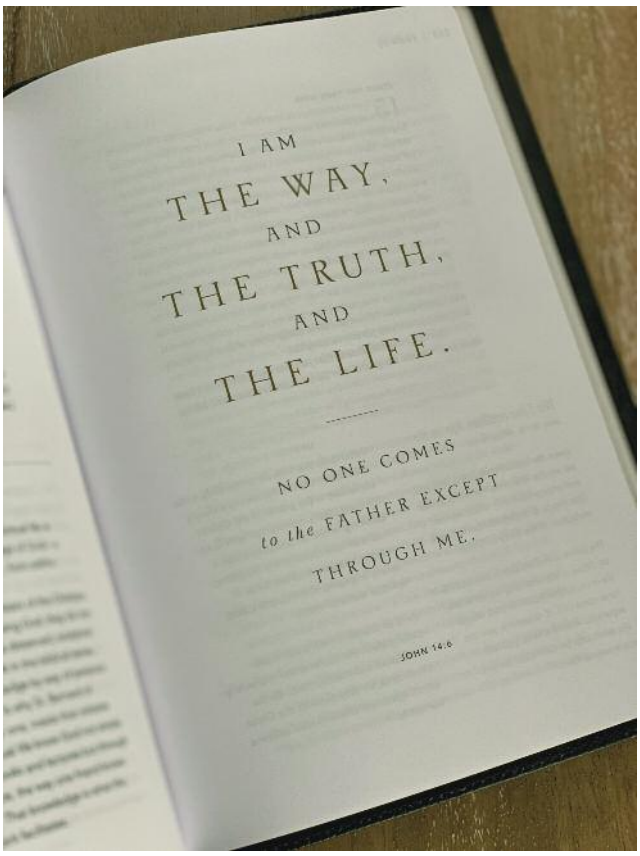
We affirm that the Christian life does not begin with baptism, but in another sinner's ordination. For it is through the priesthood that the means of grace –baptism, absolution, and the Eucharist – become available to the people of God. These means flow from Christ the head to his mystical body, the Church, through the hands of priests. Salvation is made real in the lives of God's people not by their own works but through the work of Christ himself, mediated by these chosen representatives.

The priest stands before God, interceding for his people like a father for his children. He knows their struggles, prays their prayers, weeps their tears, and helps carry their crosses. As a godly father to his congregation, he offers them God's Word, providing comfort, correction, and encouragement. He feeds his spiritual family with the Word and the Sacraments. As Bishop Fulton Sheen once described, the priest is a 'Jacob's ladder', both ascending and descending between heaven and earth on behalf of his people.

To be a priest demands the courage of a soldier, the discipline of an athlete, the mind of a scholar, and the heart of a servant. It requires a selfless devotion, a life of sacrifice, and a readiness to be the least among those he leads. As Christ's representative, the priest occupies the highest spiritual office, but it must be filled with the lowliest heart. A priest is accountable not only to his people but to God, and this should bring a deep sense of humility. Many will seek the priesthood for its perceived benefits, but the reality is that it often crushes those who undertake it. The weight of the office should inspire fear and trembling, for as Scripture says, 'Not many of you should become teachers… for you know that we who teach will be judged with greater strictness' (James 3.1).

The Challenges of Ministry Today

We live in a time of great trial for the Church and her priests. It is reported that the Church of England lost one in five worshippers following the pandemic, and the number of young people in church has halved over the past decade. With an ageing congregation—36% of attendees are over 70—and the ongoing cultural shift away from Sunday observance, the future of many parishes looks bleak. Volunteers are harder to come by, churchwardens and PCC members are in short supply, and clergy morale is at an all-time low. One-third of clergy report wanting to quit their jobs within the next two years, citing stress and the overwhelming burden of administration.



The secularization of society is taking a toll as well. More than half of people no longer want religious funerals, and C of E weddings have dropped by 50% since 1999. Churches are closing at an alarming rate, with the greatest crisis of inheritance in modern history upon us. Many clergy now face the reality of declining stipendiary vocations and increased workloads. At a recent ordination in one English diocese, the average age of candidates was 70, highlighting the grave shortage of young clergy. As these trends continue, we are headed towards a future where many parishes will be priest-less.

Perhaps the greatest sadness is the collapse of regular Sunday worship and the concomitant erosion of the Church's moral authority. It is a fulfilment of Bishop J.C. Ryle's prophetic warning that the breakdown of Sunday observance will let a flood of worldliness into the Church. And on issues like human sexuality, gender, and abortion, the Church is divided to the point where even bishops treat matters of fundamental moral teaching as opinions. This has led to confusion among the faithful, many of whom now seek out clergy who will affirm their desires rather than challenge them with gospel transformation.

The Specific Challenge for Catholic Priests

For Catholic priests in the Church of England, these challenges are compounded by additional pressures. Hostility toward traditional Anglo-Catholic practice has grown, and it is increasingly difficult for priests with Catholic convictions to find appointments. The dignity of worship is being overshadowed by a consumerist mentality that seeks to entertain rather than elevate. Altars are replaced with drum kits, and reverent worship is often exchanged for casual services. It is trendy to replace the Divine Service with the Family service, revealing a subtle shift in focus of who we are in church for. In most parishes, the daily office has been lost to the demands of administrative tasks.

Safeguarding in particular poses a significant challenge. While protecting the vulnerable is crucial, the current system threatens the seal of confession and the trust between priests and their parishioners. Parish Safeguarding Officers – often laypeople – are given unprecedented access to the most sensitive information about their peers, creating tensions between the need for confidentiality and the demands of oversight. The result is a priesthood increasingly burdened by bureaucracy, often at the expense of pastoral care and regular worship.

Why the Brotherhood of the Holy Trinity?

In light of these challenges, the Brotherhood of the Holy Trinity is needed. It seeks to bring together Catholic priests who model the distinct English Catholic tradition, providing a refuge for those who feel isolated in today's Church. Becoming a brother offers:

1. **Liturgical Excellence**: We offer exquisite liturgical practice, rarely found elsewhere, and provide a safe place for priests to learn and perfect it.
2. **Peer Support**: The Brotherhood provides a network of peer support and advice from colleagues facing similar struggles in ministry.
3. **Formation and Accountability**: Through an achievable rule of life, the Brotherhood offers spiritual formation and accountability for its members.
4. **Vocational Discernment**: For non-ordained friends discerning their call, we offer guidance, and for some, this may lead to the diaconate.
5. **Catholic Theological Discussion**: We engage in rigorous theological discussions rooted in the Catholic tradition, equipping priests and laity alike to contend for the faith in a world of growing hostility.

For more information you are welcome to email me at revdan@protonmail.com ND

Dan Stork Banks is the Secretary General of the Brotherhood of the Holy Trinity. He is the Vicar of St. Lawrence Church, Chobham with St Saviour's Church Valley End, in the Diocese of Guildford. For those interested, there is an eight-month period of dicernment.

A Holy Offering *continued from page 16*

College Oxford; State Scholar and Squire University Scholar. MA Oxford and Dublin; BD London; trained for the priesthood at St Stephen's House, Oxford; Deacon by Bishop Glyn Simon 1963; Priest by Bishop Thomas Maurice Hughes on St James' Day 1964 in Llandaff Cathedral.

Curate of St Martin's, Roath, Cardiff; Curate of Llantwit Major and St Donat's, and Chaplain to the Atlantic College. Priest-Vicar (Minor Canon) and Succentor of Llandaff Cathedral.

Royal Naval Chaplain in Portsmouth and Clyde, Acting Precentor and Honorary Chaplain of Holy Trinity Cathedral, Gibraltar; Raleigh (new entry training centre, Torpoint, Cornwall).

Honorary Curate of St Saviour's, Eastbourne; then Deputy Vicar of Brighton Parish Church, and Chaplain to the Actors' Church Union. Canon Residentiary and Precentor of Guildford Cathedral. Tutor at Chichester Theological College, Guildford Diocesan Chairman of the Church Union. Vicar of Ewell. Proctor in Convocation and Member of the General Synod of the Church of England (and Business Committee. Academic Canon lawyer: LLM (Master of Laws) Cardiff University. Priest Associate of the Holy House at Walsingham and of the Confraternity of the Blessed Sacrament.

In retirement: Canon Emeritus of Guildford. Chaplain to High Sheriff of West Glamorgan 2012. Officiated in the Diocese of Llandaff and Organist at Margam Abbey. ND

Covert Mission

Schoolboy camps in Dorset taught *Edward Dowler* about more than religion



Iwerne Minster is not the easiest name to pronounce, but the holiday camps that were run in this Dorset village have of course been prominent in recent news. I attended these for three successive years in the 1980s, and have been invited to reflect on my experience of them. I should preface this article by saying that I have been deeply disturbed that some people, whom I remember with respect and affection from those years, were involved in the cover-up of some terrible crimes.

Looking back on my own experience of those camps, I would like to offer two reflections on the culture and theology of the camps, which explain why I appreciated them at the time but subsequently, and fairly quickly, moved away from them.

The Iwerne camps were rather like being at school but with a crucial difference: everyone was nice to you. In the 1980s, public schools such as mine were still (towards the end of) the era of the 'green baize door' which separated the housemaster's accommodation from the *Lord of the Flies* scenario that was frequently occurring in his house. Placing children in such a deliberately unsupervised situation is now quite unimaginable. The previous housemaster in my boarding house even posted on the notice board the names of the boys he intended to visit each evening so that everyone could be sure he wouldn't turn up unexpectedly.

Going to the Iwerne camps, with their mutual courtesy and respect, seemed a wonderful liberation — but there were appalling exceptions

In this context, going to the Iwerne camps, where both 'officers' and 'junior campers' (to use their own terms) treated each other with mutual courtesy and respect, seemed a wonderful liberation. (Now, of course, we know that there were appalling exceptions to this.)

This having been said, let me enter two reservations.

First of all, it was not clear to me at the time that Iwerne Minster was a mission. Perhaps a fourteen-year-old could not be expected to have understood that, but I do not recall it being made explicit on the literature that was sent out to inform my parents about the camps. For those of us who happily participated, it seemed simply like a part of the summer holidays where we engaged in sport and activities, and received Christian teaching and spiritual accompaniment. The fact that the foundational vision was to be a mission to public school boys was something that was perhaps under-communicated.

And that leads me to my second reservation. I can appreciate the ingenuity of the founding father, the Revd E.J.H. Nash, whose strategy was to convert the pupils of the leading public schools to Jesus Christ, in the belief that they would then be able to convert the nation. Indeed, it has arguably been more effective than any mission strategy the Church of England has offered institutionally over the past fifty years. However, once one understands it, it is difficult to associate it with the earthly ministry of Jesus in seeking out the lowest in society: illiterate fishermen, prostitutes, tax collectors, sinners.

My other point of appreciation is the clarity of the theological presentation that we received. Forty years on, I can still remember several of the talks that were put on each morning and evening. The officers of the camps were committed to laying out the gospel in a coherent, clear and intelligible way so that we could grasp key doctrines. In my own preaching and teaching, I have always tried to emulate this determination to present biblical and theological themes in such a way that they can be understood and appropriated.

Indeed, in the intervening years, I have often been frustrated by fuzzy and unfocused sermons in which I could not really understand what was being said – and often suspected the preacher didn't either. Likewise, I have been frustrated by theological writers (I shall forebear from naming names) who seem to me not to have taken the time or trouble to present their ideas in the most lucid and accessible way possible.

But there are two reservations here also…

The first is that, whilst obfuscatory theological language is frequently off putting, nevertheless God is an ineffable mystery, so that any language we use about God must point in some way to what cannot be known. A case study here is Alister McGrath, an evangelical writer with an enormous commitment to providing clarity and simplicity for his readers. But, as he himself has acknowledged, over the years his writing has become more explicitly aware of that which we *cannot* know or define; that which we cannot summarise in a series of bullet points or, as was the normal Iwerne Minster strategy, encapsulated in three memorable key headings all beginning with the same letter. Clarity of expression and acknowledgement of the mystery are not necessarily at odds with one another.

My second reservation follows from this: the particular doctrine that was presented with the greatest clarity was the 'penal substitution' theory of Christ's atoning death. I remember clearly the occasion when a member of staff associated with the Iwerne Minster camps explained to me the way in which Jesus's death takes away our sins, using Isaiah's striking formulation that 'the Lord has laid on him the iniquity of us all' (Isaiah 53.6).

I have to confess that I am not nearly as fluent as he was at giving people the answer to the question: 'Why did Jesus have to die?' I have become more faltering, perhaps more Anglican. But, although I was taken with the conceptual clarity of penal substitution, I quickly found that it did not work for me. Stated in the way it characteristically was (and is), it is too legalistic and too baldly transactional. It has always raised a number of serious questions about the way God is viewed. It is arguably non-trinitarian, since in orthodox trinitarian theology, the three divine persons characteristically 'pull together' rather than as it were taking different sides. And whilst it is an idea that does seem to me to be present in the New Testament, in that context it takes its place alongside other ways of understanding the crucifixion that are not so much legal as (among other things) liturgical and mystical. Together – and not as a single somewhat flat theory – they cast light upon the way in which in the unprecedented and unexpected event of the crucifixion of the messiah, God 'was reconciling the world to himself' (2 Corinthains 5.19).

I hope that what I have written indicates my appreciation of the formation I received, as well as my reasons for moving away from it towards what I hope is a more fully Catholic Christianity. I have been incredibly shocked and saddened by the revelations of recent months and years. One of the central Iwerne texts was St Paul's verdict that 'all have sinned and fallen short of the glory of God' (Romans 3.23). How tragically those words have been substantiated by these terrible events. How deep our corresponding need for the grace and forgiveness of Christ. ND

The Very Revd Dr Edward Dowler is the Dean of Chichester.

Diocese of Derby
THE CHURCH OF ENGLAND

TEAM RECTOR

Benefice of Staveley and Barrow Hill

The Parish of Staveley and Barrow Hill is situated on the outskirts of Chesterfield, with a medieval Parish church in Staveley town and a daughter church in the village of Inkersall. Staveley is approximately half an hour from the Peak District National Park and is ideally situated for exploring neighbouring towns and cities. Proximity to the M1 and A1 affords good communication.

Since 1973 the Parish has been constituted as a Team Ministry currently resourced by a Team Rector and Team Vicar.

We are seeking a prayerful priest who:

- has a heart for mission supporting the catholic tradition of the Parish under extended episcopal care who will work with the Diocesan vision to bring fresh initiative, vitality and growth to both churches;
- can build fruitful relationships with a range of stakeholders including schools, the local council, ecumenical partners and other organisations to see God's Kingdom come in an area where there is much need;
- can seek out and engage creatively with opportunities to show Christ's love in different contexts, including significant areas of new housing;
- will work collaboratively with the existing team (including the current Team Vicar) to resource the whole people of God for mission and ministry;
- is at ease with a down-to-earth north midlands community, especially with new families whom we would like to welcome into the church;
- will bring a calm good humour to share the joys and sorrows of ordinary people

The Rectory is a large modern 4-bedroomed house situated in the grounds of Staveley Hall, adjacent to the parish church.

Staveley and Barrow Hill is a parish of the Society of St Wilfred and St Hilda and has passed a resolution under the House of Bishops' Declaration. The parish is under the extended episcopal care of the Bishop of Oswestry.

A copy of the parish profile and contact details can be viewed here:
https://derby.anglican.org/en/about-us/vacancies.html

For more information about this post, please contact: The Venerable Karen Hamblin, Archdeacon of East Derbyshire *Karen.hamblin@derby.anglican.org*

Closing date for applications:
Noon, 27th February 2025.

This post requires an Enhanced DBS check.

Diocese of Derby
Transformed Lives | Growing Church | Building Community
THE KINGDOM OF GOD - GOOD NEWS FOR ALL

WANDERING BISHOP

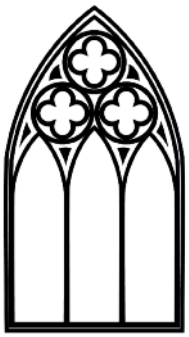
Michael Langrish

On Sunday 15 December 1974, the Third Sunday in Advent, I was ordained to the priesthood by Cuthbert Bardsley, Bishop of Coventry. The preceding ember days had been spent in retreat in the freezing cold of the vast Rectory and small country church of Leamington Hastings. Its focus, like the weather, was sharp and clear: 'Lord Jesus Christ, Son of the Living God, have mercy on me a sinner.' Word by word we were introduced to understanding, and praying, *The Jesus Prayer* – an anchor for the soul ever since.

What a joy to celebrate the Eucharist in Holy Trinity, Taunton, in thanksgiving for this, and so many other blessings received over 50 years of priestly ministry, and to be surrounded by friends who, between them, spanned nearly seven decades of my life. To us who have received a share in the ministerial priesthood of Christ is gifted so many occasions to witness the operation of his grace, even in the most unlikely of places; so many instances of personally knowing that grace, and forbearance, and forgiveness at work in our own life; and so many rich experiences and wonderful friends gifted to us through the years.

I was ordained according to the rite in the Book of Common Prayer and the Bishop's Charge to the ordinand from that rite was printed at the start of the Order of Mass. It was interesting to see people reading it with obvious rapt attention. These ancient words contain a robust, challenging (and awe-inspiring) directness, focusing the mind and the spirit, in ways that contemporary renderings are less wont to do.

Reflections around this Jubilee I then found touching other events over the past couple of months. Leading a short retreat for the Clergy of the Archdeaconry of Switzerland was an opportunity to share some of the fruits of my own vocational journey under the heading: 'Called, chosen and faithful.' Together we revisited the call to be human and the call to a living discipleship that are prior to a call to priesthood, in both time and importance. Faithfulness was explored through the myriad temptations to 'unfaithfulness' that so easily come the way of us all. And facing what it means to be chosen, and to be instrumental in choosing others, took us back to our knowledge and experience of God's grace. Nothing new in any of this but, as so often, the testimony of those participating was of the renewing power of ancient wisdom when revisited and contemplated in prayer.



Three moving confirmation services, in three different settings – a town-centre church, a country parish, and a Continental chaplaincy – also scratched a 50-year itch. Each had in common that they had had to fight for candidates to receive the grace of this sacrament in their own habitual place of worship. A more centralised event may have involved larger numbers but would not have drawn those friends and neighbours with whom they would, hopefully, continue to grow in and live out their apostolic life and witness. How important are these local occasions for teaching the faithful, forming disciples, and a gentle evangelism to those 'on the fringe' that such community celebrations do still draw.

My view of the right location for priestly ordinations is very much the same. I remain grateful that I was ordained in the place where I was to serve. As Bishop of Exeter I separated the ordinations of priests and deacon. They are different ministries, their respective retreats require a different focus, and in the Bishop's Charge there were different things I deemed it important to say. The making of deacons happened in one event in the cathedral, signifying the particular relationship of the deacon to the bishop's own ministry, on the boundaries. Priests were ordained in their parish churches, with all the suffragan and assistant bishops involved, emphasising the particularity of place that comes with that great, and primary, charge to undertake the cure – the salvation of souls.

The human being as soul, conceived in the heart of God and destined to return to its Creator when its earthly course is run, was to the fore at a one-day conference at Pusey House, 'Choosing Life: The Challenge of Assisted suicide'. It involved academics, clergy, lawyers, and policymakers from a variety of Christian and philosophical traditions, and from across the political spectrum. My brief was to speak about the role of Bishops in the House of Lords, in respect of the legislative process, and to reflect on the issues needing scrutiny in any proposed bill. The need for such forensic consideration was underscored in an excellent contribution from Cardinal Eijk, Archbishop of Utrecht. His description of how the implementation of physician assisted suicide has developed in the Netherlands was chilling, especially as he showed the inexorable logic in the presuppositions behind it. The issues that should concern us are very clear, relating to understandings of - what it means to be human; the nature of the patient/physician relationship; limits to autonomy and the exercise of power; disproportionality in medicine; and how value and worth are both reflected in and shaped by attitudes to life and death. Good end of life care, he emphasised 'adds nor days to life, but life to days'. ND

ND DIARY

William Allen

Baubles, bangles, and beads – I freely admit I've never much taken to Christmas trees. I of course do my duty, frugally, with something small, always real, and sparsely decorated. But the secular world's inventing of this festive staple has always seemed to me like a child's trapped imagination. So much tinsel, so many lights, all crammed into a few sorry yards of evergreen space.

I was surprised at what these decorations can reflect of parish life. All these 'baubles, bangles and beads', to quote a familiar song, mirror its busyness in the Christmas season. Winter in Paddington, my first in Holy Orders, has been a flurry of activity – from singing policemen, to singing choristers; from crib services, to crib-building.

Church in W2 means a host of fascinating and challenging pastoral issues, as well as engaging with civic and community events. All the while, St James's Sussex Gardens crams into its purse a daily celebration of the mass, and the consistency of daily prayer.

Community collaborations began in November: a Christmas-tree-light switch-on at the top of Queensway, site of a fresh redevelopment of Whiteleys, the former top-drawer department store dating from 1911. Councillors joined with the children's choir of St James and St John Primary School – tentatively under my baton. These events defy perceptions of Paddington as a place of transit, tourism and hoteliers. Here, there is true community: dedication to our local area which is becoming harder to find in the shifting demographics of London.

Collaborations didn't let up there – across December, the German YMCA, our own brilliant and capable Community Choir, and a score of local businesses and professional choirs were all wrapped into the carolling spirit. Many of them form up our Sunday congregation in Paddington; many, too, are just learning the faith, dipping into the local community and discovering St James's in the process, knitted in to a variety of social events.

Christmas itself was a bumper sticker thrill of many people and many things all at once. Of course, Christmas culture changes from place to place, but there are always some expectations: late nights for the First Mass of the Nativity; and likewise, the exhaustion that comes in the wake of the string of Christmas liturgies. Perhaps more rarely, St James's has kept hold of its stamp. The 25th of December in particular, full of families and energy, had a sense of people anxious to make their Christmas communion. And it was hard to supress a smile at the disorganisation it created when a torrent of latecomers streamed into the nave.

In London, folk, I'm told, increasingly *go away*. Perhaps it was ever thus. In Paddington, Christmas and Epiphany might have tasted bittersweet: many in our parish family were abroad or visiting those outside the city. But an opportunity all the same to make new friends, and bring real pastoral benefit to newcomers. I have been particularly touched by how we signpost and aid the homeless community in Sussex Gardens; to provide prayer to those seeking Asylum; to be a source of sacrament for those beginning their Christian journey, whatever their age.

But there is the human factor, perhaps not unironically so in the season of the Word-made-Flesh. That meant rightly a hop to Devon, to my family, at the end of the year for some rest and recuperation after the Christmas Octave flurry. There, with more space and without the rush of the city, the mystery of the Nativity could breathe; suddenly the material pressures of winter could lift off. Coming home, not for Christmas but *ex post facto*, was itself a curiosity. It does much to increase an appreciation of Christmas's twelve days, spurning that regrettable crunching underfoot of the trees, lights, and tracklements, as the sun lights upon St Stephen's Day.

Before sweet rest could come, however, a choral pit-stop first. We were privileged to pay host to the BBC Choral Evensong programme, recorded by the Rodolfus Choir for a New Year's Day broadcast. The repertoire was curiously dour and tinselled, all at once. Schubert, Palestrina, and a world premiere by Roderick Williams in a sandwich of music and prayer brilliantly concluded by our director of music, George de Voil. But even in these moments of publicity, there was pastoral opportunity. The producer had recently lost his mother, and amidst the excitement of a BBC broadcast, a young parishioner had lost her life in a difficult struggle with cancer. And so two metaphors – 'time waits for no man' and 'never say die!' – are continually to be reconciled in the face of faith. It is the light of the Epiphany child, heralding a change in our humanity, instead of its ending, that must be our sure support and an encouragement to be persistent, to never devalue the new humanity we have in Jesus.

Then Epiphanytide, a season *ornamented* with miracles, as the familiar Vespers antiphon would have it. At Paddington, we reach deep into the situla of God's blessing for our corner of London, finding new Christians being brought up along the way.

As the time draws closer to my ordination to the priesthood (God-willing), I am hopeful and indeed a little anxious. But I am not rushing to that priestly finish line or the altar, but giving thanks that this holy diaconal year has been chance to build bridges, as so many saints and people gather around – in Christ, through Christ, with Christ. ND

THE WAY WE LIVE NOW

Christopher Smith

A friend recently drew my attention to a survey which claimed to have discovered that a quarter of 'young adults' don't know how to change a lightbulb. That struck me as slightly surprising. It is certainly true that that generation (18-27 year-olds) can't change a plug, but that has become rather an obsolete skill in an age when everything comes with the plug already on it, and I have a vague memory of something being marketed years ago as 'the one with the plug on' as a selling point, but I can't for the life of me remember what the product was. Do let me know if you can! But what I do remember is that the wires go bLue left, bRown right, with the earth in the middle. I'm too young to have done the job when the wires were red and black.

The survey was carried out for Halfords, whom I always associate with bikes and cycle-related paraphernalia, but who sell car spares too, and so the survey discovered that only a third of youngsters would claim to be able to fit a new windscreen wiper-blade on their car. Halfords, for whom this was presumably part of a marketing campaign, have a solution though: they'll fit it for you if you buy it from them. But there's part of the problem: why are people nowadays so reluctant to have a go at doing these jobs themselves? Because, I suppose (and these are the children of my generation), there has always been someone around to do it for them. Why otherwise wouldn't you just give it a go? That, generally, is how we learn how to do these things. But '27 per cent admitted they have no idea how to clean a car so would have to pay someone else, and a further one in 10 would ask their mum or dad to do it'.

Halfords will sell you tools, too, which is convenient, given that '30 per cent could not identify a flathead screwdriver and 21 per cent could not identify a spanner'. I'm not entirely sure why a spanner should have a higher recognition factor than a screwdriver, but there we are. No doubt a Phillips screwdriver would cause double the confusion.

But there was something else lurking behind the results of the survey which I think is interesting: health and safety. This has also conquered the generation above, the 'Millennials' we hear so much about. That includes people into their early forties, and they too might be inclined to call someone in (preferably a parent, but otherwise they would pay a tradesman) to change a lightbulb in the ceiling. It might be dangerous to use a ladder. The bulb might be hot. They don't want to 'mess around with electrics'. What have we done to them that they think that changing a bulb is 'messing around with electrics'? Having the floorboards up and rewiring your ring-main is 'messing around with electrics', not changing a light bulb!

I've now discovered that there are countless video clips knocking around the internet demonstrating the gentle art of lightbulb-changing and just about everything else in the world of DIY

Good Housekeeping magazine got a jolly little article out of it by listing ten things we should all be able to do around the house: sew a button on, bleed a radiator, unblock a sink, drill a hole, and so on. All very sensible. I've also now discovered that, inevitably, there are countless video clips knocking around the internet demonstrating the gentle art of lightbulb-changing and just about everything else in the world of Do-it-Yourself. As with many things in life, necessity is the mother of invention, and perhaps we might all be tempted to get someone else to do a job if only we could. It would be great to have staff, after all. But there is a degree of satisfaction to be had from little bits of DIY, and if Generation Z are forking out over a thousand pounds a year to pay people to do jobs that they could easily do themselves, then something's gone a bit bonkers. I wonder what they'll do when the time comes for them to have to change a nappy?

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I am a great fan of someone called Dot Wordsworth, who writes a column called 'Mind your Language'. Her pet hates in the use and abuse of the English language at the moment, as recorded in her Christmas offering, are: 'laid down' instead of 'lay down', 'rocks' when what is meant is 'stones', 'multiple' simply to mean 'many' or 'several', 'epicentre' instead of just 'centre', 'reverend' where 'clergyman' (her choice of word) should be used, 'author' used as a verb instead of 'write' (and I would add 'gift' as a verb instead of 'give'), 'likely' rather than 'probably' (and I have been grizzling about that one for several years now), 'commonality' instead of 'things in common', 'consequential' to mean 'important', and 'advocate for', where 'advocate' on its own would be correct. In that vein, I might add 'appeal' rather than 'appeal against' a judgment. Dot also railed against the overuse of the word 'icon' to describe anything from film stars to overpriced coffees, and 'holiday' to mean Christmas. I would add 'festive season', which seems to have been all over the place this year, and is an attempt to de-Christianise the festival. I have to say, I'm with her all the way on these… as if you thought for one moment I wouldn't be.

ND

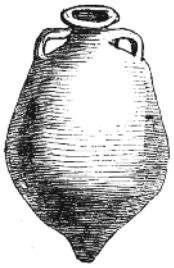
TREASURE IN CLAY JARS

Festus

Cardinal Vincent Nichols, the Archbishop of Westminster and leader of the nation's Roman Catholics, is expected finally to retire in November when he reaches 80. The question is, whose successor will we know about first – his, or Justin Welby's? Both have made a prominent contribution to public life, for better or for worse – but neither is likely to take up a seat in the Lords anytime soon. Rome forbids it, even when Cardinal Nichols's popular and ebullient predecessor Cardinal Cormac Murphy O'Connor stepped down. And as for Justin Welby…

Kicking a man when he's down, the Children's Society 'respectfully decided not to accept the donation offered by the outgoing Archbishop of Canterbury' in the words of its Chief Executive, Mark Russell. Justin and Caroline Welby had sent out a Christmas e-card last month mentioning their donation. But Russell felt that 'accepting this donation would not be consistent with the principles and values that underpin our work' because 'the Children's Society is deeply committed to supporting the survivors of abuse'. Except this is something of a selective view considering the Children's Society own record. It was responsible for the wholesale dispatch of children – what might now be seen as akin to trafficking – to various parts of the empire, as the IICSA inquiry heard: 'from 1883 to 1961 The Children's Society facilitated the migration of 3700 children to Australia, Canada and Zimbabwe (then Southern Rhodesia), 153 of these children in the period 1947-1961.' So it's ok for the Children's Society to exercise institutional humility and 'profoundly apologise' – which it does on its website, the 2017 apology updated in 2020 – but relative when it comes to anyone else.

As for Mark Russell, it is as though he had nothing to do with the Church of England. But he was a



member of the General Synod 2005-11 and 2015-19. During both terms he was on the Archbishops' Council – the body with oversight for the National Safeguarding Team, and plenty of archiepiscopal contact. It reported in 2019 having commissioned the review into the late John Smyth and set up the National Safeguarding Panel, and recruited the first permanent, national Director of Safeguarding. Mark Russell not only understood the complexity but had significant responsibility. This would all have helped his Children's Society appointment in 2019 and given him authority to speak on safeguarding across the CofE and the third sector.

The charity's registered name is the Church of England's Children's Society. Perhaps that pretence should now be dropped and the residual associations fall away, including the resignation of Derby's Bishop Libby Lane from the board as its Chair.

That Archbishops' Council report yields other treasures. '2019 also marked the 25th anniversary of women's ordination to the priesthood. We celebrated those who paved the way in 1994, with services held at cathedrals and churches throughout the country. Today, the number of women entering training for ministry continues to grow and we uphold those whose way into ministry was opened since. Women now make up nearly a third of the 20,000-active clergy in the Church of England.' The most recent Ministry Division statistics (for 2022, published October 2024) indicated women at 34% and men at 66%. That's progress for you.

The BBC gave us another series of the tv show *Traitors* last month. Like sheep and goats, they are divided between Traitors and Faithfuls, but neither knows what anyone else is. Isolated in a remote castle in the Scottish Highlands, they have to work out who's who before the Traitors 'murder' them. The stakes are high as they dupe, deceive and dissemble their way to a prize of £120,000. One of the contestants was the Revd Lisa Coupland from Cornwall who declared herself 'obsessed with murders' – although the fictional sort, it seemed, and not reality. Otherwise she could be an ideal prison chaplain. There was realism in the amusement of having a cleric on the show. When asked if she could lie, she was clear: 'Yes. I'm a priest, not a saint.'

Where is WATCH when you need them? The *Private Eye* cover for the third week of November last year featured eight candidates for Archbishop of Canterbury. Seven men in total: Russell Brand, Tony Blair, Richard Coles, the Hot Priest from *Fleabag* (Andrew Scott), Rory Stewart, Richard Dawkins, and Justin Welby ('again – better the devil you know'). But only one woman! And who was this fragrant candidate? None other than the Revd Paula Vennells, Penitent of the Post Office. Shame on *Private Eye*. Half of its suggestions should have been women, even a third would have been reasonable. But only one! And the silence from WATCH has been deafening, almost as if they have given up. But for those who need assurance, it is holding another conference at St John's, Waterloo, at the end of March (the day before Mothering Sunday). It is titled 'Not Equal Yet' – which was surely the title of the last conference? Perhaps their goal, after all, is the first female archbishop in the Church of England. The maxim 'Be careful what you wish for' comes to mind when we look at how it's all going. ND

Letters to the Editor

I read with interest Michael Nazir-Ali's superb article 'The Power of Patrimony' (October 2024) and Kathleen Halloway's scholarly letter in response (November 2024).

I feel that Monsignor Nazir-Ali is absolutely correct in identifying two completely different missions, working north to south and vice versa, which contributed to the birth of the early Church of England.

Refinements to archaeological dating techniques suggest a very different story of post Roman Britain to that we would have accepted even 50 years ago; when the legions left, England was not immediately overrun by hostile pagan tribes and many areas were able to thrive, allowing Christian communities and perhaps even a nascent church to develop. Areas where a powerful warrior elite failed to emerge to keep the peace may have been numerous but were not universal. Archaeology at West Heslerton in Yorkshire and at Chedworth Villa in the Gloucestershire suggest that some communities were not only surviving but economically thriving economically until at least the later 6th century. Linguistic evidence suggests that where the native population was displaced it may have gone west; Old Welsh, Irish and Gaelic incorporate elements of the Brythonic language native Britons spoke before, during and after the Roman occupation. There is even a theory that 'eccles' placenames are derived from the Brythonic/Old Welsh root 'egles' donoting a church or religious community; Lancashire, a convenient crossing point between the emerging Gaelic subkingdoms and Northumbria, enjoys a particularly high number of these, usually close to but not contiguous to a Roman site, and it may even be (should this theory ever be proven) that the North West has a good claim to be the cradle of the English church!

Trade with the continent (and even with the Silk Roads) continued albeit intermittently along the great coastal and river highways of the west carrying ideas as well as goods, using the sea in the same way we might use a motorway. It is no coincidence that Christianity in monastic/eremitic form flourished along the western coasts and islands at sites like Skellig Michael, Casa Alba on the Solway and, of course, Iona. Iona's relationship with the kingdom of Dal Riata and its political centre at the Rock of Dunadd brought church and secular power together, perhaps for the first time in Britain. Dal Riata reached a zenith of power around the time when Iona is known to have sent missionaries to Northumbria – Corman and St Aidan being the most prominent, but certainly not the only ones – and Iona and Dunadd together offered sanctuary to Acha, former queen of Northumbria and her sons, including the future St Oswald. We know that Celtic monks visited Rome from an early date, and were therefore also visiting the Christian courts of the Franks. Reading Bede's description of the rapid spread of the early Church through the influence of Iona and Lindisfarne makes it clear that the early Celtic church had achieved a significant level of organization from an early date.

Gregory the Great's mission through St Augustine was conducted differently; he may not have had clear knowledge of the spread of the Ionan mission, or he may have seen limitations in its arrangement on a monastic system and wanted to win Britain for his preferred Roman model of the Church, but he cannot have been unaware of the presence of Christian belief in Britain. He sent Augustine to Kent, where the pagan king Aethelbert was married to the Frankish princess Bertha by a marriage contract which required that she be allowed to continue her Christian worship under the auspices of the priest, Liudard, who had accompanied her from her father's court. This is not the only example of Gregory using a woman's influence as he negotiated a similar mission in Lombardy with the Christian princess, Theudelinda, which was also limited in progress. We know that Gregory hoped Augustine would establish Archbishoprics in London and York supported by three to five further bishoprics, and though clearly the Church of England owes much to St Augustine, by this yardstick his mission failed. It took the further mission of Theodore and Hadrian, and a synod at Whitby, to establish in Britain a church in the Roman style supported by a parochial system. I look forward to reading Michael Wood's forthcoming study of Theodore and Hadrian as far too little has so far been published about their mission.

Sadly, lack of surviving documents guarantees that we will never clearly know the story of the early church in England, but I truly believe that we owe a debt to the early Missions of both North and South and should celebrate their very different roots. I thank Monsignor Nazir-Ali for sharing his knowledge in such a fascinating article and hope he will allow readers of *New Directions* to benefit from his formidable research and scholarship by writing further articles on this subject soon.

Susan Loftus,
Bolton BL1 8SE.

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Society Clergy Photocards

A new process will be introduced later this year for printing and issuing Society clergy photocards. If you are waiting for a card, please bear with the Forward in Faith office

BOOKS

ALL CHRISTIANS ARE MONKS
The Monastery, the Parish & the Renewal of the Church

George Guiver CR
Sacristy Press, 2024
ISBN 9781789593464

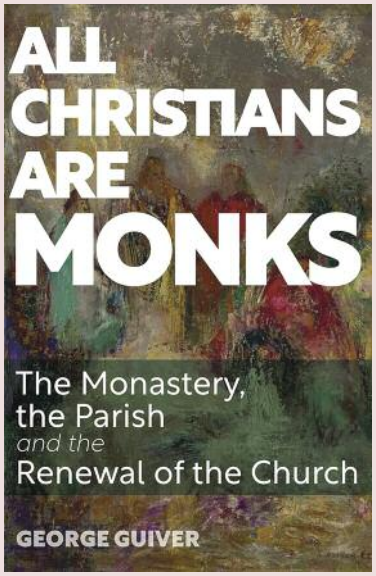
'My hope is that, in reading this book, you may begin to wonder if religious communities are on to something that can help find the way (to renewal in Church)'. This is how Fr George Guiver CR articulates the aim of this consideration of the religious life and how its practices and its atmosphere might be able to reinvigorate Christian life beyond the confines of the cloister. This book is interesting, readable and not too long! Visitors to Mirfield and former students of the College will be delighted to hear Fr George's voice as they read this book. Those who are not familiar with religious life will find it an engaging introduction to the monastic tradition.

There are more than a million men and women in the world who live the monastic life in one form or another. What do they do? The author gives an outline of a typical day in the life of the Community of the Resurrection. The reader is struck by the resonances between the traditions of the monastery and the practices of the wider Church.

For example, I was moved (as a priest) to read about the religious habit. 'What we wear has the power to affect our frame of mind, and the 'habit' is nothing less than a uniform fleshing out of the identity of the community, the members as brothers and sisters on an equal plane, and evoking the liturgy with its own flowing robes.' I was also pleased to learn how the author himself prays each morning, by reading the Gospel of that day's Mass. 'I might go over it several times, as in the practice of *Lectio divina*. One advantage of this is that I don't start with myself, but with a voice from outside myself, God's word.' This way of praying is something that most Christians could attempt.

Throughout the book, the reader encounters the features of monastic theology and I was struck by its mixture of practicality and profundity. One example is a short consideration from the fourth century of John Cassian's teaching on compunction. This is a piercing of the heart that makes the believer conscious of the sovereign call of God. Cassian gives four examples of how this might happen: first, by the singing of the psalms; by attending to the spiritual wisdom of elders; by the news of a death; and by recollection of one's own negligence.

Throughout the book the author encourages Christians to apply themselves to the actual *practices* of Christianity, noting that the Rule of St Benedict 'says surprisingly little about personal prayer or the spiritual life (but) is more interested in introducing us to the practical living, in all its details, of a way of life in which these things can germinate'. The author also notes that enacting religious practices can in itself develop a person's faith. If one expects a person first to decide on a set of convictions and then engage themselves with the performance of consequent communal actions, that will inevitably cause spiritual struggle. By first participating in Christian practices, a seeker will become engaged and this is more likely to lead to belief.



What are these practices and what needs to happen for them to bear fruit? The principal emphases of the monastery are on the praying of the daily offices and the daily celebration of the Eucharist. And the monastery reminds others of the environment in which these practices flourish, namely within the fellowship of the Church and with trust in the inherited practices of Christianity.

With regard to this latter point, the author has some persuasive remarks to make about the limits of 'creative worship'. Good worship, he says, is received, not created on the spot: 'If a service is to be the prime act of worship on a Sunday it needs (a) to reflect a commonality with the way Christians are praying all over the world, and a sense of their presence with us and ours with them – in other words, a strong sense of the Church; and (b) to draw strongly on the repertoire of Christian practices, especially those shared by all and nourished from the depths of history, with more of a genetic sense of Christianity's 'language'. Our creativity cannot simply have free rein: it has to have due regard and to be well informed. People need proper training.'

Monasteries can be places whose micro-climate refreshes and invigorates those who come to visit them, because of the presence of Christ at their heart. As I read about this, it struck me that the same can be said by believers about places like the Shrine at Walsingham. And perhaps, to judge by the public dismay at the closure of churches during the pandemic, our culture still even has that expectation of its parish churches.

The author's contention is that a world with conflicts, sufferings

and danger needs a strong Church and that this strength is to be found not in numbers, money, power or influence, but in faith, strong in the one thing that is necessary, which is God. The reader cannot fail to notice that this set of emphases strikes a dissonant chord within the Church of England's current articulation of its priorities, not to mention the distribution of its financial resources. This is clearly not meant to be a polemical book, but it does give voice to the concerns and convictions of many faithful Anglicans about what life in Christ should be like, a voice that seems to be given little credence by the ecclesiastical powers that be.

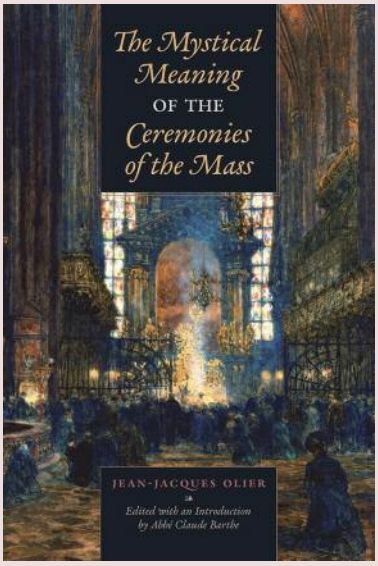
Perhaps it should be commended not just to people who look with hope for what the religious life offers to strengthen Christian discipleship in the Church, but to the people tasked with identifying those called to be our next set of Church leaders. It may be that, in reading it, they may fulfil the author's hope and hear a clarion call to return to things we have lost or grown weak in.

Tim Pike

THE MYSTICAL MEANING OF THE CEREMONIES OF THE MASS

Jean-Jacques Olier
Ed. Claude Barthe
Trans. David Critchely
Angelico Press, 2024
ISBN 9798892800402

Having described at length various interpretations of the swings of the censer made by the priest towards the cross and altar at the beginning of the mass, Olier writes: 'The censings are mysterious not only in their matter and in the action, but also in the individuals who take part in them and in all matters affecting them. The thurifer […] represents the Holy Virgin. He carries the incense boat in one hand and the censer in the other. The incense boat represents the Church, which is compared to a boat. And because the Holy Virgin always, as it were, holds the Church in her hands to



present it to God, that is why the thurifer always holds the boat in his hand.'

In parish ministry one can spend quite a bit of time answering various types of questions, from all different kinds of people - and on all different sorts of subjects. Sometimes it can seem that the priest needs an inexhaustible fund of knowledge, from the intricacies of large scale heating systems to the iotas of the sacred law. The Eucharistic liturgy, which when celebrated with 'full catholic privileges' is so rich in symbolism of word, gesture and object, can be the source of many queries. Especially from those new to the Faith. Why do you say that? Why do you do that? What does this mean?

Modern minds are so trained by their use of computers and machines to operate in a mode of binary equivalence that it is easy to think that there is just a single answer to these questions; that a particular symbol is simply a cypher to be decoded, after which its true meaning is made clear. But the truth is that the rituals of the Church are so ancient, so rich and so complex, that nothing means only one thing. Just like Holy Scripture, Holy Liturgy is full of truth, not a system where each word or object has only one meaning. More like a novel than an instruction manual.

With the triumph of Enlightenment rationalism, the skill and practice of mystical interpretation rather fell out of fashion, at least in the Western Church. A new mode of thought began to obliterate one which was both more humane and more divine. Jean-Jaques Olier was arguably one of the last great practioners of mystagogical and allegorical reflection on the sacred liturgy. In *The Mystical Meaning of the Ceremonies of the Mass*, which was first published in 1657, he continues a tradition which was begun by St Cyril of Jerusalem (c. 315 – 386) in the *Catecheses* he gave to his candidates for Holy Baptism.

The fine introduction to this volume, by Abbé Claude Barthe, editor of the French edition of 2009 on which this new English translation is based, traces deftly the complex history of the work itself. Olier himself wrote voluminously and it is clear that he expected to be heavily edited for publication. The result is a luminous and poetic few hundred pages of deeply profound spiritual theology of the Eucharistic rites. From the smallest details Olier takes us to heavenly realms. For, as he says, 'In the Church of God, the smallest details of the ceremonies are figures of hidden mysteries'.

Jean-Jaques Olier was Curé of Saint-Suplice in Paris from 1642 and it was there that he exercised a highly fruitful ministry in the training of clergy. This vocation grew into a company of priests charged with the training of clergy across France and Canada. His guiding ethos was a serious focus on holiness and interior spiritual life, coupled with exactness and proficiency in the outward ceremonies which it is the duty and honour of a priest to perform. This book shows how he understood the connection between the two; form and content as truly indivisible.

In the modern church era in which many appear to still hold to the novel idea that the content of the Christian faith can be simply packed and repackaged into any available form without affecting the content – that café really can be church – works such as this can teach us just how deep are the spiritual realities of the mysteries of the faith. In the divine mysteries (that

is, the liturgical rites) we don't simply remind or remember but we encounter and consume God's self-revelation.

I for one hope that someone who shares the zeal of Olier to reform and revivify the spiritual and practical energies of the clergy of today will read this book and take up his mantle: that he would not be the last great mystical interpreter of the Eucharist, which is the source and summit of the Christian life on earth.

Guy Willis

THE ENGLISH SOUL:
Faith of a Nation
Peter Ackroyd
Reaktion Books, 2024
ISBN 9781789148459

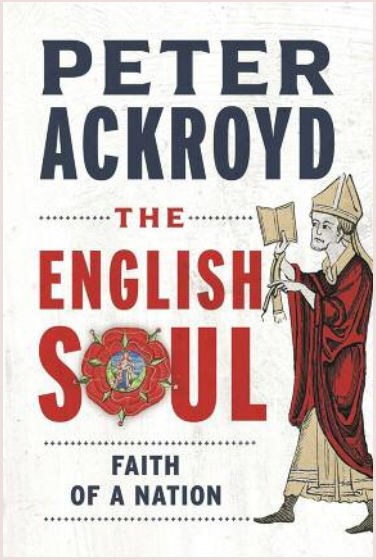
Peter Ackroyd takes on quite a task. How does one take the spiritual temperature of a nation? What is peculiarly English in the faith of the English, beyond the characteristics often associated with the English spirit, such as tolerance, pragmatism and determination? He heads down the route of looking at English religion through various personalities and pairing them with themes, so for instance, 'Religion as History: The Venerable Bede', 'Religion as Experience: John Bunyan'. Some of these themes and people are somewhat questionable, for example, 'Religion as Theology: John A.T. Robinson, John Hick, Don Cupitt'.

After St Bede and Julian of Norwich we move quickly into a heavily Reformed and non-Conformist dominated account. Catholicism appears to evaporate from the English soul at the Reformation in this book, except for in the chapter 'Religion as Thought: John Henry Newman'. A glance at the bibliography suggests that Ackroyd draws on pre-Eamon Duffy Reformation historians. It is unarguable that the Reformation has shaped the faith of the English nation, not least through the use of the vernacular – notably the King James Version and Book of Common Prayer - but the Catholic inheritance of England that can be seen in the built environment, of parish churches and Cathedrals, to the dedications of those buildings to the saints, as well as what goes on in many of them, suggests that Catholicism has had a lingering impact on the English soul.

So, *The English Soul* is mostly an account of Protestant sensibilities. It includes some niche figures from the dissenting tradition, probably unknown within those traditions let alone beyond. Perhaps it is just my ignorance, but the 'Muggletonians' sect was a new one to me. I wonder how far they reflect the English soul. Was, or is, the English soul mainly found in dissenting traditions? Anglicans, such as Archbishop Laud ('Religion as Order') and George Herbert ('Religion as Poetry') do make appearances, along with the preaching of Lancelot Andrewes. Arguably of those three, Herbert touches the English soul the most, largely through his poems being sung as hymns. Hymnody, even when John Wesley is mentioned, is not accounted for in its impact in the churches and beyond.

I felt the book might be better titled 'The English Religious Mind'. Perhaps it's just me, but I really don't see that the aforementioned Robinson, Hick and Cupitt really give a flavour of English faith in the 20th century. Balance might have been achieved with a chapter on Austin Farrer, Archbishop Michael Ramsey and Bishop Frank Weston, all of whom have fed the English soul. Similarly we read of the Booths and Salvation Army ('Religion as Battle'), but look in vain for the names of the great Anglo-Catholic slum priests and their commitment to the poor and the shaping of the English soul in some of the most deprived communities of the land.

So where do we find the English soul today? Ackroyd deliberately excludes non-Christian faiths from the scope of his enquiry, but increasingly they have to be accounted for in today's England. His account of Pentecostalism is an historical, but not contemporary, account. Ministering in south London, as I do, I see Pentecostalism as a major factor in shaping attitudes and faith today. That manifestation of the English soul feels increasingly alien from historic, creedal Christianity.



I suspect that Annie Besant, a nineteenth century atheist turned spiritualist, is the most representative figure from the book of the state of the souls of many of our contemporaries across the UK, even more so than Charles Bradlaugh and Richard Dawkins ('Atheism' as Religion). As we are often told, our society, like Besant, is spiritual not religious, and the flight from the churches has left people believing in anything rather than nothing, with a rise in paganism and associated 'spiritualities'.

The English Soul raised many questions for me about how I might describe the faith of our nation, with all its regional differences. I would look at the ways people deal with the life events that the occasional offices hallow: how do people celebrate the birth of a child? How do they form and celebrate the 'pairbond', be that in marriage, civil partnership or cohabitation? Most tellingly of all, how do they mark a person's death? What does the insistence on 'celebrating a life' or inviting mourners (if that's the right word) to come to the obsequies dressed in bright colours tell us about the faith of a nation? All these things would be a good barometer. The dreadful loss and impact of the First World War, the public expres-

sion of grief shown at the death of Diana, Princess of Wales, and the reality of mortality, which the Covid pandemic brought to the fore, would also tell us a good deal about the English soul.

I admire Ackroyd's ambition, but the book certainly left me with more questions than answers. I am pleased to have reflected on those questions, not least as I consider the nature of the contemporary 'mission field' and, as a parish priest, I seek to diagnose the condition of the English soul which ultimately only the Gospel of Jesus Christ and, I would argue, Catholic Christianity can address.

Andrew Bishop

A VOYAGE AROUND THE QUEEN

Craig Brown

4th Estate, 2024
ISBN 9780008557492



During the long life and reign of HM Queen Elizabeth II, our longest-reigning monarch, there were many biographies. From Crawfie (her Nanny) to Robert Lacey, Andrew Marr, Gyles Brandreth, Robert Harmen, and many others of variable quality. Post-mortem, there will be many more until the crack of doom and there will be, in due course, an authorized biography. Added to the field is Craig Brown's remarkable, unusual, quirky and thoroughly enjoyable contribution to the canon.

It is a weighty tome of some 638 pages of text, plus 20 pages of bibliography, acknowledgements, and illustration credits, but no index. There are 112 chapters but some consist of only one paragraph. The shortest is of pithy words and lists the deaths of celebrities and the eminent in 2022, the year of her death. Photographs, sadly, are embedded in the text. Many are striking but they lack the impact of a glossy finish.

It is not a cradle-to-grave narrative, although it is broadly chronological. Rather, it is a series of snapshots of the woman whose long life and reign surpassed all her predecessors. And is unlikely to be overtaken for several decades. The book is never reverential, nor is it rebarbative. Neither is it hagiographical. There is respect and admiration but Craig Brown is not a fawning courtier. There is much judicious insight. It is consistently fair and just in its judgements and it is funny, sharply witty.

Although we live in a time of 'celebrity culture', and although the late Queen was more often in the public eye and public prints, more than any of her subjects (David Beckham, perhaps, the one exception), she was not accustomed to a world of self-promotion or celebrity in all its meretricious sparkle. She was not a television or movie star nor a media personality. The few excursions into that milieu were rarely successful. She was diligent and dutiful and, when it was suggested that she should do less as she aged, one of her courtiers pointed out that 'she likes being Queen'.

The three significant family crises of her reign are not ignored in the book; they have their place but neither are they dominant. The saga of the divorce of Prince Charles and Princess Diana is dispassionately adumbrated but Craig Brown concedes, not unreasonably, that none of the principal protagonists emerged without damage to their reputations. The Queen's decision to deprive Princess Diana of her HRH status, while in accord with precedent and protocol, seemed an unnecessary slight, not least because Diana's son, Prince William, would one day be King.

More sympathy is shown for the Queen in other family causes, notably with the withdrawal of the Duke and Duchess of Sussex from royal duties, and subsequently the country. The expectations and sense of entitlement inculcated by Hollywood stardom and the dim light that illumines Prince Harry's consciousness were a recipe for disaster, which duly followed. The Queen was clear that you (or one) was in or out as a 'working Royal' and was equally adamant with Prince Andrew and his unwise associations.

The Queen also had to contend with Prince Philip. 'His life could be measured out in gaffes' is an unkind assessment of a complicated, intelligent, restless mind. There is an unfortunate photograph of him at his most grumpy and wet. Also, the Queen Mother who lived happily beyond her means, plus Princess Margaret and her travails. And, perhaps worst of all, the *Royal It's a Knockout* and the mindless braying of the commentator Stuart Hall (who served a period at HM's pleasure), which had been engineered by Prince Edward.

These marital entanglements, *faux pas*, family crises, are only part of the story but they were the parts that hit the headlines and were in danger of undermining the institution. And, were that not enough, the fire at Windsor Castle which rounded off the Queen's distinctly *annus horribilis* of a horrid time. They should be seen within the wider context of the Queen's life and reign and the day-to-day duties that she undertook, here and abroad. The numerous visits, civic receptions, dinners, openings, closures, Prime Ministers coming and going – Churchill to Truss: from the sublime to the ridiculous. At least the Queen was saved from the 50 days of that premiership. Of the many triumphs perhaps her 'Covid broadcast' was among the most memorable and which saw her at her finest; almost a distillation of her reign as she concluded: 'We will meet again.'

Two chapter in particular were striking and provide a counter-balance to the less agreeable times. One details the Queen's love for the Royal Yacht *Britannia*, aboard which she appeared happiest and the most relaxed, as also at Balmoral. It is unsurprising that at *Britannia's* decommissioning a tear came to her eye. Craig Brown's description of his tour of the ship in her retirement is admirable as is his very funny description of a guided tour around Sandringham House.

There are two chapters which relate encounters of the Queen by members of the public, and, also, of a dreams in which the Queen figured. I never met the Queen but have a distinct pre-school childhood memory of standing on a step-ladder on the pavement outside my grandfather's office in Mosley Street, Newcastle upon Tyne. He is holding me steady. There are crowds on the pavement lining the street. An open-topped card drove past. In the rear seat was a man and a woman wearing a hat. Years later I asked my mother to explain it. She said that it would have been the Queen's visit with Prince Philip on her post-coronation tour. The second sighting was at Pusey House when I caught a glimpse of her from the window overlooking St Giles when she was visiting a charity shop: officially, that is, and not as a customer.

An authorized biography, when it comes, will undoubtedly provide dentals and insights, perhaps even revelations from the papers yet unseen but it is unlikely, even by the most accomplished pen, to surpass this vivid, thoroughly engaging, quirky, biographical triumph.

William Davage



One of the pleasures of being a wandering bishop is finding oneself in other clergy studies, looking at other bookshelves, on which may often be found treasures old and new. One that I recently encountered is 'Helps to Meditation' by Alfred Mortimer published in 1881. Based on the lectionary of the Book of Common Prayer its two volumes provide, for daily use, a simple path to great spiritual depth. I would happily have received a copy 50 years ago. I would offer it as a gift to any new priest now.

Read more from Bishop Michael Langrish on p21.

BISHOP MICHAEL CELEBRATED HIS GOLDEN JUBILEE OF PRIESTHOOD IN DECEMBER. MANY CONGRATULATIONS, FATHER, AND AD MULTOS ANNOS.

LENT BOOKS 2025

WILD BRIGHT HOPE
various authors (SPCK)

HEALING WOUNDS
Erik Varden (Bloomsbury)

WHO DO YOU SAY I AM?
Joanne Woolway Grenfell and Adam Atkinson with Ali Mulroy (Canterbury Press)

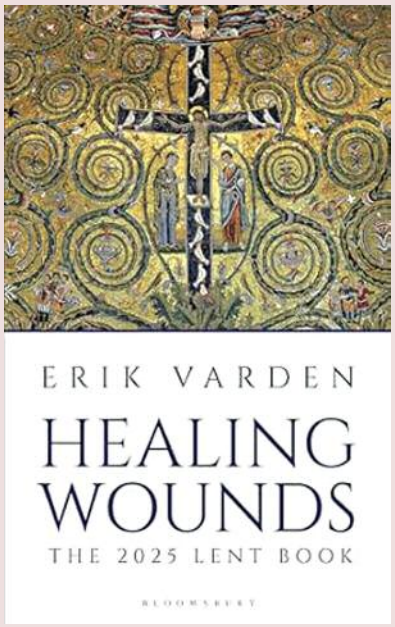
A PILGRIMAGE OF THE HEART
Kevin Goodrich OP (DLT)

Book publishing cycles are not like newspapers and magazines where details can be amended at very short notice with minimal impact on the overall project. Lent books are a prime example of this: long-term planning, careful choice of author and theme, and then the promotion of the new title itself. SPCK has had the publishing deal for Archbishop Welby's Lent books but this year, due to his resignation, what has been known for some time as 'The Archbishop's Lent Book' has been redesignated 'The Big Church Read Lent Book 2025'. That's only the beginning of the problem, as this title – arguably more than any before – has Archbishop Welby running through it like a stick of rock. Some will see this book, ***Wild Bright Hope***, as a possible vanity project. Others will be more interested (and kind) to take it as a testament to Project Welby and what it has to say of his theological brand. Any reviewer has to offer something of a critique, but we should also not be too hasty to judge, as easy as that might be.

In the wake of the Stalinist purge seeking to excise any mention of Archbishop Welby, the name has been scrubbed (like the removal of Trotsky's image) and his introduction removed, but his influence is evident on almost every page and the chapters – by a number of Lambeth Palace people and others in the archiepiscopal network – offer different takes on key Welbian themes: social justice, racial justice, spiritual turmoil, politics and diplomacy, discipleship – a sort of 'greatest hits'. Much of it is interesting and informative for discussion, helped along by the consistent question sections inserted into each chapter. But too often the positions borrow too easily from general worldviews and lack theological depth or interrogation. 'One of the most significant matters facing the Church of England is that of diversity and inclusion,' writes Catherine Fungai Ngangira, born in Zimbabwe and now an incumbent in the Diocese of Canterbury. 'Over the past decade, the church has made important strides in addressing the issues relating to gender, race, sexuality and safety. The increasing number of women bishops and greater diversity in terms of leadership are definite signs of progress. However, reports of exclusion, racism and safeguarding failures suggest that the journey towards inclusion is far from complete.' How prophetic. And her take on this is distinctly personal and subjective.

Some of the writers indulge in the lazy babble of corpspeak. In the chapter on unity, the writer asks 'Who's holding the pen?' in relation to 'the stories we are telling in our contexts'. Another asks how we might 'lean into' something. Yet beyond the understandable clichés which will creep into a work like this, and the style in places being a little wide-eyed, there is much of value. The Sri Lankan ordinand, Bhanuka Warnasooriya, from the Community of St Anselm, brings some welcome eucharistic thinking with a meditation on the fourfold action and how the 'Christian life… is a meal that never ends'. This is definitely one for groups who like this sort of interdisciplinary stuff, and for preachers keen on social issues.

Erik Varden is one of the more original and interesting theological voices to emerge in recent years. ***Healing Wounds*** is this year's Bloomsbury Lent Book and it will not disappoint. Now the Bishop of Trondheim, his approach is to take the seven wounds of Christ (feet, knees, hands, side, breast, heart, face) with a contemplative reading of the Cistercian work *Rhythmica oratio*, believed to have been written by Arnulf of Leuven – 'Abbot of Villers, Poet'. Its full title is 'A Rhythmic Oration to each of the Members of Christ Suffering and Hanging on the Cross'. As Varden writes: 'The work combines rigorous forms with emotional intensity.

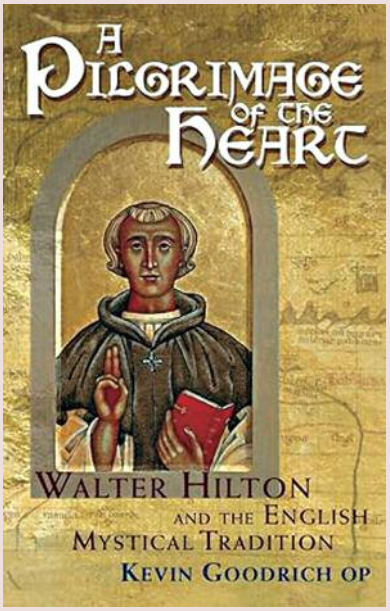


Its object is Christ in his Passion; but the praying subject is constantly drawn into the text, invited to self-scrutiny. What does Christ's suffering mean for me?' The imaginative structure takes each of the seven wounds in turn, 'each introduced by the corresponding fragment of Arnulf of Leuven's poem… a parable of how our wounds, healing, may turn to flourish, readying us to be of benefit and comfort to others'.

It is impossible to read Varden quickly for his prose demands to be taken at its own pace. There is a stunning section on the Good Friday liturgy. It is a work of theological depth and substance, both prayerful and positivist, as well as personal – for Varden is undefended, and points to the need we all have of Easter and the resurrection. This is a perfect retreat book and with careful reading could work for a group too. Highly commended.

Urban theology is the subject matter for ***Who do you say I am?*** by Joanne Woolway Grenfell (Bishop of Stepney) and Adam Atkinson (now Bishop of Bradwell, previously a London archdeacon), with colour illustrations by East London priest, Ali Mulroy. It's not strictly a Lent book as the reflections and prayers begin on Palm Sunday, and its description on the back as an 'alternative form of the Stations on the Cross' doesn't easily stand up for what most of us know as Stations. The structure is 14 sections through to Easter 3, offering a passage from John's Gospel, a poem, a reflection, and a prayer. Atkinson's poetry takes the sonnet form, mostly Shakespeare-style of three quatrains of couplets and concluding with a rhyming couplet.

This volume will appeal to a certain type of reader, anchored as it is in this part of London, and there is gentle theology (although more about Jerusalem than the East End). There could be more context for the pictures instead of odd passing references, and the prose-style tends to wear its heart on its sleeve most of the time. 'The three of us are aware, as we reflect and create, not only of



the ways in which our responses come from the shape of our own lives as disciples, but also of the wider global and local context: the violence of international wars, the struggles of refugees in our city and country, and the realities of local violence are on our hearts…' Truncated into Holy Week, those are noble sentiments. On the wider canvas of Lent itself they might have brought greater understanding and insight.

Kevin Goodrich OP is a US-based Dominican in the Episcopal Church. ***A Pilgrimage of the Heart*** is subtitled 'Walter Hilton and the English Mystical Tradition'. Somone from another country can often look at an aspect of our own native spirituality in a new way. In five engaging chapters, plus Introduction then Conclusion – and followed by a number of appendix items – an 'endless pilgrimage of the heart' is Goodrich's quest as he arrives in England to journey around a number of the fourteenth-century Hilton's sites and shrines. Along the way we also meet Richard Rolle, Margery Kempe, Julian of Norwich and *The Cloud of Unknowing* (author unknown). It's a delightful volume, handsomely produced in hardback, and will enrich anyone's Lent through being both educational and spiritual. Goodrich is a lively companion and this is certainly a top pick for groups and individuals alike.

Simon Walsh

ART

MICHELANGELO, LEONARDO AND RAPHAEL: FLORENCE C.1504

Royal Academy,
until 16 February, 2025

PARMIGIANINO: THE VISION OF ST JEROME

National Gallery,
until 9 March, 2025

These are two exhibitions which feature a small number of masterworks plus drawings which prepared for them. One show features the 'Big Three' of the Renaissance, artists who have been continuously venerated since their day. The other features Girolamo Francesco Maria Mazzoli (1503-40), Parmigianino, the little man from Parma. He was one of the greatest Mannerist painters. At the height of his career Parmigianino was hailed as the new Raphael. Then he seems to have had some sort of breakdown and he failed to get very far with what would have been his equivalent of Michelangelo's work in the Sistine Chapel, the decoration of the Basilica of Santa Maria della Stecatta in Parma. Today Amazon's AI refuses to recognise him. Parmigianino has been shoved aside by Parmigiano cheese.



Leonardo da Vinci, *The Virgin and Child with St Anne and the Infant St John the Baptist ('The Burlington House Cartoon')*, c.1506-08. The National Gallery, London.



Michelangelo Buonarroti, *The Virgin and Child with the Infant Saint John (The 'Taddei Tondo')*, c. 1504-05. Marble. Royal Academy of Arts, London. Photo: Royal Academy of Arts, London, Photographer: Prudence Cuming Associates Limited.

The Academy's show is a model of its kind. It features Michelangelo's Taddei Tondo, the only sculpture by the artist in this country, and beautifully presented with accompanying drawings. There are Raphael's Esterhazy and Bridgewater Madonnas with accompanying drawings. And Leonardo's Burlington House Cartoon of the Virgin and Child with St Anne. Again, beautifully shown and in a way which refreshes what can seem a clichéd work – you can feel why crowds in Florence flocked to see it.

The final room in the show features drawings in preparation for the battle scenes commissioned from Leonardo and Michelangelo for the Palazzo della Signoria in Florence. Leonardo's Battle of Anghiari was painted but, as often with Leonardo's paintings, it fell into disrepair because of the painter's experiments with the composition of his paint. Fortunately, we have some sense of what it looked like from drawings made by amongst others Rubens. Michelangelo didn't get as far as Leonardo, but we do have his sketches for what he planned to paint – *The Bathers* – which show bathing soldiers hurrying out of a river at the news of the approaching enemy.

Both takes on the subject matter of battle and combat are unusual. Leonardo has taken the Uccello 'Battle of San Romano' approach with only a small part of the conflict in the picture, centred on four captains fighting each other, their ferocity shown by extreme facial expression. Michelangelo's Bathers is an even more curious choice of material for a battle, but it gave him the opportunity to draw the musculature of violent exertion.

So the Academy has a good selection of works, and in the Tondo and Cartoon two very fine works. Parmigianino probably knew the Tondo – the right arm of his infant Christ in 'The Vision of St Jerome' looks taken from it. But if you can go to only one of these shows, go to the Parmigianino. It features the so-called 'The Vision' which is the only surviving work from his time in Rome (see ND October, p37). The young artist (he was about 23 when he made the painting) had wanted

to impress the new Pope, Clement VII, and this work was made for the chapel of the Caccialupi family in the church of San Salvatore in Lauro. The decoration of the chapel was interrupted by the Sack of Rome by soldiers of the Emperor Charles V. 'The Vision' was taken to safety in Santa Maria della Pace. In 1826, it became part of the founding collection of the National Gallery.

The painting is a very personal mix of the influences of Michelangelo, Raphael and Correggio. Some of this is shown in the sketches which are part of the show. Indeed, Parmigianino was a compulsive sketcher. Over a thousand of his sketches are extant and they probably represent a small fraction of his output. There are twenty sketches identified with this painting, eight of which are in the show. They draw out, if that were necessary, the careful spiralling construction of the painting – which was necessary to fit the figures into a long, narrow space – and its sensuality.

Scholars reckon the intensity of the process of bringing the work together with its bright colour and sheen, refined (if anatomically impossible) elegance, interior tension and outward drama, are a reflexion of Parmigianino's artistic spirituality. There is certainly an eroticism in Our Lady depicted here. If, as is likely, she is Our Lady Immaculate, there can be few more sensual pictures of she who was born without stain of sin. Compared to Michelangelo's strong women in the Sistine Chapel, she is a very feminine Mary.



Parmigianino, 'Study for a Composition of the Virgin and Christ Child with Saint John the Baptist and Saint Jerome below' (recto), 1526–7, British Museum, London © The Trustees of the British Museum.

And then there's St Jerome. He's lying down asleep and largely covered up. But a drawing from the Getty Museum shows the body underneath the draperies was once charged with strength and masculinity. There's none of Raphael's balance and decorum here. Indeed, throughout the picture the latent twists and turns of Leonardo and Michelangelo have been drawn out and put to visionary use.

And then there's John the Baptist, much larger than the other figures, twisting towards us and pointing to the Mother and Child, dressed in one of Parmigianino's trademark spotted skins. He is a vital figure who probably owes something to Michelangelo's figures in the Sistine Chapel. He is also very individual. Except for portraits, Parmigianino tended to have a small selection of faces for his figures – old man (Jerome), child (Jesus), young woman (Mary). In this painting John is a lively, curly-haired Italian pointing us to the elegantly sensual Our Lady. How Parmigianino brings together the wildly different parts of this picture is part of his curious art.

The show is free but it's advisable to book a (free) ticket for the Gallery as a whole.

Owen Higgs



Bastiano da Sangallo, after Michelangelo Buonarroti, *The Battle of Cascina ('The Bathers')*, c. 1542. Holkham Hall, Norfolk, Collection of the Earl of Leicester. By kind permission of the Earl of Leicester and the Trustees of Holkham Estate.

Obituary

Brooke Kingsmill-Lunn, Priest:
21 April 1932-26 December, 2024

There was always a touch of the exotic and of the mysterious about Fr Lunn. Now, that immediately sounds strange when talking about someone who was so palpably down to earth, jolly and straightforward but, when I stop to think about it, I so often had the impression that he had a greater depth of understanding, a more rounded and balanced view of things than I did, which could not be communicated in a single conversation or meeting.

Brooke was born in the Haute-Savoie at Thonon-les-Bains where his father was working at the time, and was immensely proud of that fact. It was here that his skill and proficiency in languages began. His grandfather, Sir Henry Lunn, had been a Methodist Lay Preacher which meant that his father Hugh inherited a rather narrow strain of religion and rejected it completely at the age of 12. Hugh was still interested in finding the truth, preserved a belief in God, but wanted no contact with any form of organized religion. So it was left up to Brooke and his two sisters, Esmé and Dorothy, to develop their own ways in faith. In due course, Esmé would become a Poor Clare at Fairacres and Dorothy would marry and have a family. They moved quite frequently, returning to England and living in Hastings until the outbreak of the War, when they went to Somerset, St Albans, and thence to London. After finishing his schooling at Cranbrook in Kent, Brooke worked for the family firm, Lunn's Travel (later Lunn Poly) and achieved their success by inventing skiing holidays for the more leisured middle classes. Then, after a short time working for Barclays Bank in the Chief Foreign Branch, he went to study at Trinity College, Dublin, graduating with Honours in Oriental and Classical Languages (including Hebrew, Greek, Latin and Syriac). No wonder he became so 'well read'!

In 1950, he had gravitated to St Magnus the Martyr as his regular Church; here he learned the faith at the gentle hands of Fr Fynes-Clinton. Many are the stories of his experiences of serving in that parish: it was here that he first joined the Catholic League which was to become so much a part of his life and here that his vocation to the Priesthood was nurtured. So, after two years at Chichester Theological College, Brooke was made deacon at St Paul's Cathedral at Michaelmas 1964 and ordained priest there the following year. His curacies were both very brief: St Barnabas, Northolt Park 1964-66, and All Hallows, Gospel Oak 1966-68. Then came the major and only work of his ministry, at S. Luke with Holy Trinity, Stroud Green, whence he was forced to retire in 2002.

As a character, Brooke was immense fun to be with, with a fund of jolly stories; he could talk for England and yet, if he needed to make a point, he could sum it all up in



a very few words. He had an amazing memory and a deep understanding of what he had read, yet could take complex theological ideas and explain them in very simple terms for the likes of you and me. He was parish priest to his very fingertips, genuinely cared for and loved his people, yet never stood on his own dignity or expected recognition. He was proud of living in London, developed an encyclopaedic knowledge of its history and its public transport, and it was here that he also developed his passion for bell ringing. His 'home towers' were S. Bartholomew the Great, the Imperial Institute and College (at both he was for a while in charge of the ringing), and also St Paul's Cathedral.

He became passionate for the cause of Christian unity, which of course was to be a corporate reunion with the Holy See. For him, there was no point in unity achieved in any other way and everything that militated against that unity was to be resisted. It was at his suggestion that the League established a Committee for Corporate Reunion in 1987 (reviving the impetus originally established in the 1930s by Fr Fynes-Clinton) and replaced in the following year by the Congregation for the English Mission. These made some headway and official conversations were held, until the great debacle of 1992, which brought things to an end overnight. But Brooke walked the tightrope of Christian unity and lived out that hope until his death.

After retirement, he became a valued member of the community at Charterhouse, and was wonderfully cared for by them in the infirmary for the last few months of his life. He died, fortified by the Rites of Holy Church, and gave me exact instructions for his Funeral Mass which was packed to overflowing – a vivid tribute to one who had given so much. He wrote of himself: 'His best friend was, and is, Jesus of Nazareth and his Christian hope is to live in the company of the Trinity, the Saints and all good friends in the spacious fields of eternity.' Amen. ND

Graeme Rowlands

House of Study, House of Prayer

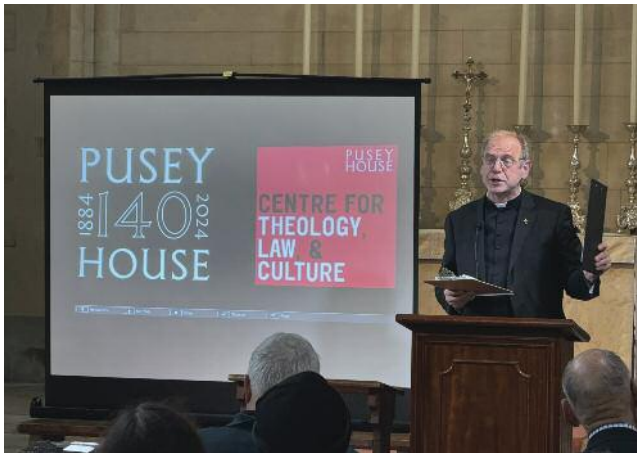
John Ritzema offers a celebration of Oxford's Pusey House

This coming July, several hundred clergy, academics, lay theologians, and other guests will descend upon Pusey House in Oxford, for their 2025 Theological Conference. *Restoring the Image: Creation, Salvation, and the Human Person* will be the fourth in a series of major theological gatherings convened over the last decade. Previous iterations – bringing together both the presentation of high calibre academic research with the devotional and worshipping life of the House – examined Trinitarian theology, orthodox Christology, and the relatively understudied person of the Holy Spirit. This year's conference, on the human person as the *imago dei*, will follow previous Pusey conferences drawing together theological subdisciplines from biblical studies to contemporary philosophical theology. Pusey House's lineup of conference speakers includes big names from both sides of the Atlantic, and is decidedly ecumenical in terms of church. This is a big-tent theological Catholicism.

The question of theological anthropology is intellectually rich and culturally controversial in the modern world. Christian theologies of human personhood are contested and often ignored by modern anthropologies, non-Christian political movements of Left and Right, and even the world of the arts. Both the Church and the various disciplines of academic theology need urgently to engage with the questions of mankind's created nature, restoration and final ends. The twenty-first century requires a creative Christian humanism grounded in the Catholic tradition, one which is widely transmitted and insistently heard.

Like its forerunners, this conference represents the House's developing profile within the life of the Church Catholic, the University of Oxford, and the wider academic world. Over the last decade, the House has in some senses deepened its sense of belonging to a distinctively English Catholic tradition, one grounded in the Tractarian inheritance and the Book of Common Prayer and supplemented by more contemporary Catholic devotions. Archbishops Cranmer and Laud, along with Pusey and Keble, Gore and Mascall, Kemp and Rowell are each luminaries in the House's current ecclesial positioning. At High Mass on Sunday mornings, the Prayer Book's comfortable words mingle with Betjeman's 'divine baroque'.

At the same time, relations with other flavours of Christianity have perhaps never been better. There is regular cross-pollination between the congregation at Pusey House and the ordinands of Wycliffe Hall and St Stephen's House. The various College chapels of Oxford, themselves undergoing something of a quiet renaissance, are well-represented on a Sunday morning. Puseyites occasionally flock *en masse* to particular colleges for Sunday Evensong. Academic events regularly draw visitors from next-door Roman Catholic neighbours at Blackfriars, or from the Jesuit House at Campion Hall. The changing profile of the university means the student body



counts more and more graduates and foreign students among its numbers. This is true of Pusey House too, which now boasts a Sunday School for young families, and hosts a regular Christian study abroad programme – largely for North American undergraduates – through the SCIO Institute.

Engagement with the wider world is not, of course, limited to the realms of academia and public life. The House has for some years now run an internship scheme, similar to pastoral associateships run by some parishes. Each year, a small group of young people come to live and work at Pusey House, as part of their ongoing vocational discernment and development. The House is keen to encourage both lay and clerical vocations in this manner: both are vital to the future health and vibrancy of the Catholic tradition in the Church of England.

The House is deeply rooted in the University and City of Oxford, but works also to build links with institutions and individuals further afield. Last autumn, a group of current Puseyites reconnected with old friends at Evensong and a drinks reception in the Jerusalem Chamber at Westminster Abbey. Pusey House has also benefitted in recent years from closer links with the Northern Province, and the deep Catholic tradition present in parts of the north of England. The Principal, our interns, and others have been keen to take part in the 'Northern Light' conferences connected with the parish of St George's, Chorley, in Lancashire. The most recent meeting, in October 2024, featured talks from the Bishop of Oswestry, the Revd Vaughan Roberts, and Sarah Clarkson.

Pusey House is just over 140 years old, and now looks to continue developing its spiritual, pastoral and intellectual missions as it approaches the great one hundred and fiftieth year anniversary. The House aims to continue serving both the University and the wider Church Catholic in its distinctive mission as a House of Sacred Learning. Staff and students of the University, residents of Oxford, clergy and laypeople of the Church of England, old friends of the House, and visitors and pilgrims are always welcome to the House, and are warmly invited to pay a visit. ND

Church Crawling

Beyond Lavenham, *Simon Cotton* finds Saint Mary, Kettlebaston



There has been a church here for around a thousand years – the walls have the solid character of Romanesque work (one 12th c window survives), but early in the 14th century they embarked on a big rebuild, with a new tower in the Decorated style, reconstruction of the chancel, and an upgrade of the nave.

We can be more precise, as in 1363/4 there was an inquisition to confirm that John de Playce had attained his majority and inherited his father's estate, and the testimony of one witness said: 'Robert Pikele says that at Whitsuntide after the birth [*of the subject of the inquisition, John de Playce, son and heir of Richard de Playce*] the church of Kettlebaston was built anew. The birth is said by other witnesses to have taken place on the morrow of St Hilary 16 Edward III' [*13 January 1342/43*]. So the tower and chancel were newly built in 1343, as we would now say – a rebuilding of the chancel would have entailed a reconsecration.



Step inside through the Norman south door (I've never known it locked) and you are faced by a square Norman font, but almost all the furnishings around you are 20th century. The priest-architect Fr Ernest Geldart carried out a restoration in 1902, particularly the chancel, where he provided a new reredos and a roodscreen – the mediaeval rood stairs remain, with an iron gate designed by Ninian Comper. Just before World War II, that papalist Fr Harold Butler (rector 1929-1964) provided two nave altars, topped by statues of the Sacred Heart and Our Lady. The latter followed a mediaeval predecessor, as in his will of 1532 John Foakes instructed his executors to 'make a tabernacle of our blessed ladie to stand over the Aulter of the Sowth side of Ketlebarston church'. The interior received a magical sprinkling of colour after the War,



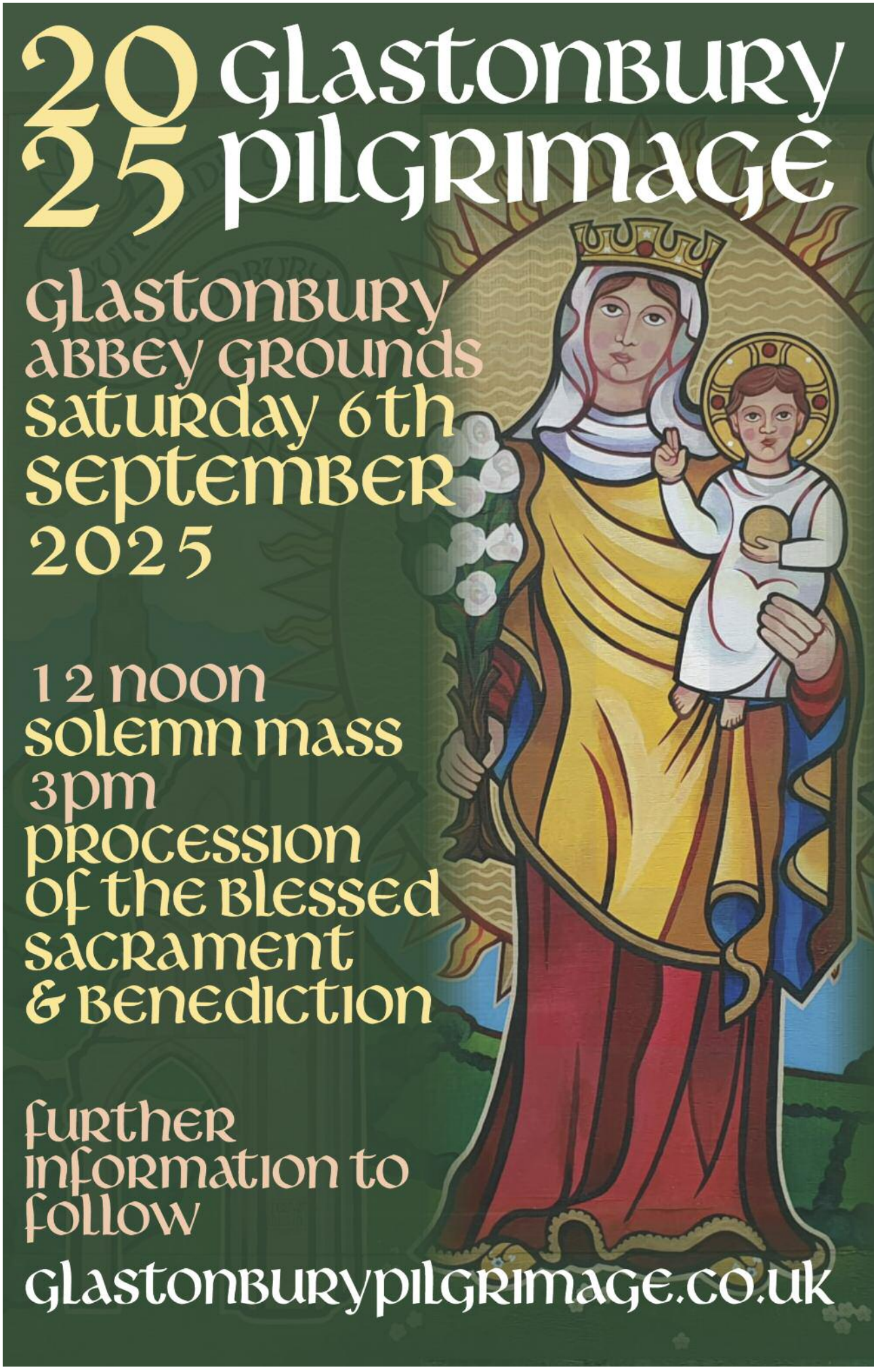
when Patrick Osborne painted the reredos and screen in 1948-9. Then in 1954 Enid Chadwick painted the screen with saints in the East Anglian style- Alban, the first English martyr, Fursey and Felix for Suffolk of course, and three mediaeval Martyrs, Thomas Becket, John Fisher and Thomas More.

No prizes for guessing that the mensa of the high altar was consecrated by Bishop Gerald Vernon, Bishop of Madagascar (and Guardian of the Walsingham shrine) in 1956, rather than the diocesan. Before you leave, look at the case at the west end of the nave, and admire copies of the mediaeval Kettlebaston Alabasters, discovered here and given to the British Museum in 1883. One of these was the inspiration of the carving in the south-east niche of the chancel, noted earlier.

In his *Shell Guide* to Suffolk, the late Norman Scarfe summed up Kettlebaston's appeal: 'How to make the most of an ordinary ancient church.' Don't just take his word for it, come and see. I once compared a visit with having stumbled upon Brigadoon, and this little church, remote in the hills behind Lavenham, still has a magical feel. ND



2025 Glastonbury Pilgrimage



Glastonbury Abbey Grounds
Saturday 6th September 2025

12 noon
Solemn Mass

3pm
Procession of the Blessed Sacrament & Benediction

Further information to follow

Glastonburypilgrimage.co.uk

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 DL14 9EN. A beautiful medieval church and Society Parish under the Episcopal care of the Bishop of Beverley. Sunday: Sung Parish Mass 10.00am Wednesday; Mass at 10.00am Messy Church every third Saturday at 11.30am Parish Contacts Mr John Bake 07809 438340 or Mrs Anne Skillcorn 07985 213489 *www.sthelenschurch.co.uk*

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

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck *Boston's oldest Parish Church. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richborough.* For Masses, services and enquiries please visit our website *www.skirbeckstnicholas.com* Rector: Fr Paul Norwood (licensing 26/11/24).

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. 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 10am, Fri 6.30pm; Parish Priest: Fr John Livesley SSC 01388 814817

BRADFORD St Chad, Toller Lane, BD8 9DE (B6144, 1 mile from city centre). *Society Parish.* Sunday: Solemn Mass 10.45 am, Evening Prayer 6.30 pm. Wednesday: Mass 7.30 pm. For other information please refer to the website: *https://schads.church.* The parish is currently in vacancy.

BRIGHTON & HOVE WAGNER GROUP St Barnabas' (11am) Fr. John Eldridge 01273 881761 *www.stbarnabas.co.uk* **St Barthlomew's** (10.30am) Fr Thomas Cotterill 01273 064877. *www.stbartholomewsbrighton.org.uk* **St Martin's** (10.30am) Fr Trevor Buxton 01273 604687 *www.stmartinsbrighton.co.uk.*. **St Michael's** (10.30am) Fr John Blackburne 07939 076594 **St Paul's** (11am) Fr Thomas Cotterill 01273 064877 *www.saintpaulschurch.org.uk. (Sunday Principal Mass times in brackets.)*

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

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

BURGH-LE-MARSH SS. Peter and Paul, Sunday Sung Parish Mass with Sermon at 9.30am, Evensong at 4pm. We are part of a group 10 churches offering a daily Mass and a full sacramental ministry. Call Fr Aiden for details 01754 450815 or search 'burgh and wainfleet churches' for daily services and social media.

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

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

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

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

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

DERBY St Anne's. Sunday Sung Mass 1115. For directions and details of weekday Masses (usually 1200 on Wednesdays) and Choral Evensongs with Benediction (usually the Third Sunday of the month) - see A Church Near You website. Fr Giles Orton SSC 07768 827101

DERBY St Luke the Beloved Physician, Parliament Street, Derby, DE22 3RT. *A Society Parish under the Episcopal care of the Bishop of Oswestry.* Sunday Sung Parish Mass: 10.15am. Weekday Masses, Offices, Rosary, and Adoration, as displayed. Parish Priest: Fr Peter Jackson SSC, 07443 294480 *priest@stlukesderby.org.uk*

DEVIZES St.Peter's, Bath Road, Devizes, Wiltshire. *Society of St.Wilfrid and St.Hilda parish under the Episcopal care of the Bishop of Oswestry.* Sundays 10am Sung Mass. Wednesdays 10.30am Low Mass. On major festivals & Saints' Days - times vary. Contact: Duty volunteer Tel: 07852696281 *stpetersdevizes@outlook.com* *www.achurchnearyou.com/9679*

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

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

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

FOLKESTONE Kent, **St Peter on the East Cliff** *A Society Parish under the episcopal care of the Bishop of Richborough.* Solemn Mass: Sunday at 10.30 am. Weekday Mass: Thursday at 12 noon, preceded by coffee/tea at 11 am; We are currently in interregnum (check website newsletter). Contact: The Churchwarden 07947 064863 *http://stpetersfolkestone.co.uk* e-mail: *warden.john@stpetersfolkestone.co.uk*

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

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

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

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

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

LINCOLN All Saints, Monks Road. LN2 5JN. *Society & F in F Parish under the care of the Bishop of Richborough.* Sundays- Sung Mass 9.30am. Evening Prayer 6pm. (2nd & 4th Evensong & Benediction) Weekdays- Tuesday 10.30am, Wednesday, Saturday 8.30am; Thursday 7pm (Eucharistic Adoration from 6.15pm); Friday 10am. Vicar: Fr Paul Noble SSC- 01522 524319 *www.all-saints-monksroad.com* Facebook- All Saints Church, Monks Road

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

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

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

LONDON N21 Holy Trinity, Winchmore Hill, Green Lanes, N21 3RS. *A parish under the Bishop of Fulham..* Every Sunday: 10.30am Mass with Junior Church. Weekdays: Mondays 10.30am Mass; Wednesdays 11.30am Rosary or Benediction & 12noon Mass; Fridays 12noon Mass *fr.morris@hotmail.com* 07523 203057 *www.holytrinitywinchmorehill.org.uk*

LONDON NW3 All Hallows Gospel Oak, Hampstead, NW3 2LD *A Society Parish under the Episcopal care of The Bishop of Fulham.* Solemn Mass on Sundays at 10am. Fr.James Elston ssc. *www.ahgo.co.uk* *fr.james@ahgo.co.uk*

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

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

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

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

LONDON SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10:30am. Choral Evensong and Benediction (termtime) 6pm. Wednesday: School mass (termtime) 9.15am; Choral Evensong (termtime) 5.30pm. Midweek Mass: Tues 10am, Wed 6.30pm, Thurs 9:30am, Fri 9.30am, Sat 9:30am. ***www.stgabrielspimlico.com***

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

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

LONDON SW19 All Saints, South Wimbledon. *Society Parish Under the Episcopal Care of the Bishop of Fulham.* Sunday Solemn Mass 11am. For other masses and services contact Fr Christopher Noke 020 8940 6106, 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 2nd & 4th Sundays each month. Please contact Judith Hobbs 01502 732536 (info@loundchurch.uk) or Kevin Turner 07828661970 for further details. See also ***www.loundchurch.uk***

MAIDSTONE St Michael and All Angels Tonbridge Road ME16 8JS Sunday Sung Mass 10.30am, Low Mass Thursday 10.30am and as advertised. Fr John Ainslie ***revjohnainslie@gmail.com, www.stmichaelallangels.org.uk***

MANCHESTER M27 The Parish of Swinton and Pendlebury: All Saints, Wardley; **Saint Augustine**, Pendlebury; **Saint Peter**, Swinton. *A Society Parish.* Sunday Masses: 8am and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Fr 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 Paul Kronbergs SSC 01642 356160

NEWMARKET St Mary the Virgin Newmarket CB8 0HP *A Society Parish under the Episcopal care of the Bishop of Richborough.* Sunday: Holy Communion BCP 8.00 am, Sung Mass 9.45 am. Wednesday: Holy Communion, BCP 10 am, Friday: Said Mass with Sacrament of Reconciliation. Parish Priest: Fr Jeremy Lind 07500 794303. ***jeremylind55@gmail.com*** ***https://stmarysnewmarket.org.uk***

NORFOLK BROADS The Benefice of St Benedict Six beautiful and historic churches centred around the village of Horning. Sunday Sung Mass at either 9.30am or 11am. For further details please contact the Parish Priest. Fr Ben Bradshaw SSC- ***brother_ben@btinternet.com*** or 01692 630216

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

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

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

PRESTON St George's, (PR1 2NP) - 'Preston's Hidden Gem'. *Affiliated to The Society.* 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) and Daily Mass (except Mondays, check website for times). Compline daily online at 9pm. Regular study groups, see our website. Parish Priest Fr.David Harris 0118 957 2831. ***sgiles.vicar@gmail www.sgilesreading.org.uk***

REDDITCH St.Peter's Church, Crabbs Cross, Littlewoods, Redditch, B97 5LB - Services: Sunday Sung Mass 10.30am, Thursday Said Mass 10.30am. Friday Stations of the Cross 10am. Parish Priest Fr G Reading. Contact: Diane Mowatt 01527 542222

ST.LEONARD'S-on-SEA Christ Church with St Mary Magdalen and St.Peter and St.Paul. Sunday Mass 8am and sung mass 10.30am. Monday, Thursday and Friday 7pm, Tuesday, Wednesday and Saturday10.30am. Contact: Parish Office 01 424 447784 ***www.christchurchstleonards.co.uk***

SALISBURY St Martin – *the oldest Church in Salisbury. We can be found in St. Martin's Church Street just over the inner city ring road. Walk up St. Ann Street from the Close and through the tunnel. A Society Parish under the episcopal care of the Bishop of Oswestry.* Parish Mass at 10:30am. For further information about the Daily Office, weekday mass and confession see ***www.sarumstmartin.org.uk***. or call 01722503123. Parish Priest: Fr. David Fisher. 01722 320033

SCARBOROUGH St Saviour with All Saints, *Parish affiliated to the Society of Ss Wilfrid and Hilda and under the Episopal Care of the Bishop of Beverley.* Sunday Mass 11am with refreshments to follow. Evening Prayer and Benediction as announced. Weekday masses: Thursday 10am. Major Festivals times vary. ***stsaviour-scarborough.org.uk***

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

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

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 - 10.15am-11.30am "Messy Church" in the hall for children and families, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 10am.Parish Priest: Fr John Livesley SSC - 01388 814817

STOKE-ON-TRENT, LONGTON SS Mary and Chad. *A Society Parish under the extended episcopal care of the Bishop of Oswestry.* This parish is currently in interregnum. Sunday Parish Mass 10am; For all weekday services or enquiries please contact 01782 873662

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

SUNDERLAND St Mary Magdalene, Parish Office, 22 Wilson Street, SR6 4HJ. *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 Wed, 7.30pm Thurs, 7.30am Fri, Rosary 7.15pm Thurs. Confessions by appointment. ***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 Tuesday 7.30am, Wednesday 7.30pm, Thursday 10am, Friday 7.30am, Saturday 10am. For further information please contact Fr Chris Phillips SSC (07917 798285)

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

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 ***holytrinitytaunton.org***

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

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

N. YORKSHIRE near Skipton. *Three rural churches* . Sundays: **THORNTON St Mary** Sung Eucharist 9.15am. **MARTON St Peter** Prayer Book Holy Communion 10.45am. **BROUGHTON All Saints** Sung Holy Communion at 3 pm. (Winter time) 5pm (BST) Rector Fr. Robert Findlow. As services may vary, please check with Fr Robert on 01282-788621 ***robert.findlow@leeds.anglican.org*** ***www.bmtparish.co.uk***

Continued on next page

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 Morning Mass at 10.00am. Weekday Mass: Tues and Thur 9.30am, Wed and Fri 7.30pm, Sat 10am. *Lively worship in the Modern Catholic Tradition, with accessible preaching, and a stunning gem of a church beautifully restored.* Parish Priest: Fr Ron Farrell SSC: 0121 556 5823 Visit us at ***www. saintfrancisfriarpark.com***

WELLINGBOROUGH St Mary the Virgin, Knox Road (near BR station) *A Society Parish under the episcopal care of the Bishop of Richborough.* Sunday: Mass 10.30am. Daily Mass and Office. For further information see our Website: ***www. stmarywellingborough.org.uk***

WEST KIRBY S. Andrew, Graham Road, Wirral, CH48 5DQ. *Parish of the Society under the pastoral care of the Bishop of Beverley.* Sunday 11 AM Sung Mass. Evensong and Benediction 6pm Last Sunday in the Month. Tuesday 10am Low Mass. Thursday 7pm Low Mass. Friday 12 Noon 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. *We are an Affinity Parish with St John the Evangelist, Clevedon. A Member of the Society under the Episcopal care of the Bishop of Oswestry. All are welcome.* Sundays 10.30am Parish Mass, Weekdays 10.00am Mass (Tue, Thu & Sat) Priest-in-Charge: Fr Brendan Clover Tel: 0796 8505643 e-mail: ***parishpriest@stjohns-clevedon.org.uk*** - 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 Oswestry.* Sundays: Morning Prayer 9.45am, Sung Mass 10.30am (creche and Sunday school from 10.00am), Evensong and Benediction 5pm (BST) or 4pm (GMT). For daily service times see www.stpaulsweymouth.org or ring Vicar: Fr.Gregory Lipovsky on 07796 963703 or ***stpweymouth@gmail.com***

WINCHESTER Holy Trinity. *A Society Church under the Episcopal care of the Bishop of Richborough.* Sunday: Sung Mass 10.30am. Weekday Said Mass : Thur 12 noon. Contact: Churchwarden: John Purver 01 962 732351 - email: ***office@holytrinitywinches 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 12.30pm. Feast Days are observed on the Day. Visitors to this beautiful medieval church are always welcome; the church is normally open during daylight hours. - website: ***www. allsaints-northstreet.org.uk***

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

Diocesan Directory

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

FiF, DIOCESE OF CANTERBURY *Society parishes* Deal St Andrew 01843 527 576, Folkestone St Peter 07947 064863 (Warden), Harbledown St Michael 01227 479377, Maidstone St Michael 01628 629827, Ramsgate Holy Trinity 01843 527576, Rough Common St.Gabriel 01227 479377

FiF, DIOCESE OF CHESTER Congleton St James the Great, *Society*, Fr Colin Sanderson 01260 408203; Crewe St Barnabas, *Society,* Fr Ralph Powell 01270 212418; Crewe St Michael, *Coppenhall, Society*, Fr. John Leal SSC 01270 215151; Knutsford St John the Baptist, *Society*, Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, *Society*, Fr. Brian Bell 01516332185; Stockport St Peter, *Society*, Fr Kenneth Kenrick 0161 4830675; West Kirby St Andrew, *Society*, Fr. Brian Bell 01516332185

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

FiF, DIOCESE OF DERBY Calow: St.Peter, Interregnum, contact: Sheila Cotton, 01246 202538; Derby: St Anne, Parish Priest Fr.Giles Orton SSC 01168 827101 ***frgilesorton@fastmail.fm***; St Bartholomew and St Luke, Fr Peter Jackson SSC, 07443 294480 ***priest@stlukesderby.org.uk***; Hasland St Paul and Temple Normanton St James: Fr Geoffrey Borrowdale 01246 232 486 ***frgeoffrey@stpaulshasland.com***; Ilkeston Holy Trinity, Contact Geoffrey Raby 07905 323116 ***geoffreyraby@aol.com;*** Long Eaton St Laurence, Interregnum, 07469529261 ***stlaurence.longeaton@gmail.com***; Staveley St John Baptist with Inkersall St Columba and Barrow Hill St Andrew: Team Vicar Fr.Adrian Arnold, 07933 546370 ***fraparnold@gmail.com***

DIOCESE OF EXETER *FiF Recommended Parishes*: Babbacombe All Saints, Vacancy – Rural Dean, Fr. P. March - 01803 312754; Bovey Tracey St John, Fr. M. Cashmore – 07555 924862; 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, Fr. S. Turner– 01805 621392; Newton Abbot St Luke, *Milber*, Fr. M. Cashmore – 07555 924862; Plymouth St Peter and the Holy Apostles Fr.D.Way - 01 752 240119; Plymouth Mission Community of Our Lady of Glastonbury St Francis, *Honicknowle*, St Chad, *Whitleigh*, St Aidan, *Ernesettle*, Fr D Bailey 01752 773874; Plymouth Discovery Mission Community, St Bartholomew, *Devonport* & St Mark, *Ford* Fr. R. Silk – 01752 562623; Plymouth St Gabriel, *Peverell Park* Fr. D. Bailey – 01752 773874; Torquay St. Marychurch with St Martin, Fr. N. Debney - 01803 914771; Torquay St John with Torre All Saints, Fr.P.March 01 803 312754

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

LEEDS FiF, WITHIN THE DIOCESE OF LEEDS Belle Isle & Hunslet St John & St Barnabas, Sunday Mass 11am, Vicar: Fr.Chris Buckley CMP 07858 427796; Cookridge Holy Trinity, Sunday Mass 10am , Vicar: Fr Paul Atkinson SSC, 0113 2931210; Cross Green St Hilda, Sunday Mass 0930 Vicar: Felicity Greenfield (Churchwarden) 07583 155295; Harehills St Wilfrid, vacant: Sunday Mass 10am contact Lynne Dransfield [Churchwarden] tel: 0113 2730323

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

FiF, DIOCESE OF MANCHESTER Blackley Most Holy Trinity, Canon Paul Hutchins - 0161 681 3644; Chadderton St Mark, Fr.Steven Smith - 0161 624 0535; Failsworth Holy Family, Canon Paul Hutchins - 0161 681 3644; Hollinwood St Margaret, Fr Tom Davis - 0161 681 4541; Leigh St Thomas & All Saints, Vacancy - Church Warden - 07921557446; Lightbowne St Luke, Canon Paul Hutchins - 0161 681 364; Little Lever St Matthew, Fr. Robert Eloff, 01204 700396; Lower Broughton The Ascension, Canon. Falak Sher - 0161 736 8868; Middleton Junction St Gabriel, Fr.Steven Smith - 0161 624 2005; Moss Side Christ Church, Vacancy - 07887811676; Oldham St James with St Ambrose, Fr Lewis Oliver - 0161 943 0119; Peel Green St Michael, Fr.Ian Hall - 0161 788 8991; Prestwich St Hilda, Fr Ronald Croft 07395 160 845; Royton St Paul, Fr Lewis Oliver, 0161 943 0119; Salford St Paul, Vacancy - Church Warden - 07493 497041; Swinton and Pendlebury St.Peter, St.Augustine, All Saints , Fr Jeremy Sheehy 0161 727 8175; Tonge Moor, Bolton St Augustine, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, Fr Ian Hall 0161 788 8991; Withington St Crispin, Fr Patrick Davies 0161 224 3452

FiF, DIOCESE OF PORTSMOUTH Fareham SS Peter and Paul, Fr.Roger Jackson 01 329 281521; IOW: All Saints, *Godshill*, and St Alban, *Ventnor* Fr Tony Lawrence 07753523797; Good Shepherd, *Lake*, and St Saviour on the Cliff, *Shanklin*, Fr Tony Lawrence 07753523797; 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 St James, Elmers End 9.15am Sung Mass; St Michael, Beckenham 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; Gillingham St Luke, Parish Mass 10.30am; Gravesend, *Perry Street*, All Saints, Sung Mass 10am; Higham St John, 9.30am Sung Mass; Sevenoaks St John, 9am Low Mass, 10am Sung Mass; Tunbridge Wells St Barnabas, 11am Sung Mass; all contact details from Fr Clive Jones
frclive@tiscali.co.uk

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

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

FiF, DIOCESE OF SHEFFIELD Bolton-on-Dearne St Andrew, Fr.Schaefer 01 709 898426; Cantley St Wilfrid, Fr Andrew Howard 01302 285 316; Edlington St John the Baptist, Fr Richard Hume 01709 231326; Goldthorpe SS John and Mary Magdalene, Fr Schaefer 01709 898426; Hexthorpe St Jude, Fr Richard Hume 01709 231326; Hickleton St Wilfrid, Fr Schaefer 01709 898426; Hoyland St Peter, Fr Parker 01226 749231; Mexborough St John the Baptist, Fr. Morrison 01 709 582321; Moorends St Wilfrith, Fr Pay 07530921952; New Bentley Ss Philip and James, vacant; New Cantley St Hugh, Fr Andrew Howard 01302 2850316; New Rossington St Luke, vacant; Ryecroft: St Nicholas vacant; Dalton: Holy Trinity, vacant; Doncaster Ss Leonard & Jude (with St Luke) Fr. D'Silva 01 302 784858; Sheffield: St Bernard, *Southey Green* and St Cecilia, *Parson Cross*, Fr Ryder-West 0114 2493916; St Catherine, *Richmond Road*, Fr.Knowles 0114 2399598; St Matthew, *Carver Street*, Fr.Grant Naylor 01 142 665681; St Mary, *Handsworth*, Fr Johnson 01142 692403 *(contact clergy for Mass times, etc)*

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

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AFTERWORD

***Richard Lonsdale* advocates for a Vatican II Moment**

For many, Vatican II conjures up a weakening of the Catholic Church, an event that allowed liberalising tendencies to reach into the core of Catholic teaching and created chaos in relation to doctrine, catechesis and liturgy. So it is with a degree of hesitancy that I propose the clergy and bishops of the Catholic Movement need to consider their own Vatican II moment and also to provide some outlines of what that might look like.

Vatican II counterbalances somewhat the monarchical emphasis of the First Vatican Council's teaching on the papacy—namely, the dogmas of papal primacy and papal infallibility, and in doing so looks to provide the theological justification for changing the defensive and inflexible stance that had characterized much of Catholic thought and practice since the Protestant Reformation.

Perhaps in our own, smaller but no less heated, reactions to the decisions of 1992 and 2014 there has been a similar defensiveness and inflexibility. We, perhaps naturally, built walls, and we hunkered down behind the apparent safety of those walls, continue to do our own thing and to generally try to ignore the rest of the Church of England as much as was practically possible.

It is now 2025 and the Church of England, whether she recognises it or not, desperately needs the Catholic Movement to let down the drawbridges of any isolated castles and ride to her aid. To explore how this might happen, we need a Vatican II moment.

The purposes and aims of Vatican II are too broad to cover here, however if I may summarise as follows. The main aim of Vatican II was to renew the spiritual life of the Roman Catholic Church. Within that then it sought to adapt institutions to the needs of the times, promote Christian unity, and strengthen the Church's engagement with all of humanity, and finally the Council aimed to update Catholicism by returning to the sources of Christian faith and practice.

If we were to take these broad aims as our starting point, then what would that look like for Catholics within the Church of England at the beginning of 2025?

A need to renew the spiritual life of the Church of England.

Well, this seems like a no-brainer; the Chair of Canterbury is vacant, her bishops are in disarray, her clergy discouraged and weary, her laity leaving in droves or exhausted. If there was ever a moment for spiritual renewal, then surely this is it? It seems to me that Anglo-Catholicism has a treasure trove of spiritual gifts and resources that has been guarded jealously, but now is the time to start offering it out across Dioceses to all and sundry. It cannot be purely to create mini-Society groups or churches; such a time is past. But there is a growing hunger for sacramental understanding, a growing hunger for re-enchantment, a growing hunger for the challenge of living the catholic life in all its wholeness. I am not just talking about the population of this country at large but also the clergy – many of whom have little or no understanding of their history or theology such is the quality of theological education at present. Given that Catholic clergy have so much in these areas, then I fear that the question for us at the great Judgment will be what did we do with our talents?

Promote Christian Unity.

The Alliance is a good start but again given the point above then to my mind we need not to let the evangelicals take the lead in this area. It may be politic to do so, there may be a healthy dose of fear that pushing too hard may jeopardise our own settlement, but to use a military picture then we are rather like some elite cavalry; we've turned up, but we appear content to stand on a hillside and watch the battle going on below. Conversations about unity appear to be on the table when there is a specific and narrow threat – in this instance the possibility of gay marriage, however such a narrow threat is only a symptom of a wider problem. The times are perilous, the future of the Church of England is at stake, there are allies out there and they need to be engaged with, both within and without the Church of England – yes there are significant theological differences and things will need to be thrashed out, (some matters will probably never be fully resolved other than to agree to disagree) but the time is such that orthodox unity on matters of sexuality, the sacrament of marriage and the nature of humanity itself means that we cannot afford to sit on the sidelines anymore.

Adapting institutions to the needs of the times.

A large proportion of this is beyond the grasp of the Society if we are talking about the Church of England as a whole, but within the Society itself?

Perhaps. If we recognise that the Society was established in response to very specific events in 1992 and 2014, then at what point do we need to re-explore the nature of the Society itself and given the earlier points made, recognise that while there was perhaps a time to circle the wagons and hunker down, then to what extent is that still the case? An example might be taken from Bishop Philip North in Blackburn, working alongside the suffragan Bishop of Lancaster. To what extent should Society priests be looking to step out from the boundaries of purely Society parishes and take on greater responsibility in their dioceses? Does it make sense for there to be three or four Society parishes within a short distance of each other in one diocese and yet there be no other So-

GHOSTLY COUNSEL

Andy Hawes

Spiritual Letters



Yesterday, as I write this in January, I officiated at the funeral of Dewi Hopkins in Bangor. That is a long way from Lincolnshire and involved an overnight stay. Dewi was a soul friend, a kindred spirit. I never spoke to him; I didn't even know what he looked like. Our relationship was formed entirely by the exchange of letters. Dewi wrote to me initially in my capacity as editor of *The Prayer Book Today*. He sent me a collection of poetry to review. I couldn't offer a review, but I read the poetry and loved it so much that I gave the book to a friend and wrote to him asking for another copy. For the last six years we exchanged poems in manuscript form and discussed various matters, spiritual and theological. His funeral instructions were simple – 'Male priest, Book of Common Prayer' – and I fitted the bill.

I still possess treasured letters giving me ghostly counsel from nearly fifty years ago. Even now I sometimes choose to offer spiritual direction in the form of a letter. For two years, I was able to continue spiritual direction for a person who was moved with work to Saudi Arabia; letters were more secure to use than email. There are clear advantages. Letters are seldom ill considered; they are the fruit of careful, prayerful reflection. They can be read and reread. There is a considerable library of spiritual letters that covers the last two millennia. I have next to me on a bookshelf the letters of Bernard of Clairvaux, Teresa of Avila and Baron Von Hugel, to name but three. The fact that spiritual letters are a much-valued resource in Christian spirituality raises the question: what are we missing in a digital age? It is one more effect that digital technology is having on the practice of spirituality.

There is a broader consideration here and that is the quick-fire nature of much contemporary communication. It is possible to send emails and texts that have the purpose of ghostly counsel, but unless they are printed out, they soon become buried in the daily deluge and there is always the impulse to make an immediate response. Spiritual letter-writing develops a relationship with a much slower rhythm, with more space. For all these reasons it permits a far deeper encounter than other methods. Not everybody enjoys the written word and the idea of letters as a means of spiritual direction is appalling to them. But, for some, writing provides a means of getting to grips with the spiritual movement in their lives. Writing is itself a discernment process: what to say, what not to say and how to say, are questions that open up the shadowy and unformed work of the Holy Spirit in the depths of our being.

Which brings me back to Dewi. At his funeral, I read two of his poems. One, a sonnet, begins

> Yet days decline and time draws on apace
> Old mutability will not be ignored.

And ends:

> The loving spirits that our flesh inform
> Shall have elsewhere a yet more real form.

I thank Dewi for many things, among them for reminding me that letters are beautiful and gracious way to talk about God in our lives. May he rest in peace and rise in glory. AMEN. ND

ciety influence anywhere else for miles around? Does it make sense for there to be some dioceses with almost no Society clergy? How can the Society re-establish its heritage of church planting, how can we evangelise for the fullness of Catholic life through the establishment of new parishes or the regeneration of neglected parishes that may not have a Catholic heritage but who are desperate for a priest. How do we re-engage?

The times they are a changing and while there is a sense that there is some positive movement through the establishment of exciting bishops, I want to suggest that we are still too slow and still to bound to a past that is becoming increasingly distant. Which leads to the final aim – **to update Catholicism by returning to the sources of Christian faith and practice**. Much seems stuck in a time warp, as if the Oxford Movement was only a decade or two ago and we were in our Anglo Catholic heyday of the early 20th century – how do we modernise without throwing the liturgical baby out with the ritual bathwater?

Many questions, I know, and few answers and so maybe an opportunity for debate to engage positively with the questions raised here. If offense is given then forgiveness is begged, but I think these are questions to wrestle with, for the times demand them. ND

The Revd Richard Lonsdale is the Assistant Curate at Pontesbury, Minsterley, Habberley and Hope with Shelve in the Diocese of Hereford.

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