NEW·DIRECTIONS

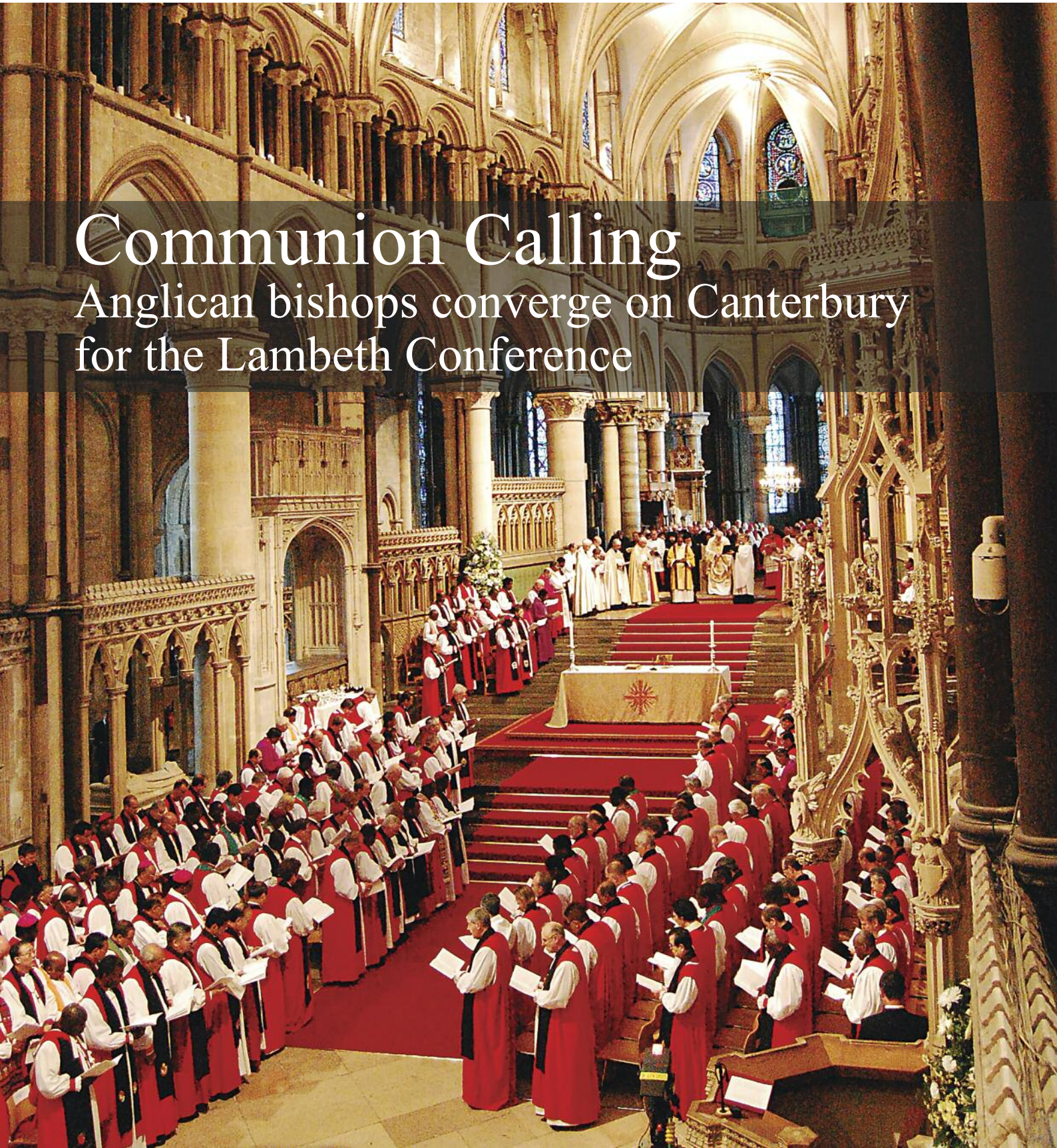
Forward in Faith supports The Society in renewing the Church in its historic faith

July/August 2022

Jubilee Joy
Bishop Baker in St Paul's
Philip Corbett on the Mall
Kensal Green gives thanks

Ecclesia Anglicana
Nicholas Sagovsky: Anglican Orders
St John Tuebrook: Sesquicentenary
Martin Travers: *English Liturgy*

Summer Specials
Archdeacon, Cardinal Manning
Burgundy church
St Titus Brandsma
Transfiguration, Assumption



Communion Calling

Anglican bishops converge on Canterbury for the Lambeth Conference

THE DIRECTOR'S CUT

I suspect we have all heard the phrase 'to know the price of everything but the value of nothing'. In our small corner of Christendom, those words have never seemed more apt than they do at this present time. Conversations are dominated by the full cost of a stipendiary clergy post, the benefit provided to an individual by a house-for-duty role, and so on and so forth. It is disorientating and bewildering.

I am not for a moment saying that the Church can afford to ignore economic reality, but it does need to ask itself the question for what purpose it exists? And for whom it exists? If, like me, you come to the conclusion that it exists for sinners, for the poor, for the lost, for all of us in fact and what it can offer them – us – is a glimpse of something more than the merely transactional, then the economic debate takes on a different flavour.

It seems strange to be writing these words as I have spent the last 20 years as an accountant balancing the books in the world of municipal administration but that makes my point for me. We are not in the business of setting council tax or demonstrating value for money from frontline services. The business of souls is different from that.

This has led me on to think about the example set by the recently retired priest Fr Beresford Skelton who was the parish priest of St Mary Magdalene, Millfield, in Sunderland for 34 years and for roughly half of that time undertook an additional parochial role as the parish priest of the Good Shepherd, Bishopwearmouth. Fr Skelton's selfless priestly service to that community in the North-East, and to the wider Church, is an inspiration to us all.

The Diocese of Durham has decided not to appoint another parish priest as a like-for-like replacement for Fr Skelton in Millfield and Bishopwearmouth, and there are no doubt very sound financial reasons for not doing so. I wonder though what this says about the Church: who we serve and what are our priorities are?

I appreciate that there are no easy answers given the extent of the challenges faced by the Church of England, but we do have to question what our continued existence should look like, what that should mean to people and what it is indispensable and what is not.

I would not claim to be an expert on the finances of the Church of England, but now must surely be the moment for significant funds held by the Church Commissioners to be released so that there really can be a presence in every community rather than us just saying it because it sounds good.

I am not aware of a body of opinion saying we have to maintain one priest for each parish (already long gone in many places) but there does need to be something beyond the incredibly sparse and superficial which is unlikely ever to amount to anything meaningful or effective. Parish life is sacramental; that cannot be achieved by having someone on the end of the line a 45-minute drive away and only really to be deployed for the occasional offices. The Bishop of Chichester writes forcefully this month in these pages about the nature of ministry, its fruit and for whom it must be.

The Church of England has opted to follow the example set in other sectors and to set aside significant sums to be allocated through bidding processes. The focus is on initiatives which seek to grow the Church's witness, whether that be through church plants, or expanded parishes, or more youth work. Often the emphasis is on new forms of witness. Bishops gathering in Canterbury this month have much to consider, and this growth focus is a given but must also be analysed for how it works.

Critically, though, there remains a string of unanswered questions arising from this new approach. Do the costs associated with the bidding processes justify the outcomes achieved? Are the forms of religious expression being adopted likely to last beyond the generation of young professionals at which they are aimed? Can this new happier, smilier version of being Christian cope with the realities which we all face of serious illness and of death? What have been their 'pandemic consequences'?

I cannot provide all of the answers. I do know, however, that is I shall be travelling later this month to the Shrine at Walsingham for a weekend pilgrimage beginning on the Feast of St Mary Magdalene. It seems like a God-given opportunity to give thanks for the ministry of a good and faithful priest. Even some accountants know the value of lives well spent. ND

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NEW DIRECTIONS is a Forward in Faith member benefit, also made available to bishops and General Synod members.

Annual subscriptions can be taken out via the FiF office at:
£30 (UK), £45 (Europe), £55 (global).

Individual copies available for purchase.

The next issue of NEW DIRECTIONS will be published on 2 September (Deadline 15 August)

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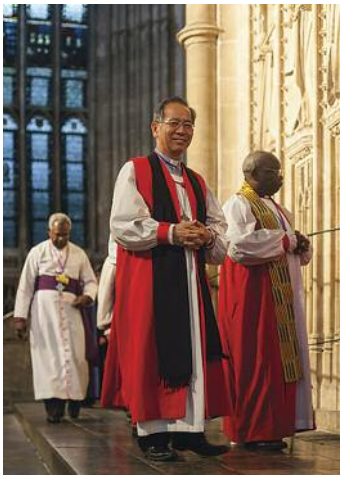
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Courtesy of Lambeth Palace, also pages 3, 4, 6.

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

Doing the Lambeth Walk



When the Lambeth Conference opens later this month, it will surely be some of relief to Archbishop Welby. The event had been scheduled for 2020 but was derailed by the Covid-19 pandemic. By rights, it should have followed the ten-year cycle and taken place in 2018, but Justin Welby had made it clear he wanted to visit all primates in their own countries – a sort of shuttle diplomacy reminiscent of Tony Blair – to ensure the vast majority of them would attend. To that end, a primates' meeting in Canterbury at the beginning of 2016 agreed to plan the 15th Lambeth Conference for 2020. Its further delay has thrown up more than just logistical complications. Over 650 bishops are planning to travel to the UK for it this summer along with 480 spouses. Virtual meetings in groups of 20 have already occurred for bishops to get acquainted, discuss and pray. All those in attendance during 26 July-8 August, be put up on the university campus in Canterbury with those unable to make it being invited to join in online. Some have made their feelings clear: the Primates of Uganda, Rwanda, and Nigeria are not coming due to Communion divergence over scripture and sexuality.

Two issues have dominated the background to this international gathering for the last decade or so: women in holy orders and homosexuality. The Church of England voted for women bishops in 2014, the same year in which the first female primate in the Anglican Communion, Katharine Jefferts Schori in the Episcopal Church of the United States (ECUSA), entered her final year in office. Her 2006 election was controversial, with some US dioceses lobbying the Archbishop of Canterbury for 'alternative primatial oversight', an approach which other parts of the Anglican Communion followed, even ones which ordained women. But Jefferts Schori had also supported the election of gay and partnered Gene Robinson as Bishop of New Hampshire in 2003. She was, clearly, a liberal, and it was precisely this move that helped bring about the Global Anglican Future Conference (GAFCON), a series of meetings between bishops from 2008 onwards. Primarily they have been concerned with the perceived rise in secular influence on the Anglican Communion, and increased support for same-sex marriage in particular.

Because of its stance, ECUSA was given what amounted to a sanction in January 2016 when the 2018 Conference was announced: a three-year exclusion from Anglican Communion decisions on 'issues pertaining to doctrine or polity'. In 2018, the GAFCON primates (a number of African archbishops alongside representatives from South and North America) were united in stating they would not allow any further ordinations of women to the episcopate in their member churches. Its makeup is now mainly conservative evangelical.

The Lambeth Conference is one of the Anglican 'Instruments of Communion' – the others being the Archbishop of Canterbury, the Anglican Consultative Council (resourced by the Anglican Communion Office), and the Primates' Meeting – and is seen as being central to Anglican identity. It has, however, changed dramatically since the first Lambeth Conference in 1867. Back then, the shape and form of empire walked hand-in-hand with the Church of England's missional and inculturating presence throughout its territories and dominions. The dissolution of the British Empire from the end of the 1940s and the establishment of the Commonwealth was both crisis and opportunity for the Church of England, nobly seized by Archbishop Fisher.

The 1948 Conference came at a crucial time. The British Council of Churches had been founded in 1942, (Fisher served as its Chairman from 1945,) and the Second World War sharpened a sense of the need for reconciliation and harmony wherever possible. In a sermon in Great St Mary's, Cambridge, in November 1946 he promoted a distinctly Anglican idea of 'full communion' – somewhere between federation organic union, 'that while the fold remain distinct, there should be a movement towards a free and unfettered exchange of life in worship and sacrament'. He mapped this onto the World Council of Churches, formally inaugurated in August 1948 in Amsterdam and continued to advocate for greater understanding and cooperation. 'The Anglican Communion realized that it was a communion,' said Stanley Eley, Fisher's chaplain. 'When you have over a hundred US bishops meeting half a dozen Japanese bishops only three years after the war, the emotional currents are bound to be there'

Socioeconomic concerns and political considerations also play their part. Back in 1948, rationing was still in force and the relatively new Labour government under Clement Attlee had just established the NHS. The partition of India had occurred the previous year, and the British Empire was seeing its sunset. In many ways, the Church of England predicted the Commonwealth through the transfer of power for the first time in various regions to local autonomies, the churches in charge of their own provinces, and it was completely consistent with Anglican Communion ethos. Archbishop Runcie's conference in 1988 saw a Church of England at odds with its government domestically (on taxes, poor relief, and war) as well as internationally (notably South Africa). The Archbishop's envoy Terry Waite had been taken hostage in Beirut at the beginning of 1987. The AIDS crisis was raging internationally. The *Alternative Service Book 1980* gave a liturgical conundrum, and the 'Crock-

Lambeth Calls

At the Lambeth Conference in 2022 (like that of 2008), there will be no resolutions. The Archbishop of Canterbury has decided that the bishops gathered should adopt a process of 'Lambeth Calls' to shape discussions and make decisions. Through themes arising from the study of scripture (especially 1 Peter), bishops at the Conference will be invited to consider God's call to the Church and the world today. The purpose of the Lambeth Calls will be to enable a deeper faithfulness to God, advance the ministry of the communion, and enable wider participation in the calls by churches and communities around the world.

Themes for the Lambeth Conference:

Mission and Evangelism
Reconciliation
Safe Church
Environment and Sustainable Development
Christian Unity
Inter-faith relations
Anglican Identity
Human Dignity/Identity
Discipleship

On each theme, the bishops will spend time learning together and sharing their experiences. They will also have a document to consider on each major theme. The documents are being shaped in such a way that will include a summary of what the Christian Church has always taught about these matters, a summary of what the bishops want to say on these matters today and then a series of specific 'calls' to future witness. That is, what actions or changes or challenges on these themes do we want to give to each other, to our fellow Christians and to the world.

Within each 'Call' there will be matters to discuss and decisions to be made. It may be that not all bishops will want to add their voices to every element of every call. As has always been the case at every Lambeth conference, bishops will confer together but not necessarily agree on everything. Each 'Call' is being drafted by a group made up of bishops, clergy and laity from around the communion led by a Primate or senior bishop.

The intention is to make public each of the 'Calls' from the conference and to ensure the process by which the outcomes in each one can be received and implemented. Member churches will be invited to consider the calls in their own synods and other bodies. It is expected that several themes from the 'Calls' will be on the agenda for the meeting of the Anglican Consultative Council in 2023.

A 'Call' represents what the so-called 'resolutions' did up to the conference of 1998. A call is a decision of the conference which comes as an appeal to each church of the Communion to consider carefully, and hopefully to follow it and respond to it in its own situation.

www.lambethconference.org

ford Preface' tragedy of 1986 was still fresh. Debates over women's ministry were frequent. By the time of Archbishop Carey's Conference in 1998, the 'Decade of Evangelism' was in full – if questionable – swing. It had been agreed at the 1988 Conference although an English preoccupation with falling church numbers wanted a shift from 'maintenance to evangelism'. In the UK it was at best confused; trying to make it work globally for all Anglicans was nigh impossible.

1998 was also the Conference with Resolution 1:10 which emerged from 1991's 'Issues in Human Sexuality'. Though not legally binding, it affirmed the mind of all that marriage is between a man and a woman, and abstinence outside marriage is required. It also committed 'to listen to the experience of homosexual persons', with the assurance they are loved by God, and condemned irrational fear of them. It continued to dominate the tenure of Archbishop Williams; the twin themes of his 2008 conference were equipping bishops for leadership in mission and strengthening the Communion.

The mood music for this gathering is no less challenging. The British Department for International Development (DfID) which had been set up in 1997 'to promote sustainable development and eliminate world poverty' was subsumed into the Foreign Office in 2020 with the logic that overseas aid and investment goals should be more closely synchronized with diplomatic initiatives. The Brexit vote of 2016 has meant a rethink on relations with non-EU partners, particularly the Commonwealth where many countries are Anglican Communion members. War in Ukraine continues with its implications for food and fuel shortages, price increases, and refugees. The idea that Ukrainians be deported to Rwanda has met with widespread dismay, particularly amongst UK bishops. An official Welby tweet made pains to clarify 'the Church of England's opposition to deporting asylum seekers without any kind of assessment or care is not because the destination is Rwanda. We would oppose such heartless treatment wherever people were sent.' Ecumenically, the Archbishop's planned trip to South Sudan with the Pope has been delayed due the Holy Father's health. Orthodox disputes bedevil the Eastern churches with extra anxiety over the politicised patriarchate of Kirill in Moscow.

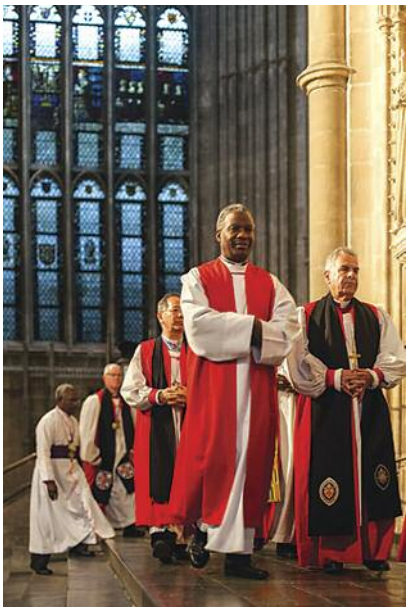
Strongly divisive identity politics convulse culture everywhere, including 'Black Lives Matter' and the most recent US development: its Supreme Court's decision to strike down Roe v Wade after 50 years and return abortion legislation to lawmakers in individual states. Nationalism, be it throughout Europe, Asia and especially India, has not been at such fever pitch since the 1930s and '40s. The plight of Christians in China continues to be precarious. The resurgence of Afghanistan's Taliban raises many questions. And there is the coronavirus pandemic.

Anglican bishops coming together in Canterbury this summer will have much to discuss, think about and pray for. It is equally hoped they will find more to agree over than disagree. ND

Sacred and authoritative

Martin Warner reflects on how bishops can reveal the nature of Christian identity in others

The gathering of Anglican bishops in Canterbury for the Lambeth Conference understandably prompts us to ask what we expect a bishop to be and to do. Are our expectations appropriate and how do they fit with the statements we make in our liturgical and ecumenical declarations?



In the Church of England we currently tend to favour those descriptions of a bishop that lead to an agenda for action. Reference to being evangelists, teachers, sentinels, prophets, leaders and servants is commonplace. This presents the episcopate as instrumental in halting decline and growing the Church, making it simpler, humbler, bolder.

But there are other descriptions of a bishop that challenge or enlarge this vision and agenda.

One example might be the use of bridegroom/bride imagery. For some, the idea of Christ as the Bridegroom and the Church as his Bride is now complicated by concerns about gender identity, its embodiment and theological significance. Although this image is to be heard in the Common Worship liturgy, it is rarely explored elsewhere.

Another description that challenges the activity-driven mood of our time is that of the bishop as shepherd. It sits easily in nomadic history or a contemporary rural setting, but some might question its usefulness in the modern context of global relations driven by internet communication.

Talk of being a shepherd subverts the narratives of Human Resources and communications management. At a simplistic level that might also make it a useful corrective to the expectations of a popularist age.

This is an image that can be disturbing because it is so complex, conveying in Old and New Testaments, and in the Ordinal of the Book of Common Prayer, an identity that is sacred and authoritative.

The BCP gospel reading for the ordination of priests and of bishops focuses very clearly on the image of the shepherd. The archbishop delivers the Bible to a bishop, saying, 'Be to the flock of Christ a Shepherd, not a wolf…that when the chief Shepherd shall appear you may receive the never-fading crown of glory'.

The Old Testament image of the shepherd rapidly builds on the practical realities of tending sheep and uses it as a foundation for the anointed governance of kingship, in David and Solomon. In the books of Isaiah, Jeremiah, and Ezekiel it is an image that points to authority in the prophetic calling of those who subvert the conventions of the age. It also creates the expectation of a Priestly Messiah-King who will establish the rule of God, in what the New Testament reveals as the kingdom of heaven.

The Exhortation of Pope John Paul II that continues to be significant in Roman Catholic seminary formation opens with a quotation from Jeremiah, 'I will give you shepherds after my own heart' (*Dabo Vobis Pastores*). This leads inevitably to Pope Francis's oft-quoted comment about 'the smell of the sheep' as characteristic of how all clergy should exercise the sacred authority entrusted to them.

In spite of the scriptural and liturgical priority that is given to the image of the shepherd, the outworking of that image in the routine exercise of the pastoral office is not given much prominence in the Church of England. An unfortunate reference to clergy as a limiting factor has alerted people to this.

The language of the bishop as *pastor pastorum*, the shepherd of the shepherds, is rarely heard. That might be because it seems to overlook the laity, though one of the concerns persistently voiced by many laity is the absence of a local priest and pastor.

An obvious expression of the authority of the bishop as the Chief Pastor is the pastoral staff or crozier. It is probably the oldest symbol of episcopal ministry, but the link with actual shepherding is remote and limited. The carrying of a staff is essentially a reference to authority, as in the office of Black Rod in the House of Lords.

In the Orthodox tradition the pastoral staff or crozier is more like the staff of Moses and of Aaron which was instrumental in the work of God in the Book of Exodus. In this tradition it is a symbol of wisdom, teaching and authority, perhaps reflecting a much older custom than our western focus on the shepherd's crook. This also reminds us that there are many layers to the image of the shepherd in the Christian tradition.

The image is important because it identifies the bishop as the symbolic agent who by the authority of prayer and action brings the church to visibility and life in the power of the Holy Spirit.

The bishop oversees and guarantees the connection of our time and place with every time and place, and so with the mystery of creation and redemption. But this is essentially God's work, not our own. And although it must draw on the human gifts of anyone called to this ministry, they will always be orientated to an identity bestowed on them that is greater than their own personality.

The Lambeth Conference might be an opportunity to assess what it means to be a symbolic agent who is defined by distinctive insignia: pastoral staff, ring, episcopal cross and mitre. The liturgical use of these is rarely stated or, perhaps, understood. (The connection of the mitre with the flames of Pentecost is unhistorical and trite.) As a result, sacred instruments can be regarded as oddities from a dressing up box that is useful for school visits.

And yet the liturgical function of the bishop is the only part of episcopal ministry that is indispensable. It is the sign of how the saving work of Jesus Christ, the only Shepherd and High Priest, is mediated in the Church.

This function is the source of all authoritative teaching, re-connecting time with eternity and humanity with God in the acts of regenerating the church (baptism and confirmation), of asserting its unity (the celebration of the Eucharist), and of giving authority for its mission (ordaining and commissioning ministers).

A weakened understanding of the bishop as the symbol and guarantor of what defines the Church can have serious consequences. One of them will be a bishop's own fear of imposter syndrome. This can develop when the focus of identity shifts towards human skills, experience and achievement, and away from confidence in being the authoritative symbol through whom, by grace, the nature of the Christian identity is revealed in others.

To be clear, the liturgical expression of episcopal ministry is not an end in itself. But liturgical signs are entrusted to us to be used well, so that they connect us with the well-springs of revelation in scripture and tradition that convey the saving work of God.

So as bishops gather again in Canterbury, let us revisit a statement that sets out what the nature and fruit of our ministry might be, not simply here but in the life of the Church Universal. This is from the Common Declaration made by Pope John Paul II and Archbishop Robert Runcie in Canterbury Cathedral in May 1982:

This holy place reminds us of the vision of Pope Gregory in sending St Augustine as an apostle to England, full of zeal for the preaching of the Gospel and the shepherding of the flock.

At Pentecost, we turn again in prayer to Jesus the Good Shepherd, who promised to ask the Father to give us another advocate to be with us forever, the Spirit of Truth, to lead us into the full unity to which he calls us.

ND

POEM

Heavenly Father, send Thy blessing

Christopher Wordsworth

Heav'nly Father, send Thy blessing
On Thy children gathered here;
May they all, Thy Name confessing,
Be to Thee forever dear;
May they be like Joseph, loving,
Dutiful, and chaste, and pure;
And their faith, like David, proving,
Steadfast unto death endure.

Holy Saviour, who in meekness
Didst vouchsafe a child to be,
Guide their steps and help their weakness,
Bless and make them like to Thee;
Bear Thy lambs, when they are weary,
In Thine arms, and at Thy breast;
Thro' life's desert, dry and dreary,
Bring them to Thy heav'nly rest.

Spread Thy golden pinions o'er them,
Holy Spirit, heav'nly Dove,
Guide them, lead them, go before them,
Give them peace, and joy, and love;
Thy true temples, Holy Spirit,
May they with Thy glory shine,
And immortal bliss inherit,
And forevermore be Thine.

It is easy to forget that many hymns are actually poems. They have metre, rhyme, and a clear grounding in the poetic idea. It seems appropriate for the Lambeth Conference to recall this piece by Christopher Wordsworth (1807-1885) who was both a bishop and nephew of the great poet William Wordsworth. He became Bishop of Lincoln in 1869 until his death in 1885 when he was succeeded by Edward King.

This hymn – *Heavenly Father, send Thy blessing* – was written in the early 1860s and perhaps was used at one of the Lambeth Conferences from 1867. Sadly it has not been in print since at least the 1940s. Two quatrains per stanza follow a rhyming ABAB-CDCD sequence with the odd lines being octosyllabic. Each of its three verses invokes the persons of the Trinity, and its imagery roams from the OT through to the Fourth Gospel. Something about its end-of-term dismissal feel may also make it appropriate for schools. The 8787D metre means it can be sung to any of the 'Love Divine' tunes such as Hyfrodol and Blaenwern, and even Abbot's Leigh.

ND

Jubilee Diary

Philip Corbett was out and about for the Platinum celebrations

When on the first day of the Jubilee long weekend my alarm went off at 5.30am I did consider turning it off and going back to sleep. After all, as so many people had told me, 'you see so much more on the television'. I had however made my bacon sandwiches the night before and it seemed silly to waste the treat of cold crisp bacon alongside piping hot coffee on the Mall. Arriving at 6.30am I soon realised I should have been up an hour earlier as the Mall was filling up with people. The atmosphere was something I'd not experienced before, a mixture of patriotic excitement and a feeling of being part of history. We were in for a treat.

◆

There was a Jubilee drinking game that included downing your drink every time someone said 'no one does pageantry like we do'. That of course is true. Trooping the Colour is a wonderful spectacle, and of course an entirely practical one. I was lucky enough to have a standing ticket for the Colonel's Review. HRH The Duke of Cambridge took the salute and, as with so much over the Jubilee, it was good to feel the monarchy was in safe hands. Back on the Mall for Trooping the Colour I found myself taking on the role of Huw Edwards helping people identify minor members of the Royal Family. 'No that wasn't the Queen, that was Princess Alexandra…and behind her that's Prince and Princess Michael of Kent'. I felt slightly cruel breaking the news to three people that it was the wrong day for the Gold State Coach, and that they had missed the Prince of Wales going by. He is rather hard to recognise in a busby and on a horse.



◆

The flypast was just stunning especially as HM The Queen had appeared on the balcony. I could see her through a gap between a screen and the Victoria Memorial. I admit dear reader to having a tear in my eye. When it was all done the walk home was just as jolly. London was at its best and brightest and people seemed to be in a celebratory mood.

◆

On Friday all eyes turned to St Paul's Cathedral for the Service of Thanksgiving. I learnt rapidly over the weekend that the BBC coverage without commentary meant you got to see more. Members of my parish were playing in a Steel Pan Band at the end of the Pageant on the Sunday. The commentated coverage pulled away from them for yet more interviews. Luckily I was able to watch them, and indeed enjoy the wonderful Mazz Murray singing Dancing Queen. She is one of the hidden stars of the West End. Her Norma Desmond at the Royal Albert Hall was one of the best I had seen. She held her audience in the dark in the palm of her hand!

◆

On Friday evening I found myself in the Chapel Royal at Hampton Court Palace to hear a concert of royal music by the choir there. A musical treat in wonderful surroundings, the Chapel in which Charles I had worshipped after all. Under the masterful direction of Carl Jackson the choir (who will sing at the next Coronation) offered us a little insight into the rich range of Coronation music. They had invited former choristers now in secondary school back to sing the 'Vivats' in Parry's *I was Glad*. It was a spine tingling moment and so much better than the rather weak Vivats at St Paul's earlier in the day.

◆

I had a musical treat of another kind on Jubilee Saturday, A liver performance by a wonderful Calypso musician Alexander D Great. He had written a new Calypso in honour of the Platinum Jubilee. 'Big Party for your Platinum Jubilee' encourages us all to celebrate with our Queen. The Calypso offers a political commentary and a take on history and Alexander D Great highlights the service and dedication displayed by the Queen during her long reign. Its available to download and I encourage you to do so!

◆

The 'Platty Joobs' (as I understand the social media influencers called it) was a great boost for the nation with a real sense of coming together to give thanks for the Queen's long reign and to pray for her. She was visibly moved at the end of the Jubilee Pageant as she saw the crowds swelling the Mall. Perhaps she was surprised to see so many people there to support her and to say thank you. She should not have been. W.S. Gilbert sums it all up at the end of Pirates of Penzance when he has the Pirate King sing the words 'Because, with all our faults, we love our Queen'. And so say all of us! ND

Fr Philip Corbett is Parish Priest of All Saints' Notting Hill and St Michael's Ladbroke Grove, and a former Editor of New Directions.

Turn to p34 for Philip's interview with Ameer Kotecha of *The Platinum Jubilee Cookbook*.

A Celebration like No Other

Jonathan Baker reports on the first – and possibly only – Platinum Jubilee Service of Thanksgiving

What a joy to be in St Paul's Cathedral on 3rd June for the Platinum Jubilee Service, what a privilege: worth every moment of the nearly three-hour interval between clearing security (a remarkably smooth and unfussy process) and the service getting underway. That long interlude in the Dean's Aisle had its own compensations: not only the opportunity to catch up with the panoply of prebends (hurrah for our own life-freeholder, Prebendary Hugh Moore!) and the full set of Archdeacons, but also to glimpse numerous tantalising conversations. Here the Cardinal Archbishop of Westminster, there the Sub-Dean of the Chapels Royal, in between them the Coptic and Greek Orthodox Archbishops, perhaps resolving, finally, the precise relationship of the two natures in the one Person of Christ.

The music was wonderful, just as we knew it would be. *I Was Glad* was the only possible Introit and had lost none of its power to rouse and to stir. The hymns were traditional without being dull. I rather liked the newly composed anthem by the Master of The Queen's Music; not everyone did. It was an inspired choice to have a work by the late Francis Jackson – was this a signal that 104 years is a perfectly unremarkable lifespan, thank you very much? The final singing of the National Anthem was almost too much: affection, respect, awe, and (let us be honest) a little trepidation about the future poured into one, all too brief, magnificent verse.

There was a good deal to feed the presses for days to come. Where would the Sussexes sit? Who would speak to them? What would the Royal ladies be wearing? What about the Prime Minister and *that* reading? What about his arrival at the steps of St Paul's? Despite all the attention that those things inevitably received, I think that, if you were there, or if you watched the whole thing through on television, you would know that none of them was the real story, by no means.

Why were we there? What was it all about? Well two reasons, surely. First, to give thanks for the preservation of our remarkable United Kingdom constitution which puts all things, via the oaths taken and the spiritual gifts bestowed on our Sovereign, under the authority of a power greater than themselves. Crown, parliament, the law, the armed forces, the civil powers: none of these, in our system, can claim ultimate supremacy, all depend on the divine will, all are, in the end, accountable to God. That is an extraordinary state of affairs to have persisted almost into the second quarter of the twenty-first century, and it is a blessing we, in our four nations in one Kingdom, must never take for granted.

Then we were there to give thanks for the response which one woman has made steadfastly and without equivocation, over 70 years and more, to God's call on her life. We were there to celebrate Christian vocation fulfilled in the life and example of Her Majesty the Queen. The Archbishop of York had it absolutely spot on when he said in his sermon that our Queen is a sovereign who has been able to serve the nation faithfully because of her own faith in Jesus Christ, a faith which elsewhere in the address he described as a 'fountain' and a 'well.' The news bulletins replayed endlessly the references, charming or demotic according to your taste, to the Queen being 'still in the saddle' and running the Grand National rather than the Derby; but in the largely unreported parts of the sermon, the Primate of England deserves congratulations for putting Jesus Christ and faith in him front and centre



Twitter/St Paul's

– and by challenging the rest of the congregation to do the same. I hope, if I can say this without fear of losing my head, that the Duke of Cambridge was listening attentively at this point, for here was guidance as to how he might embrace his solemn and sacred duties, pray God many years hence.

The best outfit on show? Surely the Lord Mayor, decked out in ducal robes, but alas robbed of the chance (because of Her Majesty's indisposition) of himself carrying the Pearl Sword. And a close second, the Lord Mayor's chaplain, resplendent in purple ferraiolo. Though the Duchess of Cambridge looked terrific too (if that doesn't land me in the Tower).

Seriously – congratulations to all at the cathedral whose hard work and attention to detail resulted in such a glorious celebration; a fitting climax to David Ison's sure-footed and gracious tenure as Dean. All of us at *New Directions* wish David every blessing in his retirement.

ND

Through the Royal Window

David Ackerman shows how a London parish said 'Thank you, for everything'

Platinum Jubilee celebrations for Her Majesty the Queen took place at St John's Church, Kensal Green, as they did throughout the Commonwealth. At St John's, Accession Day (2nd February) marked the moment of the Queen's Accession to the throne in 1952 with tree planting and presentation of Jubilee mugs by the Representative Lieutenant for Westminster, Kevin Traverse-Healy. The trees were recorded as a part of The Queen's Green Canopy and in addition to those formally planted by Mr Traverse-Healy, two ornamental cherry trees were gifted by the Sakura Trust, celebrating Anglo-Japanese relations. Later, as a part of national celebrations at the beginning of June, it was the Commonwealth of Nations which took centre stage as new stained glass was unveiled, and blessed on Pentecost Sunday by the Bishop of Fulham.

Designed and made by John Reyntiens, whose glass in Westminster Hall was the gift of Parliament in Her Majesty's Diamond Jubilee year in 2012, 'The Flowers of the Commonwealth' are a fitting tribute to The Queen's life of service, role as sovereign of many nations, and example to so many. The idea of the design came to me when thinking about how the present day reality of the parish could add to the "story of the church". The two circular windows at the west end of the church were only added in the 1940s following bomb damage. It was important to retain the glass and frames. So many who worship in the church are from the Commonwealth or are their descendants. The design therefore not only brings people together but celebrates the Queen's example of bringing nations and their peoples together and Her Majesty's role in shaping and leading the Commonwealth of nations. At the beginning of her reign, the Queen said the Commonwealth of Nations was a 'new conception of an equal partnership of nations and races I shall give myself heart and soul every day of my life'. Our windows embody that vision and promise, It is refreshing to see unity within diversity and an example of how creativity can unite rather than divide people. At the heart of the rose windows are roses which look to the beginnings of the parish, they are from the coat of Arms of All Souls' Oxford which donated the land upon which St Johns is built and donated £2,000 to the cost of the project. We see then in these beautiful designs something of the past, the present, and above all a lasting tribute to an extraordinary reign. ND



On Sunday 5th June the Bishop of Fulham Blessed the windows at Evensong, at which the new Jubilee Children's Choir sang for the first time and after the service Bishop Jonathan relit the Jubilee Beacon.



Kevin formally planting the Jubilee Trees and presenting mugs with Mrs Curline Hibbert MBE



The windows were unveiled on Wednesday June 1st in the presence of the Bishop of London, the Lord Mayor of Westminster, the Mayor of Kensington and Chelsea and the Mayor of Brent.

The techniques we have used to translate the designs into the glass really push the boundaries of the medium of stained glass, etching flash glass, hand painting and enamelling and plating to create a wide range of intense colours. Director John Reyntiens credits this to a project we worked on for a major British artist last year, where we really developed these techniques. The results are two bright and energetic windows, full of life, reflecting both the vibrancy of the local community and congregation but also of the Commonwealth.

Whilst not all the flowers of the Commonwealth are included, we have selected a mixture from across the continents. Many in the Church's congregation have strong Caribbean roots, so we made sure to reference flowers such as the Poinciana of St Kitts and Nevis, the Yellow Elder of the Bahamas and the Lignum Vitae of Jamaica. One of the other noteworthy flowers included is the Centurea, the national flower of Malta. After the death of the Duke of Edinburgh, the church asked if there was something we could add to remember Prince Phillip. We chose the flower of Malta as this was where Phillip was stationed for many years and where HRH and the then Princess Elizabeth lived in the early years of their marriage.

Reyntiens Glass Studio

Parish reward

Darren Percival recalls his surprise and pleasure at the BEM

The last Saturday of April was just an ordinary morning. Poppy the dog had been for her walk and I had helped with the Community Litter Pick. When I got home I opened the post to find out that I was to receive the British Empire Medal in the Queen's Birthday Honours for services to the community.

I was astounded and shocked as all I have done since my arrival in April 2016, and continue to do, is to walk the streets of both of my parishes in Cross Green and Richmond Hill, Leeds, and be a visible presence of Our Lord.

St Hilda's, Cross Green, a Society Parish, is a community that has always been, and continues to be written off by so many people. As well as being the 17th poorest in the country it is also the poorest in the Diocese of Leeds and, when the pandemic arrived in March 2020 it was particularly badly hit. Families living in back-to-back-houses or flats were confined to their homes, children were off school unless they were vulnerable or their parents or carers were essential workers, people lost their jobs, and many were living in isolation.



St Hilda's has always maintained a supply of food for when people turn up in need, but we had no established Food Bank. It was only by lobbying the local councillors and our bishop that by the end of the second day we had a food hub operating on three days a week for two hours a day. From then until it closed 14 months later we fed 60-plus people a day.

Each day I walked the streets of the Parish in a cassock, talking to people at their gates or over the wall, to let them know that the Church had not forgotten them.

I livestreamed the Mass and other services from my home until we were allowed back into church, but not many families have access to the internet which is why it was so important for them to see that although the building was closed the Church was still 'open' for them.

There were many pastoral conversations sitting on the walls of St Hilda's, and hearing Confession in the local park and people's backyards – all socially distanced. Through a local charity, Richmond Hill Elderly Action, and Richmond Hill Academy, we brought old and young together, writing to each other about life in lockdown, and many of those links have continued. As an RAF Air Cadets' chaplain in West and South Yorkshire I kept in touch with them too through videoed services, activities online, and a keen interest in their general and mental health.

Sadly, the number of funerals I conducted tripled. However, I still maintained meeting families in their gardens or in the park, or arranging chairs behind St Hilda's. The reality of limited numbers at funerals was brought home to me when my stepfather died in December 2020. I had to watch my mother scribbling down names of people to invite to the funeral. It is something you would never normally do.

It would have been very easy to close our doors, forget about the people, keep away from them and live stream everything, but I've been called to get my hands dirty for God, and that I do daily in the parishes. Only an hour before one of the local newspaper interviews about my award I had dealt with a young lad who was going to be made homeless, but by the end of the day he was in accommodation. That same week we had a grown man set upon by youths and children, and robbed for £80.

Cross Green is a community with the highest amount of domestic abuse in Leeds, the worst knife crime record in the city, a lot of poverty, social deprivation and anti-social behaviour. As the Parish Priest of such a community you are not only a Shepherd who can smell the sheep, you are also the voice of the voiceless.

I have taken the church into the heart of all this and we are working with our councillors and head teachers to name and shame such young people as ordinary folk are frightened to. It was Jesus who challenged those in authority to enable the lives of the ordinary folk to be better.

As the parish priest of such a deprived community as Cross Green I am honoured and proud to think that it has been recognised. At the end of the day you don't do anything for personal recognition or a higher place in heaven. In this Jubilee year, it is very special to be honoured by The Defender of the Faith. ND

Father Darren Percival, BEM, SSC, is the incumbent of St Hilda's, Cross Green, and St Saviour's, Richmond Hill, Leeds.

Congratulations also to Miss Prudence Daly, former Chairman of the Prayer Book Society, who was awarded the MBE is this year's Birthday Honours List.

Built into a spiritual house

Nicholas Johnson introduces Lord Hope's celebratory sermon

Upon my appointment as Vicar of Tuebrook, I was immediately aware that a very significant anniversary was coming up—the sesquicentennial of the consecration of our church, a jewel of Victorian architecture. Yet, frustratingly, the slow processes of the appointment procedure and the lingering pandemic restrictions made it clear we would miss this milestone date by little over a month before my induction. Once in, the restrictions soon ended, and plans were put in place to celebrate the 150th anniversary a year late. Who better, we thought, than to ask the Lord Hope, who had begun his ministry right here in Tuebrook, to come and celebrate this great milestone with us? We were delighted that he agreed and many months of planning began, when the great and the good of the city of Liverpool, together with scores of parishioners and friends past and present, were invited to come back to St John's and mark this special day. After both a long Interregnum and the pandemic, with many devoted parishioners sadly dying, it would be a chance to celebrate what has been—a wonderful, long and storied history—and reinvigorate us to look forward to the future. On the 21st May, nearly 170 people gathered to give thanks to Almighty God and rejoice in all he had done in this parish which has seen such a complete transformation over the past 151 years. Archbishop Hope preached the following powerful sermon, sharing treasured memories whilst also directing our gaze to the future. I hope that it will fill you with the encouragement it gave us that day. St John's recently formally affiliated to The Society and is embarking on a programme of restoration, so that this 'gypsy caravan' may minister to all of our parishioners and remain a beacon of traditional Anglo-Catholic worship in the North West for another 151 years.

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Like living stones, let yourselves be built into a spiritual house. (1 Peter 2.5)

Quite suddenly and totally unexpectedly there appeared the following headline in the *Liverpool Mercury* dated 24 June 1870. It stated quite straightforwardly: 'St John's West Derby – The consecration fixed for this day (Friday) has been unavoidably postponed'. The reason for this postponement was elaborated the next day in an article in the *Liverpool Daily Post* in which it emerged that the then Bishop of Chester, in whose diocese the parish was, had objected to certain features in the church's decorations; two stained glass windows, but more particularly the reredos – considered by some to be too 'popish'. The said reredos was removed to St Michael's, Brighton – another Bodley building – and where maybe the more exotic features of the Tractarian movement were received more generously. The consecration of St John's



proceeded almost a year later on Saturday 20 May 1871 – exactly 101 years ago this very day – and our celebration today very much in keeping with the year's postponement of the consecration. And, like a good deal of church building at the time, St John's was built in response to the burgeoning population in these parts around the then 'village' of Tuebrook. Amazingly it was financed by the first vicar's wife, Mrs Reade, at a cost of some £25,000 – well over £ 2.5 million at today's values.

Ironically the postponement of the consecration may have been something of a portent of what lay ahead. For episcopal disapproval figured quite prominently in the subsequent history of St John's as with some other churches in what became the Diocese of Liverpool. And whilst avoiding being formally put 'under the ban' as the saying goes, St John's certainly incurred the displeasure and disapproval of at least two bishops, notably Bishop Chavasse, who proceeded to withdraw their episcopal ministrations. Nothing daunted. The parish actually



But what are we really about today ? Well, in the first place I would suggest we give thanks for the building itself – this wonderful building designed by Bodley. Yes, built of all our earthly stone and mortar, yet reminding us, in the words of the Letter to the Hebrews, of that building which has foundations whose builder and maker is God. Here is a place consecrated to the glory of God – this piece of God's earth circumscribed by these four walls, 'holy to the Lord'. But then here is no 'enclosure' hemming God in, so to say, placing limits on God's activity only to within. By no means, because this piece of God's earth is consecrated; holy to the Lord, it is a reminder to us that the whole earth is 'holy to the Lord' and that as such we are to have an equal care and responsibility to both within the building and out, and into the land and world beyond. The environmental implications must surely be clearly obvious. Not only that – we are a people holy to the Lord; as St Peter reminds us, 'we are a chosen race, a royal priesthood, a holy nation, God's own people'. Not in any way to luxuriate in who and what we are; rather, called and chosen to 'proclaim the mighty acts of him who has called you out of darkness into his own marvellous light'. Hence the unmistakable and inescapable 'mission' dimension which must be part of our DNA .Like our Catholic forebears, we worship the Lord in the beauty of holiness and we go out and go forth on our task of evangelisation, to ensure that vibrancy of life and living which we have in Jesus Christ for each and every person.

Further here is the place and focus for our worship where the celebration of the Mass week by week is the major transformative event in our lives – this place where the risen and living Lord stands before us this every morning as he stood by Mary Magdalene in the garden of the resurrection. He calls you by name: he feeds you with his body and blood – the Bread of Life and the Cup of the New Covenant. No messy church here, no cafe church, no new ways, where church becomes a rather pathetic at-

flourished in those periods: priestly vocations and vocations to religious orders emerged; and for those young people 'ready and desirous' for confirmation, a colonial bishop of Catholic sympathies who was on furlough in the UK was drafted in to perform the Sacrament of Confirmation. (Flying bishops already a feature of church life – another portent of what was to come.)

It would be so easy either to continue with the fascinating history of St John's or to take a trip down memory lane – and what memories I have, not least of Fr Sampson and Fr Diamond – the 'legendary' Fr Sampson of whom one of his many devoted ladies once remarked – 'Oh I do like Fr Sampson he's so serene'! And if I may be permitted just one more personal anecdote... When the extensive redecoration of the church under Dykes Bower had been completed, the colours seemed to be so vibrant in contrast to what had been that I ventured to remark from the pulpit that the church was now looking more like the interior of a gypsy caravan. Sammy, not quite so serene, never spoke to me for a whole week! And then, the dynamic Fr Diamond who led so many young people like the pied piper of Hamlyn – teenagers girls and boys who in the normal course of events would never have come into contact with any church or Christian faith – and whose constant refrain was 'It's the Mass that matters' – to such an extent that for when some particularly popular group from the Cavern was performing at St John's club in Marlborough Road free tickets would be available – but only for those attending the Mass beforehand. And even then the tickets only being issued on the way out, thus ensuring an often overcrowded church! Having come to St John's to serve my curacy I do want to pay tribute to those clergy and all the people of the church and parish who taught me so much and for whom I give thanks today.



tempt to do nothing other than mirror the drab world of entertainment in seeking to make itself more relevant and attract new believers. In no way – that which was and is and will be, that which this day we do in obedience to the Lord's command to do this in remembrance of him – must continue to be at the very heart and centre of all that we are about. So today we offer this Holy Sacrifice in adoration, praise and thanksgiving.

And whilst 'specialist' ministers seem to be proliferating among us – many of them at considerable expense – and in spite of all the strategic planning, there can surely be no more realistic way forward than that which we have inherited and which is exhibited in so many of the parishes entrusted to the episcopal visitors, namely the Charge which I was myself given when I was ordained priest in Liverpool Cathedral some fifty six years this year and which has stood me in good stead all the years of my ordained ministry. The words may be somewhat archaic by today's standards; their relevance never ceases. 'To feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.' Or, if you prefer, in the current Ordinal: 'serve them with joy, build them up in faith'. Thank God for the many faithful priests and people who together, like yourselves, remain committed to this priestly, pastoral and apostolic endeavour and often in some of the most deprived parts of our land.

So much then for the past and the present. But what you may ask about the future ? Where are we going ? What lies ahead ? And the simple response is we just don't know. Yet in a world of increasing violence, protest, division and polarisation, where increasing financial pressures are becoming almost impossible for so many to bear, and so much more – confusion, uncertainty and unknowing – our task, the task of the Church as a whole, is itself to remain faithful to that with which we have been charged by the One who has called us to follow him. Not to be served but to serve – to live into being the gospel of peace and reconciliation, of unselfish service, to go out of our way to welcome the refugee, the outcast, the poor and the needy, the lonely and the lost. In short, to walk the talk, as the saying goes; to get stuck in and among the people among whom we are set, ensuring so far as we are able that fullness of life which God wills for each and every person. Such was the evangelising zeal of our forebears in their mission to the poor; such must be ours too today.

Celebrating then with much thanksgiving one hundred years in the life ministry and mission of this parish of St John Tuebrook, we go forward in the sure and certain confidence that the God who has been with us here over all these years continues with us as we journey on. And seeing we are encompassed about with so great a cloud of witnesses, let us run with perseverance the race that is set before us ever looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross and has now taken his seat at the right hand of the throne of God. ND

+David, the Lord Hope of Thornes



Congratulations to Fr Richard Bolton who celebrated his ruby jubilee of priesthood at Holy Trinity, Winchmore Hill.

Hymn of the Month

Martin Draper explores the prayer of prayer in hymnody

PRAYER is the soul's sincere desire;
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

2 Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

3 Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The majesty on high.

4 Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And cry, 'Behold, he prays!'

5 Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death:
He enters heaven with prayer.

6 The saints in prayer appear as one
In word, and deed, and mind,
While with the Father and the Son
Sweet fellowship they find.

7 O thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod:
Lord, teach us how to pray.

JAMES MONTGOMERY 1771 – 1854

There are many hymns we can use as texts for personal prayer, but there are not many hymns *about* prayer. The best-known is James Montgomery's *Lord teach us how to pray aright,* which makes an appearance on hymn lists when the Gospel for the day begins with the same request, before going on to Matthew's or Luke's version of the Lord's Prayer.

The text above, by the same author, would make a much better hymn before the Gospel as, after a meditation on what prayer is, it *concludes* with the disciples' request and thus introduces the text which will answer it.

The disciple's plea indicates that people have always found prayer 'difficult', despite the fact that God 'has given (us) a hearty desire to pray' (BCP Collect for Trinity III). He planted that *desire* in our hearts. It's the *will to do it* that is sometimes lacking.

As another Collect reminds us, God is 'always more ready to hear than we to pray' (BCP Collect for Trinity XII). Here's where Montgomery's text can help us.

'Prayer is the *soul's* sincere desire,' it begins: there is it again, that desire which lies deep within us, planted there by God, in whose image we are made. Prayer can be 'uttered', it goes on, or 'unexpressed'; so there's no need to worry about not being able to find the right words. It's like a hidden fire within us.

The following verses give us a lovely list of what prayer might consist of: 'the burden of a sigh'; 'the falling of a tear'; an upward-looking glance, when it seems that 'none but God is near.' It's 'the simplest form of speech', because even children can do it; it's saying sorry, which results in joy in the presence of the angels of God when even one person does it; it's 'our vital breath'; the very air that we breathe; and it's what we hope to do on our deathbed and when we enter into the presence of God in heaven.

The final verse is addressed to Christ, the Way, the Truth and the Life; for the supreme exemplar of prayer is the only one who can answer the disciples' and our request.

What strikes me most about the list is its very naturalness and simplicity. And that's why, rather than worry about spiritual gymnastics, we should, in the words of the advertising slogan of a certain sportswear manufacturer, 'just *do* it'.

And if you're lost for words, or prefer to use words of others which articulate what you want to say, why not look through the hymnal to find some? You'll find hymns of personal devotion in the Lent and Passiontide sections, as well as some of those for use at Holy Communion. And you can always look through the index of first lines for hymns which begin with the words 'I' or 'My'. Scanning the index will throw up other first lines which contain the same pronoun and possessive adjective within them.

ALMIGHTY and everlasting God, who art always more ready to hear than we are to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

(Collect for the Twelfth Sunday after Trinity in *The Book of Common Prayer, Common Worship* and *Divine Worship* of the Personal Ordinariate) ND

In Hope of the Resurrection

Nicholas Sagovsky reports on *'Sorores in Spe'*: A Fresh Response to the Condemnation of Anglican Orders (1896)

At the Malines Conversations (1921-6), for the first time since the Reformation a handful of Anglican and Roman Catholic theologians engaged in frank discussion. In four short meetings, this little group of 'friends', brought together by Lord Halifax and Abbé Portal under the chairmanship of the much-respected Cardinal Mercier, identified and debated the key points that are still at issue between the two communions:

(1) The exercise of authority by the Bishop of Rome. The nub of this is the relation between the jurisdiction of the Bishop of Rome and the jurisdiction of all the bishops, both individually and collegially.

(2) The identification of new doctrines as '*de fide*', to be held by all the faithful. Anglicans have been troubled in particular by the definitions of the Immaculate Conception of Mary (1854), Papal Infallibility (1870) and, more recently, the Bodily Assumption of Mary (1950).

(3) The condemnation of Anglican orders as 'absolutely null and utterly void' (1896).

In preparation for the centenary of the Malines Conversations, the Malines Conversations Group, an informal group of Anglicans and Roman Catholics, has been meeting annually since 2013. The officially mandated Anglican-Roman Catholic International Commission (ARCIC) has produced statements which cover the first two issues, but it has not been asked to address the third. As an informal group, the Malines Conversations Group chose to focus on this painful and divisive issue.

Last December, to mark the centenary of the opening of the Malines Conversations, the Malines Conversations Group published a statement entitled 'Sisters in Hope of the Resurrection': A Fresh response to the Condemnation of Anglican Orders' (1896). '*Sorores in Spe*', to give it its Latin title, calls for a re-examination of the condemnation of Anglican orders by Pope Leo XIII (which was re-affirmed by the Congregation for the Doctrine of the Faith under Cardinal Ratzinger in 1998). The full statement can be downloaded from the website of the Malines Conversations Group (www.malinesconversations.org/). What follows here is a summary.

The document opens by referring to the shared tomb in Westminster Abbey of Queen Mary Tudor and Queen Elizabeth I, who were half-sisters. Mary was a faithful Catholic; Elizabeth is often regarded as England's first Anglican Queen. On their tomb, they are called '*sorores in spe resurrectionis*'— sisters in hope of the Resurrection. Despite the condemnation of Anglican orders as 'absolutely null and utterly void' in *Apostolicae Curae* (1896), it is suggested that Anglicans and Catholics can now see our two communions as 'sisters in hope of the Resurrection'.

In a historical section, the reasons for Leo's condemnation of Anglican ordinations according to the ordinals of 1550, 1552 and 1662 are laid out. There was said to be a *defect of form* because it is not made clear that the priest receives 'the power of consecrating and offering the true Body and Blood of the Lord in that sacrifice which is no mere commemoration of the sacrifice offered on the Cross'. There is also a *defect of intention* because the rite was deliberately changed in a way that contradicts what 'by the institution of Christ belongs to the nature of a sacrament' (i.e. the Anglican ordinals expressed an intention other than that of the Catholic Church in celebrating the sacrament). The apostolic succession of Anglican bishops was considered to have been broken at the Reformation. A year later, in *Saepius Officio*, the Archbishops of Canterbury and York refuted the reasoning of Rome, arguing that it impugned not only Anglican but also Catholic ordinations because a number of early ordination rites, widely used by those in communion with the Bishop of Rome, could be said to have similar defects of form and intention.

The historical section then briefly reviews the history of the Malines Conversations before turning to the Decree on Ecumenism of Vatican II and the move away from an 'ecumenism of return' (unionism). It discusses the creation of the Anglican-Roman Catholic International Commission (ARCIC, 1970) and the International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM, 2001). An important paragraph lists some of the symbolic gifts given by popes to Anglicans: Paul VI's giving of his episcopal ring to Michael Ramsey; the stole given by John-Paul II to Henry Chadwick; the replica of the head of the crozier of Augustine of Canterbury presented to Justin Welby. The cumulative effect of these and other signs and symbols is to create a dissonance between the juridical Roman Catholic condemnation of Anglican orders and what is said by the language of signs and symbols. This urgently needs to be addressed.

A second section focuses on hermeneutics. It notes the importance of the Liturgical and Ecumenical Movements which lay behind the approach of Vatican II. Use of the word 'mystery' (Gk: *musterion*) is commended in understanding apostolic succession, which, far from being guaranteed merely by the laying on of hands in the ordination of a succession of bishops going back to the apostles, requires 'the faithful transmission of all the various aspects of ecclesial life which constitute the Church as a living communion. The believer is invited *to partic-*

ipate in a mystery.' Apostolic succession is a 'succession in the gifts and ministries given to the whole Church by the Holy Spirit'. There is an intrinsic link between revelation and mystery. The Church is Christ's *mystical* Body. The presence of Christ in the Church can be discerned in his *tripex munus* (threefold office) as prophet, priest and king in which all the baptized participate. A more generous epistemology, which is sensitive to symbolic realities, looks beyond the reductive epistemology of *Apostolicae Curae* to do full justice to the variety of ways in which God's grace and salvation are at work within the world.

A third section examines contemporary understandings of orders and ordination. It begins from the reforms in the Catholic and Anglican rites of ordination which render the judgment of *Apostolicae Curae* on Anglican ordinations out of date. In fact, the reformed rites show a convergence because of the use of the same sources in liturgical revision. Since Vatican II there has not only been a convergence in liturgical rites, but in underlying understanding of the ministry of the baptized as a participation in the ministry of Christ, in the renewal of the diaconate within both traditions, in an understanding of eucharistic sacrifice as both an *anamnesis* (living memorial) of the death of Christ and a participation in 'the movement of his self-offering' as explored by the ARCIC statement on Eucharistic Doctrine; in the relation between the ministry of the bishop within the local church and the collegiality of all the bishops. An important liturgical symbol of the bishop's pastoral ministry, now shared by Anglicans and Catholics, is the bishop's role within the footwashing of Maundy Thursday.



In an important aside, the document notes that the ordination in many parts of the Anglican Communion of women as deacons, priests and bishops has for Catholics and some Anglicans raised new questions about the authenticity of Anglican ministry. It argues that the adverse judgment of *Apostolicae Curae* on Anglican ordinations was made on grounds which were quite separate from those of later magisterial judgments, both Anglican and Catholic, on the ordination of women. Differences over this question should not be used as a reason for failure to address the judgment of Pope Leo XIII in 1896. Returning to the main theme, this section concludes by suggesting that 'the recognition of Anglican orders does not ultimately depend on any kind of statement but on a reality lived among Christians – a reality received in faith, strengthened by hope, and apprehended through love'.

The final section makes the case that a re-examination of the condemnation of 1896 is possible. Other instances of radical reappraisal are quoted: the Joint Declaration on the Doctrine of Justification between the Roman Catholic Church and the Lutheran World Federation (1999); and the Common Christological Declaration between the Catholic Church and the Assyrian Church of the East (1994). The Vatican II Decree on Ecumenism teaches that 'our separated brothers and sisters also celebrate many sacred actions of the christian religion [which] most certainly can engender a life of grace'. It adds that, 'among those [communions] in which catholic traditions and institutions in part continue to subsist, the Anglican Communion occupies a special place'. *Sorores in Spe* adds: where such elements of the apostolic faith have been faithfully passed on for very many years and have manifestly borne fruit in the life of grace – including, and perhaps especially among Anglicans – this surely points to the Holy Spirit's presence in the ordained ministry of that communion.

The overall conclusion is this: '*that the condemnation of contemporary Anglican ordinations because of perceived deficiencies of rites from the past needs to be re-examined*'; also that '*the implied judgment that the apostolic succession of the Church of England was lost at the Reformation should be re-examined in the light of contemporary ecclesiological and liturgical understanding of the variety of means by which apostolic succession takes place within authentic traditions of Christian life and worship*'. The document ends by saying that 'For both our communions, it would be nothing less than a recognition of our ecclesial experience if the condemnation of 1896 were to be seen as inapplicable to contemporary Anglican ordinations'. It would be 'a significant step along the road on which we are rediscovering our commitment to one another as *sisters in hope of the Resurrection*'.

Sorores in Spe was hand-delivered to Pope Francis and the Archbishop of Canterbury on December 6, 2021, the centenary of the opening of the Malines Conversations. Both have responded warmly to the ongoing work of the Malines Conversations Group and encouraged us to continue our dialogue. The statement was also sent to a number of other Catholic and Anglican church leaders. We hope, of course, that it will be widely discussed in both communions and that it will point the way to a reassessment of the blanket condemnation of Anglican orders. This would remove a significant ecumenical stumbling block and bring official Roman Catholic teaching about Anglican orders into line not only with common Roman Catholic practice, but also the teaching of Vatican II. ND

Nicholas Sagovsky, an Anglican priest, is a member of the Malines Conversations Group. He was a member of ARCIC from 1991 to 2017.

Photograph (c) Dean & Chapter of Westminster

Distinctly Christian Funerals

Hallowed liturgy and care for the bereaved make our funerals special, argues *Edward Dowler*

'It shall be the duty of every minister to bury, according to the rites of the Church of England, the corpse or ashes of any person deceased within his cure or of any parishioners or persons whose names are entered on the church electoral roll of his parish…' Canon B38, 2.

For the great majority of clergy, as well as lay people who conduct funerals, this ministry is both a duty and a joy, as we seek to commend those who have died to God and to 'weep with those who weep' (Rom 12.15). As the Catholic philosopher John Finnis points out, funerals in one form or another are a human universal: 'all (human societies) treat the bodies of dead members of the group in some traditional and ritual fashion different from their procedures for rubbish disposal'. And for members of local communities, funerals are of course vital (possibly unique) points of contact with the Church and with the Christian faith.

This ministry is of course conducted against a rapidly changing cultural backdrop. Only fifteen years ago, if the answer to the funeral director's question, 'was s/he religious?' was 'no', then the default setting was 'Church of England'. But, for better or worse, that has now changed. Whilst formerly, families had a basic choice between either a religious or so-called 'Humanist' funeral, the sharply increasing popularity of civil celebrants has opened a new range of options. Their particular attraction is an ability to make funerals specific to the deceased person. Although, unlike the 'Humanists' they are not explicitly atheistic, there is an increased emphasis away from religious observance, and towards 'celebration of life'.

We should be realistic but also confident about this cultural change: not everyone wants what we offer but, as somebody once said: here we are, we can do no other.

The funeral's high point is the prayer that commends the deceased to the love and mercy of God. It is for their sake that the funeral – whether a Mass or simpler funeral liturgy – primarily takes place. Whilst we aim to accompany, comfort and pray with relations and friends, they are not ultimately at the centre. Christian funerals therefore offer a unique 'celebration of life' because **the primary focus is on the deceased person**. For all that they may sometimes be a mixed blessing, the increasing popularity of eulogies at funerals can enhance this focus on the unique gift of God in this particular life.

Whilst civil celebrants to make funerals 'more specific' to the person who has died, Christian funerals offer **a beloved liturgy** which, even in revised form, comes down through generations of hallowed use, and is thus incomparably superior to any secular concoction on a computer one Thursday afternoon. The Common Worship funeral service, and variations, provide distinctive features such as the Collect, the reading of Scripture, a homily, the Lord's Prayer, the Commendation and Committal. In funeral ministry, I personally like to be clear that I offer, and can only offer, this liturgical service: there can be no race to the bottom or any sense that it is an embarrassment. Having said this, of course, modern funeral rites also offer a flexible framework which can include, for example, a eulogy and the possibility of a variety of music, so long as this is appropriate – and carefully negotiated.

A disappointing recent development has been the tendency to opt for a small family cremation, followed by a memorial service in church. The reasons for this can be complex: some cannot bear the physical proximity of a dead body for a moment longer than absolutely necessary. Whilst we must be sensitive – and mindful of strenuous family demand – funerals celebrated in the traditional order give an unparalleled emphasis and opportunity to express **we are not afraid of dead bodies**: indeed, in accordance with Scripture, we honour them and look forward to their future resurrection. Sprinkling and incensing the coffin thus form an important part of the rite, which are often deeply appreciated, even by those who have little experience of them, and which have no secular equivalent.

Christian funerals take place in an ongoing pastoral relationship of c**are for the bereaved**, and not just a contractual one focussed on this one particular event. Evidence from undertakers as well as from the Church of England's own research teaches the interesting lesson that pastoral support is most valued by families *at around three to four weeks after the funeral* itself. This is the stage at which friends and family have often gone back to normal whilst the bereaved often most definitely have not. Civil celebrants have no remit to offer such ongoing support. The clergy have, but – myself included – often don't.

Over the past two years – in the face of the Covid pandemic – the Church of England has been astonishingly poor at proclaiming a lively **hope in the resurrection**, yet funerals are a unique time to do just that. We do so, of course, in the knowledge that many in our society have not only lost this hope but any interest in it. However, I recall the wonderful Canon Sandra Millar, formerly Church of England Head of Life Events, arguing adamantly that hope for the future is our 'biggest distinctive'. So it must surely be: Christian funerals look forward as much as backward – an angle that secular celebrants can never offer. 'I am the resurrection and the life, says the Lord.' ND

The Ven Dr Edward Dowler is Archdeacon of Hastings and priest-in-charge of St John the Evangelist, Crowborough, in the Diocese of Chichester. He recently chaired a group looking at funeral practice within the diocese.

Update and Q&As on the See of Oswestry

The Society released the following statement at the end of June:

'Now that the proposed revival of the See of Oswestry has received the approval of both the Dioceses Commission and the Lichfield Diocesan Synod, The Society's Council of Bishops would like to record its gratitude to the Bishop of Lichfield, the Bishop to the Archbishops of Canterbury and York and their staff for their hard work to get us to this point. The Society expects the new arrangements to operate in a broadly similar fashion to how the existing Provincial Episcopal Visitor (PEV) arrangements have operated up to now in Ebbsfleet and elsewhere with the additional benefit of local support at a diocesan level, as is the case with the See of Fulham under the London Plan. The next challenge is to make sure that the Society parishes in the South-West of England, which will be a three- to four-hour journey from the new Bishop of Oswestry's permanent base in the Diocese of Lichfield, receive the level of support they need and options are current being explored to ensure that happens. We continue to pray for Society parishes in what is now the See of Oswestry.'

What is planned and how does it differ from the current arrangements? The See of Ebbsfleet in the Diocese of Canterbury will move from being a traditional catholic appointment for the western half of the southern province to a complementarian evangelical appointment for both provinces. The See of Oswestry, which is currently in abeyance, in the Diocese of Lichfield will be revived and will become the traditional catholic appointment for the western half of the southern province. The See of Maidstone in the Diocese of Canterbury will switch from being a complementarian evangelical appointment for both provinces to being a role whose remit is solely within the Diocese of Canterbury, should it be required for use by that diocese.

Won't these changes cause some confusion? Naturally it will take us all some time to get used to the new arrangements but that's not an insurmountable problem. Complementarian evangelicals have got used to Maidstone being 'theirs', just as traditional Catholics have got used to 'Ebbsfleet' being theirs, but we're confident that people will adjust to the switching of names without too much difficulty. The advantages of the changes are that:

(i) Maidstone, as the county town of Kent, reverts to the Diocese of Canterbury (should it be needed) which covers a good proportion of that county. (ii) Complementarian evangelicals will get to use the site of the arrival of Augustine, who converted England to Christianity, as the name of their See.(iii) Traditional Catholics in the western half of the southern province will, for the first time, get to use a place name for their See which is actually in the area covered by the See.

What practical impact will it have on complementarian evangelical witness across the Church of England? It will have no practical impact. The complementary evangelical parishes will simply ask for oversight from the Bishop of Ebbsfleet rather than the Bishop of Maidstone. The current Bishop of Maidstone lives in Surrey which demonstrates the flexibility of the arrangements in place.

What practical impact will it have on Traditional Catholics across the western half of the Southern Province? There will be some positive impacts, we hope. The traditional catholic Bishop of Oswestry will serve within a college of bishops in the Diocese of Lichfield, benefitting from the fellowship and support that will bring. It is also envisaged that the Bishop of Oswestry will live within the area covered by the Diocese of Lichfield. Travelling time to Society parishes in the West Midlands will be greatly reduced. The new Bishop will be expected to set aside significant blocks of time in his diary to visit Society parishes in the South-West of England, particularly in the Diocese of Exeter, and will involve overnight stays in the area. Additional support for Society parishes in the South-West is also being explored.

Will the Archbishop of Canterbury oversee the appointment of the new Bishop of Oswestry? The Archbishop will be consulted on the appointment but it will be made by the Bishop of Lichfield in whose diocese it is. The advisory panel for the appointment includes a Society bishop, two Society priests and two Society laypeople, alongside those representing other Church of England traditions.

What will happen if the next Bishop of Lichfield is less sympathetic to Traditional Catholics than the current one? The next Bishop of Lichfield will be appointed in the full knowledge that the Oswestry arrangement is in place and would therefore be expected to be in strong support of its continued operation.

Will the new Bishop of Oswestry have regular one-to-ones with the Archbishop of Canterbury? Day-to-day oversight will be provided by the Bishop of Lichfield but there will be opportunities for one-to-one meetings with the Archbishop, given that the role extends beyond the Diocese of Lichfield into the other western dioceses of the Southern Province.

Given Oswestry's close association with Wales, does this mean that the Bishop of Oswestry will also have a role within the Church in Wales? Oswestry sits very close to the border with Wales and has a long association with Wales but it will be a Church of England appointment with a remit exclusively within the Church of England. The Bishop of Oswestry will play no role within the Church in Wales. ND

Archdeacon to Cardinal Archbishop

John Gayford considers the life of Henry Manning who moved from Anglican Chichester to Roman Westminster

With recent attention on the canonisation of John Henry Newman, the other Victorian Anglican convert who became a cardinal, Henry Manning, receded from focus.

Henry Edward Manning was born in 1808 at Copped Hall, Totteridge, in Hertfordshire which was his grandfather's home. He was the youngest son of William Manning and his second wife Mary. William Manning was first married to Elizabeth by whom he had two daughters but after her death he married Mary who bore him four sons and four daughters, Henry being the youngest, by some accounts was spoilt. He was educated by private tutors until he went to Harrow School in 1822 at the age of 14. In the autumn of 1827 he went up to Balliol College Oxford and in 1829 he became a member of the newly formed Oxford Union (debating Society) along with William Gladstone who became a lifelong friend. Manning was known to be able to debate strongly on many subjects, a talent that was to serve him well in the future. At this time it promoted his election to President of the Oxford Union. He was a passionate cricketer.



Henry Edward Manning by Adolphus Wing; albumen print, © National Portrait Gallery, London

There was economic depression at the end of the Napoleonic Wars in 1815 which affected the Manning family. William his father was director of the Bank of England from 1792-1831, Lord Mayor of London and MP from 1794-1830. There were financial difficulties and he had to declare himself bankrupt in 1835. If William Manning had not gone bankrupt Henry was destined to follow a career in politics but instead he took an insignificant job in the Colonial Office. Henry's dreams of a political career were over but instead he felt a calling to the Church. In 1832 he was elected to a fellowship at Merton College and was ordained deacon. Henry may have preferred to stay for further theological studies but John Sargent, Rector of Lavington and Graffham, near Chichester wanted him as his curate. Within months he was engaged to Sargent's third daughter the 21 year old Caroline. The Rector died of pneumonia in May 1833 but his mother had the right of appointment to the living and appointed Manning who was still a deacon not to be ordained priest until June 1833. Henry married Caroline in November of the same year. He settled into the life of a country parson visited his flock and taking an interest in the poor agricultural workers supported by his wife but he could see her health was failing. She died in July 1837 having asked her mother Mary Sargent to look after Henry, and she became his house keeper. For weeks Henry sat by Caroline's grave writing his sermons. Work and more work was his way of dealing with his bereavement. It was in the same 1837 that he became Rural Dean of Midhurst and Archdeacon of Chichester in 1840.

Some biographers of Cardinal Manning have tried to play down the role and influence of his wife Caroline on the life of the cardinal. The majority of opinions now agree this was far from the truth. The history of pulmonary tuberculosis was to strike again in Caroline's family. Henry wrote to Newman describing his distress at seeing his wife wasting away coughing up blood. She died in the evening of 24th July 1837, aged only 25 and Henry was only 29. Samuel Wilberforce who officiated at the wedding also presided at the funeral. Later he became Bishop of Oxford and Winchester and described Manning as a man who usually hid his emotions, but there were tears on the anniversary of Caroline's death. This left Henry with a wound from which he never recovered.

Manning's sermons on big occasions were beginning to cause offence to the Evangelicals, but this did not stop him being appointed Diocesan Secretary for Education in 1838, then Archdeacon of Chichester in 1841. The 90 Tracts for the Times written between 1833 and 1841 were the first stage of Anglo-Catholic revival in the Church of England, written mainly by clergy from Oxford University in the nascent Oxford movement. Manning wrote Tract 78 but was critical of Tract 90 and in 1843 could still preach a strongly anti-Papal sermon before the University. After Newman's conversion Manning was seen as the natural the leader of the Oxford movement. There was continual correspondence between Manning and Robert Wilberforce who like him was a Tractarian Anglican Archdeacon. Manning declined a chaplaincy to Queen Victoria in 1850 and in the same year resigned his living at Lavington. The Gorham Judgement (when judicial power was taken from bishops and given to secular authority) rocked Manning's faith in the Church of England. The Calvinistic Reverend George Gorham was presented as the parish priest in the Diocese of Exeter but the bishop refused induction on the grounds that his doctrine was heretical. A legal battle ensued which Gorman won. This was too much for Manning and Wilberforce who were

received into the Roman Catholic Church in 1851. Manning was ordained priest ten weeks later by Cardinal Wiseman but Manning only agreed to this if he was allowed further study in Rome. On his arrival he was summoned to see Pope Pius IX who insisted that he studied at the Accademia Ecclesiastica, an indication he was destined for high office. Pope Pius IX acted as a truly fatherly figure to Manning seeing him on about a monthly basis and held open informal discussions with him on a variety of topics. When Pope Pius IX offered him the post of Privy Chamberlain Manning refused but he did accept an Honorary Doctorate. Wiseman wanted to have Manning back in England. At first the Pope refused but then a year later granted Wiseman's request.

When in 1851 he was travelling to Rome a bag containing Caroline's letters was stolen at Avignon. Although a very large reward was offered for their recovery there was no success. Henry was very silent and sad at the loss but eventually had to admit that the loss was necessary to sever the bond. Nevertheless he kept under his pillow and valued a small book of her prayers and meditations that he claimed he used on almost a daily basis. His great niece Dorothy Wilberforce would visit him to bring flowers from Caroline's grave which he would kiss and receive with gratitude and tears. Some say that he carried the marks of this throughout his life only opening his heart to Herbert Vaughan who was to be his successor as Archbishop of Westminster as he lay dying in January 1892, describing the experience as *chastising, bruising and awakening*. There are reports that Cardinal Manning last visited his wife's grave in the late 1880's where he just stood silent for a time. Although she had died over 50 years before she still had a place in his heart.

The idea of founding a company of missionary secular priests at St. Mary of the Angels at Bayswater based on the Oblates of St. Charles Borromeo had developed while Manning was in Rome. Wiseman was wholly behind the idea. The Oblates were formed with Manning as head and Herbert Vaughan as his deputy. The results of the Oblates speak for themselves. In seven years four churches were built, four convents established with 50 nuns and eight schools accommodating 790 children.

When Wiseman died in 1865 Errington was the first choice of the chapter and Manning's name was not even mentioned but Pope Pius IX appointed Manning. The new archbishop was consecrated by Bishop Ullathorne of Birmingham at St. Mary Moorfield on 6th June 1865. This was only 14 years after he had become a Roman catholic. Money had been raised in memory of Wiseman for the building of a cathedral, Manning had authorised in 1884 the purchase of land (the site of the second Tothill Field Prison) for the new cathedral. This did not progress until the time of Manning's successor as he gave a priority to education. In 1870 Manning was in Rome for the First Vatican Council, by then he spoke for Papal Infallibility and made long Latin and Italian speeches in support. These views he held always thereafter. He was created a Cardinal Priest in 1875. In 1878 Cardinal Manning was in Rome again for the conclave that elected Pope Leo XIII. Manning's name was put forward but he requested it should it be removed and he put his diplomatic skills into action in support of the future Leo XIII. In 1883 Manning published *The Eternal Priesthood* setting forth the moral duties of priesthood. Manning was a keen supporter of the Catholic temperance movement and shares a platform with General Booth of the Salvation Army. In1884 he served on the Royal Commission that investigated conditions of working class housing. It was said he could attend a royal banquet and only drink a glass of water which may in retrospect seem unwise with what we know of cholera in the royal household.

Although Henry Manning lived to the age of 83 he looked old before his time with an almost cadaverous appearance. He could be the Ultramontane but he also involved himself in matters of social concern. His sharp logical mind remained with him to the end. He could relate to a wide social spectrum of people and retain their loyalty and support. In spite of his many duties he never forgot the poor and acted as their champion throughout his life and was called the poor man's cardinal.. His role in the Dock strike of 1889 is a typical example of Manning at his best. The strike was beginning to crumble; the strikers and their families were starving and starting to drift back to work having achieved nothing. When Tom Mann one of the union leaders arrived at his lodgings his landlady told him there was a priest who had been waiting all afternoon to see him. In the kitchen was the 81year old cardinal reading the latest Sherlock Holmes story. Manning offered to negotiate on behalf of the Dockers. The result was that the Dockers won their "tanner" and in spite of their poverty held a collection and presented £160 to the Cardinal who endowed a bed at the London Hospital.

Cardinal Manning died on 4th January 1892. The funeral liturgy was held at Brompton Oratory. On the processional route to the Roman Catholic Cemetery at Kensal Green, there were crowds not seen since the funeral of the Duke of Wellington some 40 years previous. In 1907, his remains were transferred to the newly-built Westminster Cathedral. Manning had been Archbishop of Westminster for 27 years personifying high spiritual standards and ascetism. While Newman represented the spirit of the Second Vatican Council, Manning represented the spirit of the First Vatican Council. Gladstone testifies Manning's intellectual abilities and Hilaire Belloc claims that the Victorian age produced many great Englishmen of which Manning is among the greatest. He was a driving force in Catholic humanisation putting dogma at the service of spiritual development. Although a man capable of emotional sentiment he preferred to hide this under the veil of austerity. ND

Suggested Further Reading

- Newsome, D. *The Convert Cardinals: Newman and Manning.* John Murray London 1993.
- Pereiro, J. *From Anglican Archdeacon to Council Father at Vatican I.* Gracewing Leominster 2008.
- Sparkes, R. *Cardinal Manning and the Birth of Catholic Social Teaching.* Catholic truth Society. London. 2012.

Message from the Editor

A report to the FiF General Assembly in May

The main theme for this *New Directions* report is **thanks**. First of all, an enormous thank you to Fr Philip Corbett for his stewardship of the magazine for so long and with such consistency. It is not an easy thing to produce each month but he did that and ensured it was worthwhile, so for his example and continued support I am extremely grateful.

Secondly, thank you to **all those who write** anything for *New Directions* (and with apologies to those who submit but don't appear in print; it sadly isn't possible to run every article). Not a single contributor to ND is paid a fee; everyone does it for free, and that includes professionals. It is extremely rewarding to work with so many submissions of such high quality and helps to make the magazine what it is. So to everyone who gives of their time, energy, expertise and interest – heartfelt thanks.

The **readers** must also be thanked. Forward in Faith members are the core base and that goodwill along with endorsement, feedback, even debate, gives ND a unique position within the Church of England and beyond (as it is also distributed overseas). The point is: where do Catholic Anglicans now look for a publication that speaks to who they are and what they are about? It is obvious that a 'membership magazine' should do this, but *New Directions* is far more than that. It goes to every bishop and member of General Synod and is something of a shop window for FiF and the Catholic Group. Yet it goes beyond that too. At a time when the Church of England is unaware or uninformed of so much of its Catholic identity, history, doctrine and mission, this humble magazine helps to hold the line in a reasoned and sensible way.

New Directions must continue to be **readable** and include a range of topics which interest people. It will keep promoting the Catholic cause, and it will explore the major themes and questions of this present time where people need guidance, assurance and education. It will be loyal but not blindly partisan or inward looking. At times it may expose hypocrisy and prick pomposity, and not be afraid of helping us to laugh at ourselves, because life is also about having fun. In short, it will do what a good magazine should, with honesty and integrity, a depth of concern for its readers, and a commitment to the greater truth we witness in Christ Jesus. It is customary, after all, for writers and affiliates of a publication to be called 'of this parish' and how such a cure of souls here in the tradition of 'mine and thine' is shared with and in support of the bishops of The Society along with its aims and purpose.

The **redesign** has been very well received and gave the opportunity for a little refresh at the same time. Comments about this have been overwhelmingly positive. Our designer, Jason Forster, continues to do an excellent job, and from this summer we are now printing on slightly heavier paper, in a shorter timeframe, and distributed in a compostable polybag – all at no extra cost. The *New Directions* editorial board members have been helpful and encouraging throughout and we all owe them a great debt.

Finally, my personal thanks to the Bishop of Fulham, Director Tom Middleton, Fr Adam Edwards, and Fr Guy Willis for all they do as the **editorial production team**. Their readiness to talk through ideas and possibilities, put the work in, and commitment to the wider project is invaluable. I hope you agree it is worth very much more than the sum of its parts and will continue to promote the cause for us all.

Letters to the Editor

Confirmation concerns

It was good to see the two articles by Tom Middleton and Fr Paul Hutchins in the June issue of New Directions. Tom Middleton told us that between 2009 and 2019 confirmations fell from 25,000 to 13,400, a reduction of 42%, and he went on to say 'The purpose of raising this falling away of around half the the total number of confirmations is not to be alarmist'. However if we look backward from 2009 and forward from 2019 perhaps we should be seriously alarmed. From 1970, when there were 113,000 confirmations, the number has dropped significantly in every decade since then so that in 2019, nearly fifty years later with a growing population, the total was only 12% of the 1970 figure. Meanwhile if we look forward from 2019 to 2021, it would not be unreasonable to guess that, following two years of the covid pandemic, there will be a major fall in the numbers over that period. Sadly we also have to bear in mind that a considerable proportion of confirmation candidates lapse quite soon after their confirmation.

I am not in the business of being alarmist, but surely the precipitous decline in confirmations over the past fifty years indicates that too many more of our churches will close by 2040. I don't expect to be here then, but this prospect causes me great concern.

Dr Charles Hanson,
Wetheral, Carlisle CA4 8JG

Tom Middleton responds:

It is worth noting that were the Sees of Beverley, Richborough, Ebbsfleet and Fulham to be regarded as a single diocese for the purpose of confirmation statistics, and everything added together, then they would be second only to the Diocese of Oxford in terms of total confirmations administered in 2019 alone.

WANDERING BISHOP

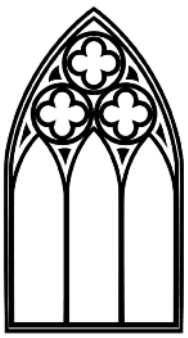
Tony Robinson

Wakefield has been in the limelight recent for a fairly historic by-election. The constituency turned blue in 2019 but the MP had to resign this year when he was sent to prison for past criminal offences. There was then a to-do over the Labour candidate as their shortlist didn't have anyone living Wakefield, so they all resigned (bar one). Perhaps that's why Sky News came asking for my thoughts, both before and on the day of the result. I suppose it shows a local bishop is still seen to have a good overview with the area and the people who live there. Of course, what I do want is someone who will care for the constituency and do a good job, like a parish priest really.

A lot of my time is given over to people 'in the system' who are on the discernment track. I meet candidates for ordination for an hour before they go to Bishop's Advisory Panel (BAP) sessions and then have a call with them day of the report too, about eight days later. God is calling. About 15 candidates are on my desk so far this year, all looking to proclaim the good news of Jesus Christ.

People in another system are the inmates of Wakefield Prison. On the same day the by-election result came through I was there with the Bishop of Gloucester who leads on prisons for the Church of England. Over the course of four hours we met with the Governor and people inside, including those who work there. It's an important place for me and I always get a warm welcome. In particular I go every Christmas Day and at Easter to celebrate and see them because they matter. About 40-50 come to chapel and sing their hearts out, which is witness even in confinement.

Another important place is the Convent of St Peter in Horbury, set up by the Victorian incumbent back when it was still possible to do that



sort of thing. I've been going there every Monday morning for the last 15 years or so to say Mass. Only five of them remain now but it remains a place of prayer, where the sick are held on hearts, and it's a special way for me to start each week.

Horbury was one of the parishes where I celebrated the Queen's Jubilee. St Peter's had a service followed by 'Pimms & Puddings' which was very happy and saw folk out in force. Then it was on to Pontefract St Giles for another do, and Wakefield Cathedral for a civic service. These were a welcome balance to the other civic ceremonies when we commemorated the 40th anniversary of the Falklands War with the main service at Wakefield's cenotaph. It was a bit strange when the usual pattern is in November, and a different context for the National Anthem, but again it shows how the Church is there in the middle of things, in and out of season. And we all need to pray constantly for peace.

This was a theme at Sandal Castle at the bottom of my road when we gathered to unveil a plaque to mark the burial of a time capsule in the well. It was where the decisive Battle of Wakefield happened in 1460 and there are anniversary walks there each year at the end of December. It's vital that we honour the past along with all it has to teach us.

Licensings are part of my job, of course, but June had a couple of unusual ones. First there was Bishop Glyn's at All Saints Northgate in York, the city where he has lived and ministered for so many years. And then to the Archbishop Holgate Hospital, a collection of almshouses formed into a community with a chapel, built by a former Archbishop of York who was a local lad. The service was in the parish church because the chapel on site wouldn't be large enough, but buses brought the residents in and it was a very happy time.

I'm presently managing some of the Beverley and Ebbsfleet portfolios, in addition to everything else. That means various ordinations in distant towns and cities along with pastoral support for the clergy. The interview process for the new Bishop of Beverley is about to start so please hold it all in your prayers.

Bishops need collegiality too. Here in the Diocese of Leeds we said farewell to the Bishop of Huddersfield who's off to Rochester, and had the announcement of the new Bishop of Kirkstall who covers Leeds. That's our diocesan headquarters so I'm there via the train quite often for monthly meetings of senior staff (a full 8am-3pm) and also the 'Six Bishops' which sounds a bit like a pub! June also saw a trip to London for The Society Bishops' residential. We meet regularly for mutual support and strategic planning. A lot of thought is needed over the next 10 years for our parishes and posts and how to resource them with sacramental assurance in mind.

Nearby in Royston they're reviving the old Whit Walk style. For confirmation and communion we processed from church to school with a samba band and flags. 'Onward, Christian Soldiers' was written by a curate at Horbury for these walks, so it's a bit of a modern update. It was memorable for the kids though, and liturgical samba was a novelty for me too! ND

JULY DIARY

Thurifer

Copy deadlines meant that events in the second half of May could not be reported until July,: events in the second half of June must wait until September. The sun shone on the Society of Mary's May Devotion, the previous two years having been cancelled. It was held at St Silas, Kentish Town, with its oddly truncated exterior yet all glorious within. There was a large congregation, larger than some I remembered pre-pandemic, with wonderful sounds from the organ loft and the choir. The setting was Mozart's *Spaurmesse*. hymns sung with great gusto, as if a dam had been released. *Ave*s resounded around the vaults. Only one tiny irritant, if services booklets have to include words that the congregation does not need, it is preferable to have the same words printed as those spoken. Fr Graeme Rowlands' notices were, as ever, a witty highlight but overshadowed this year by two brief moments of divine serendipity. As the Deacon sang the Gospel, at the words 'bear a son' a baby's cry was heard for just a second or two. At the words 'the child will be holy,' again a brief cry from the same child. Spines tingled.

◆

To Kentish Town for the second time in the month. This time, the Dominican Priory, the Rosary Shrine, half a mile from St Silas', for a concert of music by Sir James Macmillan, who was present. Music from a new CD, *Consecration*, by the superb *Capella Nova* under Alan Tavener, with Stephan Farr as organist. *The Culham Motets* had such moving moments and exquisite sonority that one of my companions wept at its beauty. Three other of his works, *Until the Day*, *A Special Appeal* (tragically topical with its final line, 'I beg you, I beseech you, I order you, in the name of God: Stop the repression,' and more optimistically, *Sing joyfully to God*. Rather than extol the merits of the music, buy the CD or do whatever you must with technology and hear it.

◆

To St Dunstan in the West, set in what was once the heartland of the national press: monuments to Lord Northcliffe (*Daily Mail* and *Daily Mirror*), and J. L. Garvin, (Editor of *The Observer*). It was the remarkable renovations and refurbishments of the interior that were to be dedicated and the patron saint to be honoured. Much necessary, if unglamorous, work had been completed: repairs to heating, restored doors, decoration, fire detection system, new office space, PA system. But what caught the eye was the spectacular chandelier, an enormous and handsome beast filling the ceiling of the nave, that took the breath away. Stunning music: Colin Spinks (organ), *Chantage*, the choir under Jonathan Tyack, an outstanding sermon by St Dunstan's near-neighbour and once Guild Vicar, Bishop Jonathan Baker, made it more memorable, for all the right reasons, than many a patronal festival.

◆

To All Saints' Margaret Street, and the farewell Mass for a friend of over 30 years, Fr Michael Bowie. He returns to Melbourne, Australia, his native heath, as parish priest of St Paul's. That triumphant confection of William Butterfield's genius that is All Saints' never fails to overwhelm. Probably a stranger to the church, was so awe-struck that he stood at his seat in the nave, cap on head for several minutes, surveying the scene. He proceeded to wander around the church, taking photographs, stroking the pulpit, heading up the chancel steps for more snaps. My fear that he might disturb the preparatory prayers of the faithful was misplaced: many, similarly, were snapping away. Nothing could detract from the liturgy, Vierne, *Messe solennelle*, appropriately Verdi's, *Va pensiero* from *Nabucco*: "Fly, my thoughts, on wings of gold; / Go settle upon the slopes and the hills, / where, soft and mild, the sweet airs / of my native land smell fragrant". Fr Bowie bade adieu in a fine sermon and exited to the Sacristy to the jaunty strains of Sousa's *Liberty Bell March*.

◆

It was good that the Duke and Duchess of Sussex did not overshadow the Queen's celebrations, by letting it be known that they would not overshadow her celebrations. Despite the Queen's absence from most of the events, due honour was paid to a remarkable reign. One of my earliest visual memories is that of seeing the Queen and the Duke of Edinburgh in February 1954 on their post-Coronation tour of the country when they came to my native city and their open-topped car drove past the building where my grandfather had his office and he held me up to see them pass. It was good to see Prebendaries Houlding and Rowlands (that man again, this time uniquely sporting Curé d"Ars bands), Archdeacon Miller, and Bishop Baker of this parish all coped in procession on this most ecumenical of Anglican occasions. To begin with Parry's anthem *I was glad* was splendid but why arranged by John Rutter? *Vivat, vivat regina Elizabetha* was not as visceral as that shouted by the Scholars of Westminster School at her coronation, but the sentiment was as true and moving. Owing to the Covid indisposition of the Archbishop of Canterbury, the Archbishop of York stepped up from the substitutes bench to preach the sermon and raised a smile with his references to Her Majesty's love of horse-racing. He was fortunate that it was the Derby run the next day, not the Ebor Handicap. ND

THE WAY WE LIVE NOW

Christopher Smith

There was a funny little story in the press just before Easter about the University of Stirling having dropped Jane Austen from the curriculum of their English faculty. In order to 'decolonise' the said curriculum, she was to be replaced as the 'special author' on the third-year options list by an American writer called Toni Morrison. Now, I suspect I ought to read some Toni Morrison, who became a Nobel Laureate in 1993. Her best-known novel is *Beloved*, which was published in 1987. But even so, you might be forgiven for thinking that undergraduates reading English at a British university perhaps ought to read some Jane Austen.

There are, after all, only six substantive Jane Austen novels, and a student of English Literature ought to know them. It seems that there is room for only one 'special author' in the Stirling curriculum, and Austen was evidently an easy hit for those wanting to 'decolonise' that curriculum—even though it is impossible for a curriculum to have colonies. With Morrison, 'the main topics covered will include racial difference and critical race theory, gender and sexuality'. The university is, after all, seeking to 'support an anti-racist agenda in higher education', so they presumably think that teaching about 'black postmodernism, Gothic, as well as the aesthetics of the contemporary US and African-American novel' will go some way to achieving that goal.

Alternatively, they could have looked more closely at *Emma*, where Mrs Elton's 'Bristol trading background' comes in for some stick, as does her brother-in-law Mr Suckling's reputation; he is clearly not the 'friend to the abolitionists' that Mrs Elton tries—after the event—to make him out to be. Perhaps that's all a bit subtle for the University of Stirling. Mr Suckling's estate is called Maple Grove. Get it? Look closely at the eponymous house in *Mansfield Park*, too, and note the author's evident disapproval of the way in which Sir Thomas Bertram made his money.

Stirling undergraduates can sit a paper in 'Victorian Literature and Culture', and the prospectus informs us that 'The module proceeds by way of a self-conscious interrogation of the notion of "Victorianism" itself, addressing such questions as the postmodern fascination with the nineteenth century; the distinctions between fiction and history; as well as the range of pressing theoretical questions attendant upon any act of literary-historical periodization'. Setting aside my nagging doubt as to whether that sentence can really have been written by an English graduate (what is this obsession with using semicolons instead of commas?), I wonder why we are not told what the 'selected literary texts of the period' are. I worry that students are being given chapters and extracts, but not reading whole novels.

This matters because we are dealing with a generation that can barely concentrate on any one thing for long enough to put their socks on. They badly need to know what it means to persevere with a novel to the end, even if they are fed up with it by the end of the second chapter. Surely you can only have a meaningful discussion about a novel when you've read the whole thing. They also need to learn more about their own cultural history, rather than allowing it to become an adjunct to American culture, to which we are increasingly exposed. I worry that the idea of the shared national culture seems to be dropping out of fashion. Forty years on, I still (metaphorically!) carry my A-Level set books with me: *Bleak House*, *Persuasion*, *The Return of the Native*, two Shakespeare plays, a Canterbury Tale, and so on.

The assumption was that we all ought to know some Dickens, some Austen, some Hardy, some Shakespeare and some Chaucer. I also think we ought to know some poetry, but I cannot find a single, specific, course on poetry as part of the Stirling curriculum. Instead, they offer a module on 'Language and Linguistics', in which students 'will explore literature written in "non-standard" Englishes, a term encompassing language varieties including pidgins, creoles and dialects, but also "broken", idiomatic and vernacular forms'.

The fuss about the Stirling curriculum came and went in fairly short order, but it does leave us with a question about the value we place on our own history and culture. Again and again we are invited to explore other cultures, which is a very valuable thing to do, but there is something lurking under the surface which implies that we should value our own less. The English faculty of King's College London, ten minutes' walk from my front door, boasts that 'Ours is a department committed to teaching English literatures of the twentieth and twenty-first centuries written in America, Anglophone Africa, Australia, Ireland and South Asia as well as within the UK'. The King's course is relatively traditional, but an optional module on 'The Life of the Sonnet' sits next to one called 'Multi-Ethnic American Modernisms', and 'Chaucer's Books' next to 'Coming of Age in America'.

I'm not one of those people who has a reflexive anti-American prejudice. I just have the sense that American culture, good and bad, has very successfully exported itself around the world, and does so all the more successfully in the age of the internet. But maybe, in this country, we ought still to be able to study Jane Austen as a special author as part of a degree in English. ND

TREASURE IN CLAY JARS

Festus

Proposals for the reassignment of Society bishop responsibilities to the See of Oswestry have two positive features. The first is that it has never been filled and was a Victorian creation, probably at the behest of Gladstone and Oswestry is less than 30 miles from his former country retreat at Hawarden Hall (now Gladstone's Library). The second, and surely more auspicious, is that in 1913 Oswestry was the birthplace of none other than Barbara Pym.

◆

Pope Francis has been at it again, this time condemning 'Granny's Lace'. A longtime scourge of hats and 'dressy church' (now there's a Fresh Expression), this time he says the lace must 'go back to Grandma'. Anglicans sigh in relief over the Tiber. The Society of Mary's annual celebration at St Silas, Kentish Town, this summer was a joyous show of support for ornate vestments with fine albs and cottas, and some of it was unquestionably Granny's lace.

◆

The funeral of singer Tom Parker in April was a sad occasion with his bandmates from *The Wanted* carrying his coffin into the parish church of St Francis of Assisi, Petts Wood, and especially tragic considering he was a 33-year-old young father. The rite took place amid much media attention and loyal fans lining the streets. Well done to Fr Stephen Niechcial and the clergy there who ensured seemly Catholic ritual, including the coffin being sprinkled in the hearse. A very public and assuring display of how Anglican funerals can still be done well.

◆

Has the Diocese of London has suffered an indignity? A statement from the Metropolitan Police: 'On Tuesday 15 February, a 52-year-old man was arrested by officers on suspicion of fraud by abuse of position and money laundering. He has been bailed pending further enquiries.



The investigation relates to an alleged fraud at a charitable organisation based in London. Enquiries continue.' Has this anything to do with the same man whose brain dump over a dodgy dossier caused untold distress and led to a life being taken? Perhaps it needs a clerical sleuth like Brother Cadfael, Fr Brown, or Grantchester's Sidney Chambers. If only they weren't fictional characters and diocesan officers heeded Luke 16.10 more: 'Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much'. As much as £2m, apparently.

◆

One particularly patriotic member of the General Synod held a garden party over the Platinum Jubilee weekend, complete with liturgy helpfully signalling the shift from afternoon tea to drinks. Naturally it included the National Anthem for which the host had composed a special extra verse:

In this her Jubilee,
Lord, grant that she may be
Evermore blest!
Republics are a 'No' –
Presidents come and go.
It's clear to friend and foe:
Our Queen is best!

◆

Visitors to Andrew Lloyd Webber's new *Cinderella* which closed last month were treated to a riot of costumes and dancing. There was even a clergyman, who in one scene wore cassock and purple stole to chastise the 'bad Cinderella' as she was tied to a stake. But he later appeared for the wedding in white cassock, white-and-gold cope, and the same purple stole. Consistency, if not correctness. But what happened to the costumes?

◆

The Venerable Liz Adekunle left her post as Archdeacon of Hackney last year with no forwarding address She is still doing R4's *Thought for the Day* and was introduced last month as '*the* Chaplain to the Queen'. Somewhat singular, all things considered. There are currently over 30 Queen's Chaplains.

◆

Official information for the Lambeth Conference this year may cause a little confusion, in particular the 'What to wear' section. Delegates are advised: 'For photo – Convocation robes, red chimere, white rochette if possible. A black scarf or red stole'. An unusual spelling for rochet, the 'vestment resembling a surplice, used chiefly by bishops and abbots'. But it is also a garment for choir dress, so why mix in the sacramental stole? For the opening service it is 'Convocation robes with option of a white stole'. At least the closing service instruction is simple: 'Cassocks'. The Prix La Rochette is a horse race at Longchamp in Paris.

◆

The Lambeth Conference media pack is a powerpoint converted into a pdf. Page 8 – 'What's the conference about?' – has two video links, one being 7 minutes of 'Looking ahead to the conference in 2022: The Archbishop of Canterbury shares a message about the importance of meeting for the Lambeth Conference in 2022'. But poor Justin Welby. As the cursor passes over his image wearing pectoral cross, the comment appears 'A person wearing a necklace – Description automatically generated with low confidence'.

◆

How good that the Lambeth Conference will feature 'calls' this year and not the usual resolutions. The policy of 'guidance not instruction' clearly still holds. ND

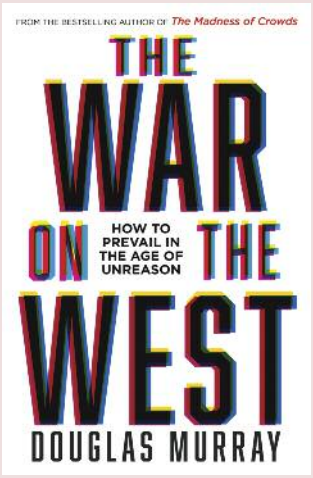
THE WAR ON THE WEST
Douglas Murray
Harper Collins, 2022
ISBN 978-0008492496

The high-profile political commentator Douglas Murray believes that a cultural war 'is being waged remorselessly against all the roots of the Western tradition and against everything good that the Western tradition has produced'. His fight-back is a multi-faceted one. The opening chapter sets the tone with an analysis of the response in the United States to the death of George Floyd. Murray fiercely interrogates the assumption that Floyd's killing was racially motivated, and he lambasts what he sees as a grotesquely exaggerated response. He strongly criticises the response of 'critical race theory', which, he contends, divisively betrays Martin Luther King's dream that a day would come when people 'will not be judged by the colour of their skin, but by the content of their character'. As the book progresses, Murray goes on to provide further trenchant analysis of related topics, such as the legacy of colonialism, the Black Lives Matter movement, and the movement to bring down statues and other memorials.

Murray calls for a more nuanced historical understanding of phenomena like slavery which, unspeakable as they are, have been practised widely at various times across different cultures. Indeed, Murray points out that some colonialists, such as Sir George Napier in 1840s Pakistan, worked hard to combat slavery and human rights abuses in the countries to which they went. The practical difficulties of reparations and compensation would, in his view, be insurmountable. Moreover, Murray asks, who is helped by the current western tendency for lacerating criticism of itself and of the history that has brought it into being? The answer is that it plays directly into the hands of some of the most truly repressive global players: 'it is enormously helpful to China today, as it was to the Soviets in the past, to encourage the perception of America as uniquely racist and China as uniquely virtuous' (p.78).

More positively, Murray also argues that if there is to be an honest evaluation of the western tradition, then it must be balanced. So that whilst, of course, it is right to be conscious of the many sins and shortcomings in the history of the west, we also need a positive appreciation of the many gifts that the western tradition has brought to humanity. This includes not only aesthetic contributions to humanity, such as beautiful cities and incomparable works of art, literature and music – important though these undoubtedly are – but moral ones as well. Murray reminds us that the west (one might add entirely influenced by the Judaeo-Christian tradition) has developed 'a civilisation in which all human life came to be regarded as sacred, in which people are regarded as beings endowed with innate dignity, in which peace is the normal state of affairs and where wrongs done in the current day can be remedied through the application of the law' (p. 211).

Murray is predictably rather withering about the tendency of different Christian denominations, our own in particular, to join with alacrity in the general anti-western sentiment. 'The Church of England,' he writes, 'has long led the way in this trend. For a generation, it has found itself in a position of having to apologise for spreading its gospel around the world and being embarrassed by its former missionary zeal. In recent years, it has also decided to take upon itself the most hostile possible critique of itself' (p. 184).



I believe that a fascinating theological substrate lies beneath the surface of this sharp, though perhaps justified, criticism. I wonder whether the author himself is aware of it, but certainly hope he is. Let me explain…

Like *The War on the West*, Murray's former work, *The Madness of Crowds* (2019) has four main chapters. Between them there are three *interludes*, in which he takes a somewhat sideways look at a particular issue that has been raised by the main argument. The final *interlude* in *The Madness of Crowds* was entitled *On Forgiveness*. In this section, Murray discussed the uniquely unforgiving contemporary environment, boosted by social media, which ensures that an individual's past actions or words – even if they have entirely disowned or moved on from them – can never be forgiven or forgotten. Murray pays tribute to the Christian tradition as one which stressed 'the desirability – if not the necessity – of forgiveness, even to the point of infinite forgiveness' (p. 182). Now, significantly perhaps, the corresponding third *interlude* in *The War on the West* is entitled *Gratitude*. Here, Murray explores Nietzsche's understanding of *ressentiment*: the sense of envy and hatred that leads human beings to say, 'someone or other must be to blame that I feel ill'. This leads to the desire to tear down, deconstruct and take revenge, and the primary remedy for it is a sense of gratitude for what we have been given. 'Without grati-

tude,' he writes, 'the prevailing attitudes of life are blame and resentment… Without some sense of gratitude it is impossible to get anything into any proper order' (210-211).

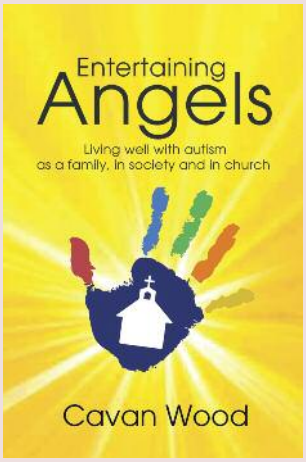
So Murray has used the same key section of each book to promote two central practices that in his view our society urgently needs to reclaim: 1) forgiveness and 2) gratitude. The particularly striking thing is that if we translate these into theological language (not wholly unwarranted: the book is dedicated to Murray's godchildren), these themes might be expressed as 1) baptism/penance and 2) the eucharist. By a circuitous philosophical and historical route, then, this secular author has led us to the heart of the sacramental life and of catholic Christianity. The message seems clear for those with ears to hear: beneath the often disappointing institutional surface, the Church bears the most important gifts that can and must be offered in the contemporary cultural crisis, if only we ourselves had the confidence to fully lay hold of them again and confidently offer them to others.

Edward Dowler

ENTERTAINING ANGELS
Living well with autism as a family, in society and in church

Cavan Wood

Authentic, 2022
ISBN 978-1788930734



Deepening understanding of a condition that impacts over a million people in the UK is Cavan Wood's brief. He does this by taking us through first-hand experience of his son's autism diagnosis and the subsequent family journey.

Derived from the Greek word *autos* for self, autism is a term formerly used for people suffering from a developmental schizophrenia, seemingly locked away from reality. Many now view the condition as a spectrum of the 'neurodiverse' - those with a with a different way of thinking and behaving - as opposed to those 'neurotypical' without autism i.e. the majority.

The author expands upon six behavioural characteristics of the autism spectrum condition: sticking rigidly to routine, resistance to change, displaying repetitive behaviour, challenging behaviour, unusually focused interests, rituals and obsessions and repetitive or stereotyped body movements. Graphically and with sensitivity Cavan Wood charts the many difficulties faced by autistic persons and their circle at home, in education, the workplace and society in general with helpful wisdom on working through these challenges.

The book concludes by celebrating the strengths and joys of autism, with reference to the focus and truth telling of Greta Thunberg. The neurodiverse are less likely to misremember things than the majority who are neurotypical, are more likely to live in the moment than for 'the next thing' and many have a welcome lack of cynicism about the world compared to their counterparts.

The title *Entertaining Angels* picks up on the author's Christian faith: 'Just like Abraham, we could meet angels in autistic people, messengers of God who speak the truth and challenge us in many ways. If we embraced that way of seeing things it would be transformative.' The book ends by taking up that thought with an attempted theology of autism seeing how God 'disables himself when he takes human form.'

On this account, autistic people can be seen conformed to Isaiah's prophesied suffering servant Redeemer in being rejected and not understood. The idea of God's image inside each human being is presented as a clue to affirming our individual uniqueness and overall diversity. This challenges hurtful views of what is normal as well as helping towards redemption, the countering of the bad that is also in humans which is the work of Jesus Christ. *Entertaining Angels* is an easy read with valuable insight for autistic people and their circles showing also how schools, workplaces and churches can be made friendlier to them.

John Twisleton

ALFRED HOPE PATTEN
and the Shrine of Our Lady of Walsingham (Second Edition)

Michael Yelton

Sacristy Press , 2022
ISBN 978-1-78959-225-2

Many readers will be familiar with Michael Yelton's biography of *Alfred Hope Patten and the Shrine of Our Lady of Walsingham*. It was reviewed in these pages in November 2006. The Shrine that Fr Patten founded, or revived, that remains a jewel in the Anglo-Catholic crown, celebrates its hundredth anniversary this year. This second edition is a welcome addition to the commemorations. By re-visiting his book and adding material that has come to light since its original publication, he has added another work to his impressive canon of Anglo-Catholic history books and pamphlets. As a lawyer and former judge, he brings an analytical mind, a direct style, and a dispassionate consideration of the evidence. Anglo-Catholic writing can often seem to fall too easily into the realm of hagiography and beguiling romanticism.

He does not bring the story of the Shrine up-to-date. The chronology, as in the first edition, covers only a few years after Fr Patten's death and deals with the shifts in governance and style brought about by Fr Colin Stephenson. The wel-

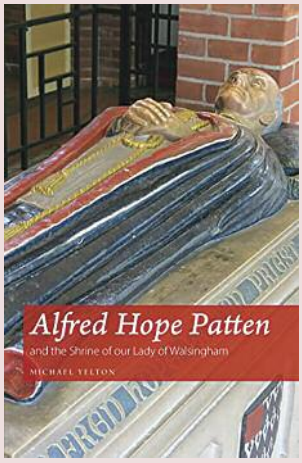
come additions to the original text have been made, in part, as a result of the dedicated work of the Shrine's Archivist, Isabel Syed, and her husband, Keith, to both of whom Mr Yelton pays due and proper gratitude. Any book of Walsingham that draws upon their knowledge and expertise is immeasurably improved. He has also had the benefit of the book by Fr Michael Rear, sometime Vicar, and now resident in the village, *Walsingham: Pilgrims and Pilgrimage*.

The lineaments of Fr Patten's life and achievements, and his character and personality, remain familiar and the new material does not substantially shift our perspective. When, some time ago, naughtily, I tested that by suggesting to the wonderful Betty Howe, a parishioner of St Mary's who has known every Incumbent from Fr Patten to the present day, that Fr Lingwood did most of the pastoral work in the parish, she replied, in that most beguiling Norfolk accent, derisively and decisively, 'Oh no. Fr Patten was in charge.'

If, however, Mr Yelton does not bring the Shrine's story up to the present-day, he does write an additional final chapter, a Retrospective, that provides, what the reviewer of the first edition maintained was lacking, some psychological insight into Fr Patten's character. That character and personality has remained tantalisingly elusive: austere, disciplined, single-minded, driven, devoted to his parish and to his people; highly-strung, prone to nervous debility and exhaustion. He expended much energy in a series of attempts to establish a communal, quasi-monastic community, but was drawn to solitude. He needed to withdraw from the pressures of communal living and from parish life from time to time. Strikingly lacking in formal education, he occasionally showed an academic inferiority complex and prickly defensiveness. He was respected, loved, revered even. He was immensely persuasive and resourceful, and had a gift for harnessing the energies and talents of many to engage on his great task and bring to fruition his vision. These contradictions, complexities, angularities of his personality make him more human, but not more comfortable. They allow a glimpse behind the glacial mask that looks out so uneasily from many photographs. There is one set of photographs, not in this book, that hints at something positively jaunty and lifts a curtain on something generally hidden and concealed behind a severe public façade.

As Mr Yelton says, if we are to know Fr Patten, despite his aversion from the Latin tongue, we should resort to words used about Christopher Wren and St Paul's Cathedral, '*si monumentum requiris, circumspicere*.' For here is the fruit of his vision: here is his legacy: here he restored Our Lady to Walsingham.

His vision of the restoration of devotion to Our Lady is only marginally less significant than the original vision of the Lady Richeldis in 1061. It was in her inspired vision that Our Lady appeared and marked out this small Norfolk village, by God's initiative, as a holy place. So touched by God was it, that Walsingham did not cease to be a holy place, a place marked out, during the despoliation of a King thirsting for treasure, nor during the protestant aberration of the 16th century, nor during the puritan usurpation, nor during the latitudinarianism of the eighteenth century with only that 'thin stream of pilgrims.' Touched by God, this holy ground waited patiently to be rediscovered and recovered by a reawakened people. It was Father Patten's singular gift to perceive that and to act upon it.



His imaginative re-creation remains central to an expression of the Catholic Faith in an increasingly prosaic Church of England. Even if his vision was elaborated by a medieval, chivalric, whimsicality that sees the Guardians decked out like bargain-basement Knights and Ladies of the Garter, it continues to evoke our devotion and to command our loyalty. Walsingham is one of the glories of the Catholic Revival in the Church, even if it exhausts the meaning of Jacob's words, 'How dreadful is this place.'

Fr Patten may have romanced about a re-creation of a pre-Reformation ideal and create a monastic setting with the Shrine at its centre, but the translation of the image from the parish church was one of immediate necessity to avoid the potential depredations of the Bishop of Norwich. By happenstance, it remains true that one of the enduring strengths of Fr Patten's creation is that the Shrine is in, and is part of, the parish, although governance is now separated. The Shrine may have been formed in the *faux* medievalism of Fr Patten's psyche but it was also a clever, politically acute, ruse to keep it beyond the jurisdiction of an interfering bishop yet remain firmly within the Living. It is that symbiotic relationship that gives it lasting value, rooted, as it is, in the life of the community. Fr Patten's limited sense of irony may well not appreciate that what was originally a haven from bishops is now awash with them.

Although it may be too soon for a dispassionate assessment, there remains a book Post-Patten to be written. As the Shrine expanded and the number of pilgrims increased from a dozen to several thousands how has that blossoming spread into the lives of parishes? The success of the Youth Pilgrimages has been evident in recent years. Has that been sustained into adulthood? What has been the Shrine's impact on village life? Village businesses, which were numerous, butchers, grocers, bakeries notable among them, benefitted

from the custom of pilgrims and other visitors but, ironically, as the Shrine expanded, its season lengthened, particularly in the years after his death, local trades declined and disappeared. Is that a result of demographic change and larger economic forces? The Shrine has a professional staff and departments that would be the envy of many businesses. Is Fr Patten smiling beatifically or uncomprehendingly? Foolish questions, perhaps. Nostalgia is not what it once was.

William Davage

A VIEW FROM THE GODS

My mum wanted to teach me to read before I was five in June 1948. But I said I did not want to learn then, because I knew that would be the main task when I went to school after my birthday. We lived in a first-floor flat a street away from the King's Theatre in Southsea, and there were plenty of old ladies living nearby who were very friendly to a small boy and happy to teach me Patience – turning up pairs of playing cards spread over a table. My dad's mother had already taken me to my first opera, Carmen, the previous November given by the touring Carl Rosa when I was just a few months older than four. What I did not know then was that her father, who had died only a few years earlier, had been a Royal Marine violinist and had run the music in a Portsmouth Theatre after retiring in 1906 – rejoining the marines when war came in 1914 and teaching violin at the Royal Naval Schools of Music throughout the war.

I only learnt a few years back from another cousin that Boosey & Hawkes consulted him in the 1920s and 1930s on what to pay for string instruments offered them for purchase and resale. He must have been seriously expert. But as he had gone off with another woman when his family were grown up, my dad's mother never spoke about him to me. We called her not Gran but Ditty, as she and her sisters called each other boys' names, (and she was Dick which my big sister Jane could not say and turned into Ditty). I never had grandads as my dad's dad was killed at Gallipoli when he was a year old, while my mum's committed suicide in a depression in 1931 as he could not find a job after retiring from the RASC. He was in an officers' rest-home at Osborne House which must have been really depressing back then. His death was in the national press, which shamed his widow and daughters. He was buried on the island. All his last letters were hints of what he was planning – 'if anything should happen' they repeat and repeat.

I loved music. But what I specially loved in those post-war years before we moved away from our Pompey flat was the ballet of which I saw a great deal at the Kings (built as a weekly touring theatre by the wonderful architect Frank Matcham in 1908). After 1945 it was the main surviving theatre in Portsmouth where there were bombed sites everywhere near the dockyard. I learnt to ride a bike when I was five, and rode all round the town by myself (traffic was very slight) and I was always wondering what had been there before the bombing.

My first school, run by a Miss Jones, was in a double-fronted house quite near where we lived. My first day there I was put in the room to the right of the front door – which was filled with toys and devoid of teaching. Back home I asked what was the point of going to school? Next day my mum took me and got me moved across the hall to a large room where teaching actually happened. I remember sitting in hot sunlight at a table by the window with a lot of other kids. I picked up reading quickly. But I went to another school in Marmion Road run by a dear old lady called Miss Merrill, and that was much more fun and went well. She wrote quite a lot to my dad about what they should do with me, and a year later or so I started at Seacourt not far from the Eastney Royal Marine Barracks where my grandad had been based in the 1900s. There Mr Tyler started teaching me French and Latin. The most dramatic even of my time there was when a very tall young woman teacher fainted during morning assembly and fell down backwards. I think I've never seen anyone faint since, but it certainly made an impression on me.

In about May 1951 my parents and my mum's mother combined to buy a house outside Portsmouth in Emsworth. We always called my mum's mother Gaga, though she was actually on the ball about most things. But that move was for me a real disaster as it meant I had to give up ballet class which I had been doing at Miss Mary Tonkin's school at 11 Merton Road in Southsea for almost three years – and which I loved more than learning the piano from May Miles which was also fun but not physically expressive in the way a young child can make that. I know how upset it made me, but there was no alternative. I just had to accept it. The new Emsworth.home, called Penny House, backed onto a field and the Southern Railway line from Havant to Chichester. I went to my fourth school in Westbourne, called Avington where in February 1952 I still can remember hearing at the foot of the stairs about the death of King George VI. I had no alternative to putting up with what happened. But I terribly missed the ballet class every week. The school in Westbourne was OK. But then I went in for the voice trials at Chichester Cathedral. And I must have outched notes correctly and sung in tune, and I was able to read well. And the ancient organist and choirmaster, Horace Hawkins, the favourite pupil of Charles-Marie Widor at St Sulpice in Paris, gave me a place in the choir. And the rest of my education when I graduated at Magdalen, Oxford, in 1963, was all about choral scholarships and singing in church. And a continually wonderful experience.

Tom Sutcliffe

ART

WALTER SICKERT:

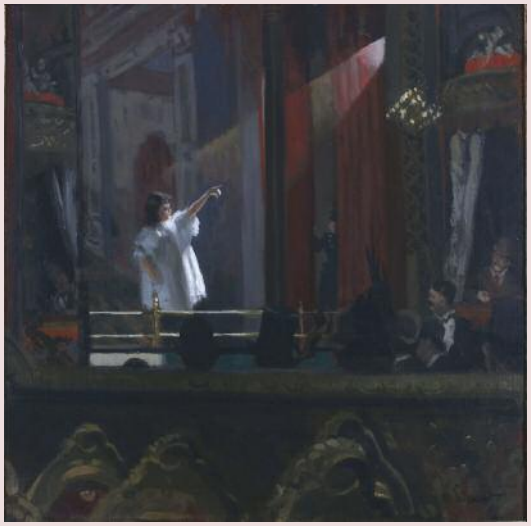
Tate Britain, London, until 18th September, 2022

Tate Britain's exhibition of the work of Walter Sickert (1860-1942) is a return to form after its Hogarth show. And by chance there are interesting parallels between the two artists. Both were urban in outlook. Both were greatly influenced by their European contemporaries, though Sickert worked to introduce European ideas into Britain while Hogarth presented himself as the artistic embodiment of roast beef. And both painted seamy narratives. Hogarth gave us 'The Harlot's Progress,' a satire on the corrupt nexus of sex and money and power, and Sickert turned the Art for Art's sake of his one-time mentor Whistler into tarts for art's sake.

In the spirit of Sickert, the curators haven't covered up the artist's failings. We have works by Bonnard and Degas from which Sickert drew inspiration and the comparison shows up Sickert's poor draughtsmanship and limited use of colour. Comparisons between Sickert's pictures of Dieppe Cathedral and St Mark's, Venice, with Monet's Rouen Cathedral (not in the show) show why Monet was the much greater painter. And a Lucian Freud nude – both he and Francis Bacon learnt from Sickert – is both memorable and precise in a way Sickert never manages. Even when it comes to the gynæcological, Sickert's muddy colours and thick paint lack the pornographic impact of Courbet or the neurotic energy of Schiele.

So why bother with him?

The last major Sickert show in the UK was at the Royal Academy in 1992. Thirty years later it was interesting to reflect on what still stuck in the memory. It wasn't his – ultimately condescending - pictures of the working class. However much his subject matter shocked British audiences (though not the French, of course), his working women are sex workers and his working men were down at the pub or Music Hall audiences. Sickert was too much the Bohemian to have much interest in the honest poor. His 'Ennui' (represented in the show by one of its five versions) is equally dismissive of the aspiring lower-middle classes.



W.R. Sickert -
Little Dot Hetherington at the Bedford Music Hall 1888–89
Private Collection

And thinking back to 1992 show, most of the splayed prostitutes don't stick in the mind either. However careful Sickert was to include bedsteads and chamber pots, his Camden pictures tend to merge into one. The women are gone to seed. The light is poor. No one is happy or much alive. Only a set of three drawings which suggest coercion and violence stand out for their unflinching take on the possible relations of prostitute and client.

In fact (and is this the actor in him?) with one exception, what really works with Sickert are his Music Hall scenes, the technique of his later works, and his self-portraits. Sickert was at home in the music hall, onstage, off-stage, and with the audience. His 'Brighton Pierrots' with its half empty deck chairs and shabby cast points forward to Larry Oliver in 'The Entertainer' and 'Hi-de-hi.'

And Sickert loves the greasepaint. We see actors striking dramatic poses on stage and the gods filled with the workers, musicians in the pit and (possibly) the first painting of an audience for a moving picture show. There's Little Dot Hetherington and Ada Lundberg, Vesta Victoria and Minnie Cunningham (a study in red to tease Whistler).

The advantage for Sickert of the stage, other than his love for it, was that it provided ready-made compositions. The strong sources of light, the flat backgrounds, the simplified colours all played to his strengths. From here it was a step – an historically important step – to use photographs as the basis for his pictures. He did this frequently in old age and these are the works which stayed in my mind over thirty years. They were, of course, taken up by Pop Art (why does such a brash U.S. art movement have such dull British roots?). They also capture something of the age with Edward VIII looking inadequate and the Second Lord Farringdon looking like what Cary Grant wanted to be.

Above all, the pictures from photographs culminate in one of the finest of his self-portraits, 'The Servant of Abraham'. Sickert the actor was good at producing Sickert the character. Tate Britain intelligently begins the show with a selection of his self-portraits. The penultimate shows the old artist on the promenade at Brighton, still trying to pick up women, but now with no success. It's a portrait of the artist few would have the insight or the wisdom to paint.

And the exception to the works which reflect Sickert the actor-artist? A few paint strokes which are his wife-to-be Thérèse Lessore, at a distance pruning in her garden ('Lainey's Garden'), the sunlight showing her stockinged legs under a white skirt. A rare and tender moment.

Owen Higgs

THEATRE

THE SOUTHBURY CHILD

The Bridge Theatre, London, until 27 August

When I meet Stephen Beresford to interview him for the *Church Times* about his new play, it's all very casual. He's on his lunchbreak from rehearsal and we find a corner of the room across from boxes of props and furniture ready to make the journey to Chichester for dress rehearsals and previews. Here, in the backstage reaches of a West End theatre, the battered arts industry feels like new birth. A new show has just opened out front, and somewhere else in the same building are auditions for *Frozen*. I am relieved not to have taken a wrong turn.

Beresford's last major work was *The Last of the Haussmans* at the National Theatre ten years ago, back when Nicholas Hytner weas still in charge there, and now directs. Its cast featured Julie Walters as an ageing hippy mother with two adult children in confused middle age played by Rory Kinnear and the late Helen McRory. There was also a young man called Taron Egerton who's become famous for his *Rocketman* portrayal of Elton John.

This new piece is about a vicar, religion, and a funeral. Not particularly fashionable themes. He's clearly not caught up in the usual mantras for new writing which invariably seem to be about oppressed minorities or structural injustices. No, *The Southbury Child* is in many ways a satisfyingly old-fashioned play. It has hints of Rattigan and even, in a strange way, Arnold Wesker. It's brilliantly funny – almost too clever at times – because each character has laugh-out-loud lines. Yet at the same time they are all quite unattractive. Their flaws are obvious and not always appealing.

The main character is (and has to be) David Highland, the vicar, plated by Alex Jennings. He's all nervy energy and slow-dawning despair. He's a recognizable clergy type: pastorally articulate, committed to services but wearing it lightly, able to see the absurd in things, serious when required, a little bored and demotivated, settled yet not ready for retirement just yet, but the cracks are beginning to show. Phoebe Nicholls as his wife is equally recognizable: in charge, pragmatic, the dedicated counterweight, a clear clergy spouse. She has some great lines too.

The Southbury siblings are the contrast. Lee is the bereaved uncle, and a coiled spring in Josh Finan's portrayal. By all accounts



Credit: Manuel Harlan

his family is dysfunctional, always having rows, and as a result he's not been parented so doesn't know much better whilst and deeply yearning for love and security. His sister is Tina and when she finally appears as the grieving young mum, Sarah Twomey's entrance is tense and tragic. She doesn't have the words for her misery either, but she knows what she wants – Disney balloons on the altar for her dead child's funeral – and no understanding of why it wouldn't be appropriate.

In a very simple way, the play hinges on that one question. Who plans a funeral and how? What is its purpose? Why should it matter? And in a simple way, David the vicar says 'Death isn't Disney'. He doesn't want sugar-coating or saccharine sentiment. Is there also a bit of snobbishness here, because it might also be a matter of taste? Beresford's explanation is about class, because 'very often class and taste are the same thing'. So the working-class Southbury family on the local estate with its growing 'shrine' to the dead child is at odds. Into this comes the impossible do-gooder Janet Oram (Hermione Gulliford), moved down from London and wife of the local GP. She's determined to save the family, get 'justice' and tell everyone else, including – in fact, especially – the vicar what they should be doing. 'Do persist with the magnesium, it really does help in grief,' she tells Tina at one point. When she appears for the funeral she has been forced into wearing a t-shirt with an image of the child, to her obvious and hilarious discomfort.

The problem is that everyone else in the town, represented in murmuring tracks between scenes and on-stage reports of hostility, is against the vicar's opposition to balloons. It becomes so bad that his expected role at the annual river blessing is in jeopardy for fear of assault, and that rite neatly balances the funeral. Local policeman Joy Sampson (comedy gold in the hands of Holly Atkins) is on hand to help. But by this time a fit young curate has arrived, seemingly parachuted in by the diocese to restabilise things. Jack Greenlees's strapping Craig Collier is gay and modern, ready to stride through. He has great banter with the two vicarage daughters played with verve and spirit by Rachael Ofori and Jo Herbert. Everything happens in the vicarage kitchen.

Beresford has based the vicar on a real-life cleric, formerly at St Saviour's, Dartmouth, where he grew up and was a server as a child. I find I have a connection as the vicar of the church where I grew up became the next incumbent there, and whose ministry also came to an unhappy end. A subsequent incumbent was Fr Will Hazlewood, now the Bishop of Lewes.

This is a brilliant play. The second half gets a bit dark as everything piles up like a crash, but the whole thing is real and believable. It asks serious questions, is deeply moving, and most of all gives a thrilling portrayal of church life on stage. What a gift to us all.

Simon Walsh

Seriousness and inner strength

Mark McIntyre introduces St Titus Brandsma, Carmelite Martyr of Dachau

There is a wonderful photograph of the Brandsma family, dated 5th August 1905. Rather like another famous Carmelite saint's family, five of the six children are members of a religious order. Each young person has chosen different communities and orders, responding to God's call. St Titus Brandsma is there, clearly in the mantle of a Carmelite. From his mother, he inherited her certainty and assurance of the Catholic faith. From his father he gained the need for faith to engage with issues of the day, to make a difference, to proclaim truth in a broken world. Constant Dolle, in *Encountering God in the Abyss*, says: '…between seriousness of thought and seriousness of action. Here lies the roots of Titus Brandsma's life – the beginnings of a new existence in which the current of life inexhaustibly continues and renews itself'.



In 1898 Titus entered the Carmelite monastery of Boxmeer. He was assigned a cell, which he came to see not just as the practical place to sleep and exist, but his place of encounter with God himself. In the cell was a sign in Latin which read 'perpetual silence' signifying an interior disposition of the Carmelite Religious. Wherever that 'cell' might be, the interior fostering of it was to be the place for continual renewal of life. We see in St Titus Brandsma's life how the cell becomes, as he writes in the final letters of his life, the place where he is happiest, a mighty fortress and a wellspring of life. Though this cell is physically that of the concentration camp, the interior cell which he has fostered and nourished has become the place of godly encounter.

Yet by way of a counterbalance, Titus also, in his first letter home, speaks of being happy, 'in the midst of fellow brothers'. He valued the sharing of life in community; sometimes expectation, or concern, sometimes of loss or of hope. This experience always produced something greater than the mere sum of what had been joined together.

Brandsma lived in a changing world and in a changing Dutch Catholic church, which centuries on was still emerging from the upheaval of the Reformation. Yet he has a clear spiritual focus when he writes, '*The Carmelite order has a double goal…. The first goal is, simply put, "to meet our obligations," avoiding sin and practising virtue in the process. But in addition, we have been given a second and much more sublime goal, one we shall achieve only by a pure gift of God's goodness. It is that, not only after death but already in this earthly life, we will to some extent taste, in our heart and experience in our spirit the gracious impact of the divine presence and the sweetness of the heavenly glory*'.

This 'vocation' for the Carmelite was written during those early years of his novitiate and formation, during which he was involved in setting up discussion groups, including studies his native Friesland; seriousness of thought and action. Later in life he would become a great academic, a professor in the history of philosophy and mysticism, and involved in journalism in the run up to his arrest and imprisonment.

During his time as professor at Nijmegen, four philosophical and theological themes develop in his thought: mysticism as part of ordinary life; the idea of God; the idea of the world; and the image of the human person. From these themes we discover how saw God, creation and humanity, especially in the time of rising National Socialism and the dehumanising of those created in the image of God. The Nazi ethos celebrated and sought to cultivate the white Ayrian hero, a supreme and chosen race which led to the dehumanising of others. Titus in his work encourages a different heroism – one that speaks out for the value of human beings in all their diversity. He was willing to make the gospel countercultural to all that he saw developing around him. He called people first to pray, and then to help those around you, honour the presence of Christ in the other person. 'Keep before you the presence of God in your brother', he says. In the context of the rise of Nazism, to stand for the persecuted is to put yourself in the place of the other.

This heroic call to witness led to his arrest on a jumped-up charge when he defied Catholic publications in the Netherlands to publish Nazi propaganda. He was interrogated and then imprisoned first at Amersfoort and then at Dachau. In these places he wrote about being *'Happy in his cell'* and *'living in the presence of God'*. There are witness statements to the way in which facing interrogation and torture, Titus remained in the place of interior peace and certainty; the image of the interior cell – a place where we find God, the ground of our being and then view all that is happening around us.

Witnesses from that time of captivity tell it how '*the equanimity and the inner strength of Titus Brandsma remained unbroken, even there in the most engulfing darkness to have characterised our era – the utter hopelessness of the camps. The image of the even-tempered Titus Brandsma, living out of a deep inner joy, confronts us with the great wound of European modernity*'. He lived out this vocation with a sense of deep inner joy.

Titus Brandsma died on 26th July 1942, just days before St Edith Stein was martyred in the gas chambers of Auschwitz. He was beatified by St John Paul II in 1985, and canonised by Pope Francis on 15th May 2022. His feast day is 27th July. ND

Kitchen Dispatch

Forget Ferrero Rocher, *Philip Corbett* talks to Ameer Kotecha about how ambassadors impress and inspire with what they serve to guests around the globe

As I sat down on a plush leather sofa in the Foreign Office to talk to Ameer Kotecha, the author of *The Platinum Jubilee Cookbook*, there was a slight clink of glasses and the dull sound of conversation emanating from somewhere in the building, as if to highlight the point of the book for him. It is a celebration of that wonderful 'culinary diplomacy' that Britain's embassies and missions have around the world. The 70 recipes, celebrating that 70-year reign of HM the Queen, come from all around the globe and are, Ameer tells me, a celebration of the 'best Britain has to offer'. The project didn't start with a Royal theme. Rather, Ameer has always been fascinated with the part food and hospitality play in diplomacy and he realised that no other cookbook collecting together recipes from our embassies existed. 'Diplomacy,' he says, 'begins even in the most complicated of postings with food and hospitality'.



The collection is therefore a fascinating look behind the walls of the residences of our ambassadors both great and small. Ameer is particularly pleased that the Royal Household on learning about the project wanted to get involved. TRH the Prince of Wales and Duchess of Cornwall provide a wonderful foreword that readers of this magazine will connect with immediately. They highlight particularly the unchanging nature of sharing food that has a 'profound, almost spiritual significance'.

There are, of course, over 200 embassies and missions flying the Union Flag around the world and so there had to be some difficult choices in order to select the recipes. Ameer is keen to point out that there is plenty of material for a second volume but that this one has a particular focus on the Commonwealth and British Overseas Territories. The latter are so often overlooked, or not even on people's radars, so it is good to have recipes from places like Anguilla – and perhaps most especially in this commemoration year, the Falkland Islands. I am not sure whether I will be able to manage the recipe for 'Blackened Toothfish with Asian Slaw and Jasmine Rice' but as with all of the photographs in this book it looks mouthwatering and delicious.



Ameer goes on to speak about the importance of food. Because food is at the centre of many cultures and is so important when our embassies or High Commissions try to reflect something of the local cuisine in their recipes. Among Ameer's favourites is the one from the High Commission in Singapore: 'Lemongrass, Pandan, and Gin-cured Salmon'. He speaks with some relish about the way in which a Singaporean twist is given to two items that are the 'best of British': Scottish salmon and gin. Both of these are wonderful exports and are wonderful ways to advertise and promote British products. The way in which they are served shows that some thought has been put into the menu in order to reflect local culture and indigenous cuisine. This work is essential to British diplomacy.

The recipes in the book fall into three categories: local recipes, British recipes, and fusion recipes. Ameer readily admits that his favourite recipes are the fusion ones which take superb British produce and give them a local twist. I agree with Ameer that one of the most exciting and interesting recipes in this light comes from the High Commission in Kuala Lumpa. It was created for the visit of TRH the Prince of Wales and Duchess of Cornwall in 2017 and takes British beef and combines it with Malaysian flavours to create 'Rendang Beef Wellington'. It is a 'marriage of that most traditional of British dishes the Beef Wellington with one of Malaysia's best-loved dishes the beef rendang'. It certainly does look fabulous and a delightful mix of flavours and aromas. Royal visits inspire some of the other recipes as well. Beef Mochomo is the offering from the High Commission in Kampala, Uganda, and again uses British beef but combines it with Ugandan flavours and cooks it in the Ugandan style – Mochomo simply means 'roasted meat on a stick'. The meal was originally served to HRH the Duke of Edinburgh at Queen Elizabeth National park during the Commonwealth Heads of Government Meeting in 2007; a tribute to the Duke of Edinburgh's love for the barbeque and his own skill as a cook.

Ameer tells me the wide range of embassies and ambassadors means that this collection contains 'something for everyone'. I ask him whether the recipes have simply been sent in from Ambassadors' chefs de cuisine. Not at all – some of the Missions are so small the ambassador is their own chef, preparing the food for visiting delegations and guests. Other recipes have a personal touch as well. Hugh Elliott, HM Ambassador to Spain, offers his family's recipe for marmalade. This brings together something very Spanish, the Seville orange, and something very British, marmalade. One can't help but wonder if it was marmalade from the Ambassador in Madrid that the Queen had in her sandwich on the evening of the Jubilee concert. The Ambassador tells the reader that for many years the Royal Alcazar in Seville had provided oranges to Buckingham Palace but the tradition had lapsed. He therefore resurrected this in 2020 with oranges grown by the Commander of the Alcazar, picked by the Consul General, and sent on to Madrid. Some of this marmalade has indeed been dispatched – diplomatically, no doubt – to Buckingham Palace. It is good to know that even ambassadors took to marmalade and jam-making during lockdown!

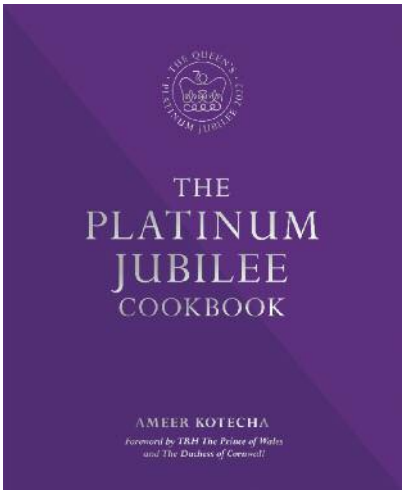


All photos by David Loftus



There are also some lovely local tales in a number of the smaller missions. The rather remote island of St Helena has a wonderful story to tell. In the grounds of the Governor's Residence lives Jonathan, the world's oldest living land animal – a giant tortoise. There is a charming photograph of the young princesses Elizabeth and Margaret meeting Jonathan with their father HM King George VI in 1947. Jonathan will celebrate his 190th birthday this year in his honour, St Helena offers its own version of High Tea, with pumpkin pudding, fudge and coconut fingers. Rather than tea, however, the Governor recommends a good cup of St Helenian coffee.

Ameer was keen that the book should feature essential British products and that these shouldn't just be high-end items but things that every British person might crave after time abroad. I well remember my own parents filling suitcases with tea, marmite and digestive biscuits when we travelled back to Asia after our annual trip home, and the excitement when someone was coming out to visit as to what they might bring!



And so Ameer has included items with the Royal Warrant such as the Queen's favourite Bendick mints alongside more normal staples like OXO cubes. All of these go together to make up Brand Britain. Indeed, Ameer was pleased to report that sparkling wine made in Sussex is to have its own regional designation and perhaps one day we will be asked 'Champagne or Sussex' when ordering our aperitif.

It is clear that British food and culture are part of the soft power that places Britain at the forefront in world affairs. Whether it be our food, Paddington Bear, or James Bond, these brands are immediately recognisable as British and help to build up our national prestige and influence. The very act of sitting down to a meal together is important for diplomacy and it is all the more important when the host has gone to the trouble of sourcing local delicacies and produce offering them in fusion with the best of British. Ameer has a real passion for the recipes he has collected together and that overflows into the conversation, this book has been a true labour of love.

I cannot encourage people enough to go out and get a copy of this cookbook. It is so much more than a collection of recipes. It is a reminder of our ties with the Commonwealth, our rich history, our wonderful brands and our role in global diplomacy. It is also a beautifully produced book with wonderful photographs and amusing and interesting anecdotes. All in all, it is a special and meaningful tribute to HM the Queen on her Platinum Jubilee. She more than anyone knows the power of sitting down and breaking bread with other people and she has overseen some sticky diplomatic issues in her reign with grace and charm.

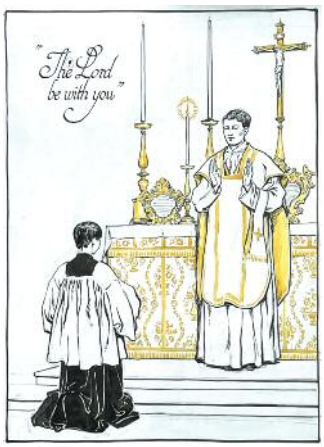
The collection serves to remind us that nothing happens without careful thought, preparation and consideration and we should be proud that we are served around the world by such dedicated public servants who seek to promote British interests. It is wonderful that we have been given a glimpse into the Ambassadors' kitchens, the only question is what to cook first. I for one will make a 'marmalade martini' and think – *it's what Paddington would do!*

The Platinum Jubilee Cookbook *by Ameer Kotecha, with a foreword from HRH the Prince of Wales and HRH the Duchess of Cornwall, is published in hardback by Bloomsbury,* ISBN 9780993354069. 336 pages. £30. ND

Picturing the English Liturgy

Stephen Keeble of St George's, Headstone, in Harrow celebrates their unique and extraordinary acquisition of the work of Martin Travers

Historian of Anglo-Catholicism Michael Yelton describes Martin Travers's 'High Mass' drawings for *Pictures of the English Liturgy* as 'perhaps the quintessential piece of Anglo-Catholic illustrated literature'.[1] Published by the Society of SS Peter & Paul (SSPP), the *Pictures* were issued in two volumes: *High Mass* (Volume One) with 31 plates, and *Low Mass* (Volume Two) with 15.



The SSPP was formed in 1911 to provide literature, vestments and furnishings to champion 'Western Use' – the liturgical ceremonial of the contemporary Western Church, of which the Church of England was held to be an estranged part. This was in opposition to those, like Percy Dearmer and the Alcuin Club, who saw the Church of England as a distinct branch of the Catholic Church and advocated a recovery of pre-Reformation practice – so-called 'English Use' – derided by its detractors as 'British Museum religion'.

Among the SSPP's advertised wares was a 'Ridley and Latimer' votive candle stand – recalling the burning of the two Protestant bishops in 1555 and Latimer's words at the stake: 'Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out'.[2] This scandalized many and no doubt contributed to the misapprehension that the SSPP was Anglo-Papalist.

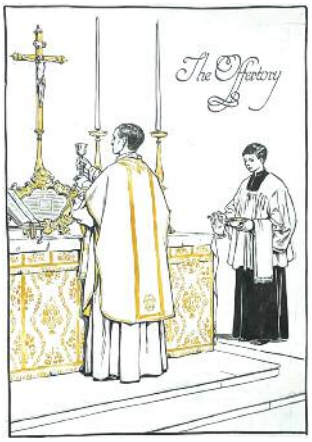


The SSPP's first book, commissioned by Lord Halifax, was a copy of the *Book of Common Prayer* of 1549. The society's express aim, however, was the 'restoration' of 1549's 'magnificent version of the Roman Mass'[3] which, as a Catholic rite, might legitimately be 'enriched ceremonially and ritually from parent sources'.[4] The result was the *Anglican Missal*, more expressive of 'Anglican patrimony' than W Knott & Son's *English Missal*.

At the time of the SSPP's formation the young Martin Travers was developing his career as a graphic artist and ecclesiastical designer. Agnostic by 1916, Travers afforded his advanced Anglo-Catholic patrons a distinctive, sophisticated aesthetic. Art historian Peter Cormack comments that

> Travers successfully translated the style of his graphic work into an urbane, eclectic idiom applicable to stained glass and several other forms of ecclesiastical decoration.

Unlike Comper – the other well-known luminary in the field and under whom Travers trained for a while – Travers was committed to an original and modern interpretation of diverse stylistic traditions. He particularly favoured the Baroque, but interpreted in a refined, almost 'Art Deco', way.

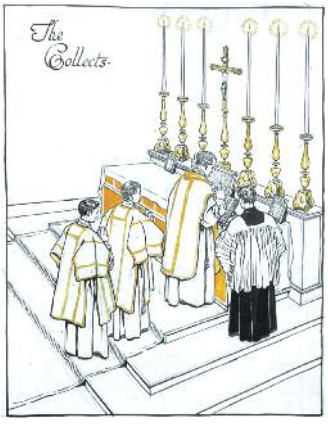


Travers' 'Baroque' is far from being a pastiche of any particular period or national school. Instead, it blends late-Gothic, Wren-inspired, Hispanic and other seemingly historicist components to create a peculiarly clean-cut idiom which is, above all, modern.

In the field of stained glass, Martin Travers was one of the most influential designers of the twentieth century. His characteristic (mature) style blends elements derived from late 15th-century English/French stained glass with an attractively contemporary style of drawing.

Always in Travers' work the lettering is beautifully designed and plays an important part in the overall design.[5]

Martin Travers's celebrated illustrations for the 1941 *Abridged Anglican Missal* and 1946 edition of the *Anglican Missal* are included in *Divine Worship: the Missal*, 2015, 'a treasure to be shared' within the Roman Catholic Church. In December 2021 his original drawings for *Pictures of the*



English Liturgy surfaced at a London auction in a portfolio also containing material relating to their publication.

Samuel Gurney, mentioned with Travers in John Betjeman's poem 'Anglo-Catholic Congresses', was a key figure in the SSPP. Writing of the *Pictures* in 1953 Gurney recounted that they 'were done from life and were very accurate. Every detail of fingers etc has been carefully depicted. Great care was taken when making these drawings to choose men with fine faces.'[6]

It appears that all the drawings were executed in 1915-1916: the *Low Mass* Entrance design incorporates the date MCMXV, subsequently altered to the year of publication, MCMXVI; *High Mass* Ablutions of the Dead is dated 1916. *High Mass* was finally issued in 1922, evidently held back to serve as a supplement to the first edition of the *Anglican Missal*, published the year before.

The introduction to *High Mass* describes the ceremonial as 'the simplest form prescribed by the only authority which legislates on such matters, namely the Congregation of Rites in Rome. And that, not so much because it is "Roman", as because it is the simplest, most convenient, most easily studied, and (to modern minds) most intelligible method of rendering Divine Service.'

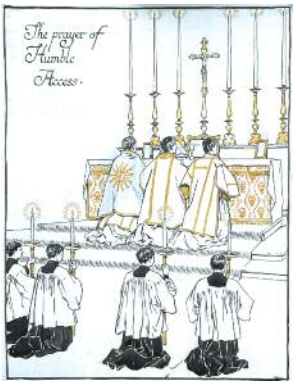
Travers generally has the *High Mass* celebrants wearing Latin chasubles; two plates show them in Gothic garb without apparels. Although acolytes and servers in short cottas abound, there is no trace of lace; one plate has servers in Gothic surplices. The various *High Mass* altars have at the very least a set of six candlesticks with a matching crucifix.

Yelton observes

> There is a certain amount of ironic humour in some of the captions: for example, (the drawing) for the Sanctus depicts an altar with riddle curtains and a cherub holding a candlestick in each corner, and it is labelled 'the old English style'. However, there is a Baroque Madonna on a crescent moon above it and there are relics evident. The drawing of the Agnus Dei shows an immense reliquary behind the altar, which was not found in any Anglican church. The Celebrant's Communion depicts a high mass of exposition, so that in the place of the reliquary is a monstrance supported on each side by a cherub and with a crown above it.
>
> The congregation is notable by its absence, save in the drawing of the Communion of the People, where the altar is simpler but has a domed tabernacle on it. Five communicants kneel at the rail holding a houseling cloth and one woman has a long mantilla on her head. Many of the candlesticks appear disproportionately very tall, especially those carried by the servers at the Gospel and those around the catafalque at the Absolution of the Dead.[7]









The original drawings for *Pictures of the English Liturgy* are now at St George's, Headstone, Harrow – a church with a wealth of work by Travers and his long-standing sculptor and chief assistant John Crawford. They are being framed with the generous help of the Society of the Faith and will be on display at a special event on Saturday 29th October to mark the centenary of the publication of *High Mass*.

The church will be open from 1.30 pm; Michael Yelton will speak on Martin Travers and the Society of SS Peter & Paul at 2 pm, followed by tea; Pusey House will facilitate High Mass at 4 pm, celebrant the Rt Revd Jonathan Baker, Bishop of Fulham, preacher the Ven Luke Miller, Archdeacon of London; there will be refreshments after in St George's Hall. All warmly welcome. RSVP for evening refreshments st.georgeheadstone@ntlworld.com. ND

Notes

1. Rodney Warrener & Michael Yelton, *Martin Travers 1886-1948: An Appreciation*, Unicorn Press, London, 2003, p 252.
2. John Foxe, *Foxe's Book of Martyrs*, 1563.
3. SSPP Tract *Decently and in Order: Suggestions for a Method of Saying Low Mass*. See Michael Yelton, *Outposts of the Faith*, Canterbury Press, Norwich, 2009, p 111.
4. Introduction, *Pictures of the English Liturgy: Volume One, High Mass*, SSPP, London, 1922.
5. Peter Cormack: *Arts & Crafts Stained Glass*, Yale University Press, New Haven and London, 2015, p 280; *Stained Glass Windows in St George's Church, Headstone*, letter to Stephen Keeble, 17th July 1998; *Journal of Stained Glass* vol XXVI, 2002, p 186; *Journal of Stained Glass* vol XLI, 2017, p 293.
6. Samuel Gurney, *Pictures of the English Liturgy* Portfolio, note typed at 'Compton Regis, Shrivenham' dated 29th January 1953.
7. Michael Yelton, *Martin Travers: His Life and Work*, Spire Books/Society of the Faith, Salisbury, 2016, p 65.





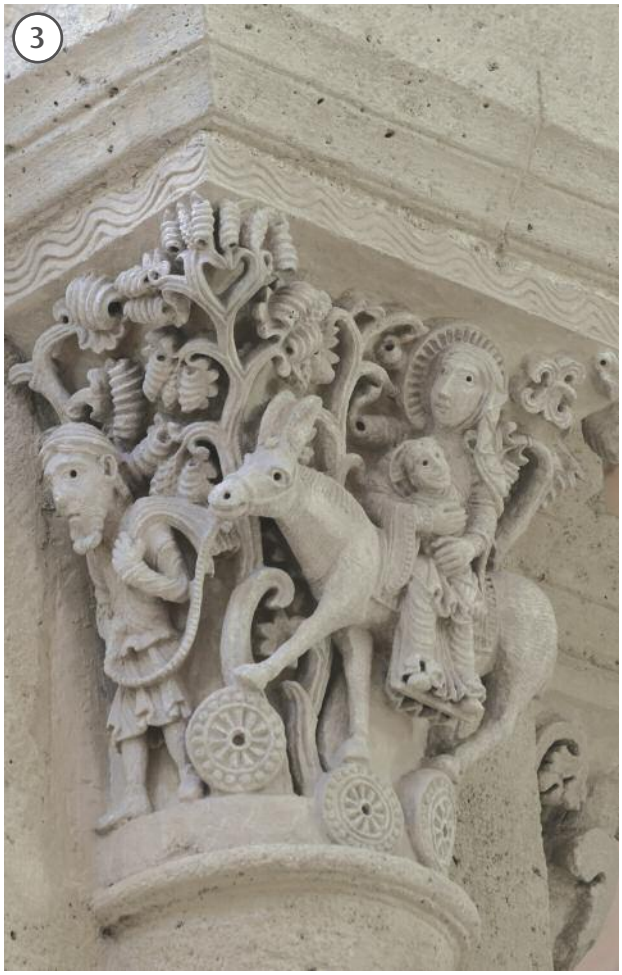
Saint Andoche, Saulieu, France

Situated in one of the most pleasant regions of France, Saulieu is a small town around 45 miles W. of Dijon. Its patron saint, who brought Christianity to the region, and was martyred here (c. 177 AD) was from Smyrna in Asia Minor. The building has known its vicissitudes, with a Saracen raid destroying an earlier building. A building consecrated in 1119 was badly damaged in 1360, when English soldiers in the Hundred Years' War destroyed all except the nave. Half a century ago, *Zodiaque* magazine described Saulieu church (1) as "*église martyre*".

The surviving nave is quite remarkable, with its vigorously carved capitals to the Romanesque arcades. They feature a mixture of Biblical subjects and animals (not forgetting two owls) and are roughly contemporary with those at Autun (ND Jan 2013), dating from the first half of the 12th c. The Scriptural subjects are a varied and compelling combination, with the Old Testament scene of Balaam and his ass (2). Subjects from the Gospels include the Flight into Egypt (3), less emotive than that at Autun (ND Jan. 2013); the Temptation of Christ, with the Devil offering a stone (4); the suicide of Judas, in which the Devil pulls on a rope to which the moneybag is attached (5); and Christ appearing to Mary Magdalene after the Resurrection (6). The building has many other interesting features, like the sarcophagus of S. Andoche under the altar, and a variety of mediaeval statues, including two of S. Roch, but it is the Romanesque for which you remember Saulieu. ND

Reading: -

- Georges Barbier, *Martyre de Saulieu*, *Zodiaque* magazine, Numero 24, 1955.
- Jean Baudry et al., *Bourgogne Romane*, Zodiaque (various editions).


3


4


5


6

Queen of Heaven, Ocean Star

Robert Beaken considers the Feast of the Assumption

There are few hard facts about Assumption of the Blessed Virgin Mary. Instead, we are confronted with fragments, passed on by word of mouth for several generations, before finally being committed to writing. Some details have been lost to us. Other parts of these stories may over the passage of time have been a little 'enriched' here and there.

The first problem we encounter when looking at the Assumption is that no-one knows exactly when the Blessed Virgin Mary died. According to the Acts of the Apostles, she was present at Pentecost. She then disappears from our sight. We know that from his cross on Good Friday, Jesus commended his mother into the care of St John. There are traditions that after the Ascension of Christ, Mary lived both in Jerusalem and also at Ephesus.

I encountered one tradition which claimed that Mary died eleven years after Jesus, around the year 44 AD. But there are other, differing traditions, which we should take equally seriously. There is a tradition that Mary was still alive in 52 AD when Dionysius the Areopagite was converted by the preaching of St Paul in Athens. Dionysius is said to have later travelled to Jerusalem, where he met Mary, and indeed to have attended her funeral.

A further tradition is that Mary died around 63 AD, when she would probably have been in her late 70s, having earlier met St Luke or his helpers, to whom she told the stories of the birth and infancy of Jesus. According to this tradition, St Luke wrote his Gospel and the Acts of the Apostles *before* Mary's death, which may be why her death was not mentioned in Acts. There is a further tradition that some of the twelve apostles were still alive when Mary died. As quite a few of them are believed to have lived on into the 60s AD, this again potentially pushes the date of Mary's death further on into the first century AD.

The persecution of the early Church would go a long way to explain *why* we know so little of Mary after the Resurrection: quite probably, she simply went to ground, in order to avoid being recognised and arrested. One tradition has it that St John took Mary away from Jerusalem to live in Ephesus precisely for this reason.

At some point, the Blessed Virgin Mary underwent bodily death like her son Jesus. The fragmentary oral traditions tell us that Mary's death was surrounded by strange and miraculous events. According to one version, Mary had died but was later seen alive again, being carried off to Heaven by angels, rather like the assumption of Elijah in the Old Testament. In another version, Mary died and was buried, but three days later St Thomas the Apostle visited her tomb and found it empty.

Subsequent events sometimes *cast light backwards* and help us to understand the past. In the fifth century AD, the Byzantine Empress Pulcheria conceived of the idea of constructing a large church in honour of the Blessed Virgin Mary. She approached St Juvenal, the patriarch of Jerusalem, asking where the body of Mary was buried. Juvenal replied that no-one claimed to have Mary's body, adding: 'Although there is no account of the circumstances of Mary's death in Holy Scripture, we know about them from the most ancient and credible tradition.' He sent Pulcheria some grave wrappings from Mary's tomb, which the Empress placed in the church of St Mary at Blachernae, Constantinople.

It seems to me that *had* there been any contrary rumours about the remains of Mary still existing somewhere or other, the Christian Byzantine Empire, with its enormous resources of men, money and intellect, would have left no stone unturned in its efforts to find Mary's body and pay it due honour. The fact that it did not, it seems to me, to *cast light backwards* and to *support* Mary's Assumption into heaven.

The Assumption of the Blessed Virgin Mary has two main meanings. Firstly, it is not difficult to see in these stories of Mary's death and Assumption into heaven echoes of the Resurrection and Ascension of Jesus Christ. He himself was the *first fruits* of his Resurrection. We might see the Assumption of Mary as a sort-of *second fruits* of the Lord's paschal victory.

In her death, as in her life, Mary draws our attention to her son. It occurred to me the other day that the Assumption was rather like a lovely picture frame surrounding a beautiful painting. One has to be very careful when it comes to choosing frames for pictures – choose the wrong frame, and it can spoil our enjoyment of the picture – but the *right* frame helps us to enjoy and understand a painting by drawing our eye to the detail and thus to the message the artist has sought to convey. We might see Mary's Assumption as the sort-of frame around the Resurrection of Jesus Christ: it draws our attention to the saving work of her son, Jesus Christ.

Secondly, the Assumption speaks significantly to us about the importance of Mary herself in the drama of our Christian salvation. Over the centuries Mary has been honoured with many different titles. One of these which appeals to me greatly is 'the Ark of the Covenant.' The original ark of the covenant in the Old Testament was a chest of acacia wood, covered within and without with gold, containing the two stone tablets with the Ten Commandments, Aaron's priestly rod and some of the manna from heaven. The ark was placed in the holy of holies in the Temple in Jerusalem and was held to symbolise the indwelling presence of God with His chosen people, the Hebrews.

Early in Christian history, Mary began to be seen as a sort-of second and greater Ark of the Covenant. The original ark was covered inside and out with gold. Mary's immaculate purity and faith came to be seen as her 'gold.' The original ark contained things given or used by God. For nine months, Mary's womb contained the Son of God himself. The Second Person of the Holy Trinity took his human flesh from Mary. As I have said before, if we had seen Mary and Jesus walking along a street in Nazareth, we would have said "Ah, a mother and her son", because they would have looked very much alike. Jesus fulfilled the Jewish Law, and through his death and resurrection he brought about the New Covenant. His New Covenant is greater than the Old Covenant, because under Jesus Christ, salvation is freely offered to *all* who simply believe and trust in him. By extension, we may say that Mary, the Ark of the New Covenant, is much greater than the Old Testament ark, because she is the *Theotokos*, the Mother of God.

For this reason, when reflecting on the Assumption, Christian writers have concluded that Mary's body was such an important part of the Christian story that God did not want it to undergo decay. Instead, God resurrected Mary and assumed her into the kingdom of Heaven, never to be parted from her son Jesus Christ. In her death, as in her life, Mary draws our attention to the saving work of her son. By loving Mary during our pilgrimage through life, we come to enjoy a deeper and more profound personal love for her son and our redeemer, Our Lord Jesus Christ. ND

The Revd Dr Robert Beaken is Priest-in-Charge of Catsfield and Crowhurst in the Diocese of Chichester.

The Power and the Glory

Michael Middleton offers a reflection for the Feast of the Transfiguration

Scholars have suggested several possibilities for the site of the Transfiguration, but today pilgrims head for Mount Tabor in Galilee, a quiet and rather lovely spot. The cars that ferry people up and down the mount are ancient and far from quiet, but once on the summit there is a mood of calm and peace. Here, indeed, one has left the hectic world behind and can enjoy some moments of reflection.

Originally only celebrated by the Eastern Church, the Feast was adopted in the West in the 15th Century and finally incorporated into the Anglican calendar in 1928. The same date, August 6th, also commemorates a recent and sombre event, for it was on that day in 1945 that the atomic bomb was dropped on Hiroshima. The Mushroom Cloud that hung over the city soon became a symbol of the worst that humans can do to each other. The nuclear arms race had begun, and the fateful phrase "mutually assured destruction" became currency in the Cold War.

With the hint that nuclear weapons might be used in Ukraine, the ghosts have walked again: President Kennedy facing down Khrushchev over the Cuban Missile crisis in 1962 and the wind spreading radiation from the meltdown of the Nuclear Power Plant at Chernobyl in 1986. These bring back fearful memories of what can happen in the mysterious world of nuclear power, whether used for war or peace.

So, what irony that the greatest destructive force known by man was exploded as Christians celebrated Christ's lordship over the world. The mystery of the atom and the mystery of our being were both brilliantly illuminated on that day, causing us to pause and consider their deep significance.

The Transfiguration of Jesus on the mountain is a moment of profound insight and revelation. Peter, John and James are dazzled by His shining robes and hear the voice from the cloud declare "This is my Son, my Chosen, listen to Him!" it is soon over and they must descend again into the world with all its problems. The priest and poet R.S. Thomas dryly points to the dilemma:

> He is such a fast
> God, always before us and
> Leaving as we arrive.

Just like the disciples, we cannot escape the realities of life today. The contrasting lights of Hiroshima and Transfiguration illuminate our human condition. The blinding flash of the atomic explosion casts a shadow still, exposing that inner darkness dragging humanity down. In contrast, the glory of Our Lord on the mountain shines as a beacon, illuminating the path of discipleship.

Celebrating the Feast of the Transfiguration points us to the divine mystery, while remembrance of the atomic explosion emphasises our responsibilities as agents of peace and stewards of creation. On our pilgrimage path we are led into unchartered territory, but that is the very place we can find greater understanding and where we too might catch a glimpse of glory.

God, who before the Passion. of thine only-begotten Son didst reveal his glory upon the holy mount: Grant unto us thy servants, that in faith beholding the light of his countenance, we may be strengthened to bear the cross, and be changed into his likeness from glory to glory; through the same Jesus Christ our Lord. Amen. ND

parish directory

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

BEXHILL on SEA St Augustine's, Cooden Drive, TN39 3AZ Saturday: Mass at 6pm (first Mass of Sunday)Sunday: Mass at 8am, Parish Mass with Junior Church at10am. Further details of services and events at St. Augustine's please visit our website: *www.stauguestinesbexhill.org.uk*

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

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

BLACKPOOL St Stephen on the Cliffs, Holmfield Road, North Shore *A SWSH Registered Parish.* Vicar: Canon Andrew Sage SSC. Sundays: Said Mass 9am, Solemn Mass (Traditional Language) 10.30am, Evening Service 6pm; easy access and loop. Tel: 01253 351484 *www.ststephenblackpool.co.uk*

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

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

BOURNEMOUTH St Katharine, Church Road, Southbourne, BH6 4AS. *A Parish under the Episcopal oversight of the Bishop of Richborough.* Sung Mass at 1030am on Sunday. Contact: Dean Quinton, Churchwarden 01425 672601
deanquinton@hotmail.com

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

BRADFORD St Chad, Toller Lane (B6144, 1 mile from city centre). *Society Parish.* Sunday: Solemn Mass 10.45, Solemn Vespers and Benediction (Latin) 18.30. Tuesday: Mass 18.00. Wednesday: Mass 19.30. English Missal. Saturday: 18.30 Vigil Mass. For all other services and information please contact the Parish Priest, Fr Liam Beadle *liam.beadle@gmail.com*

BRIGHTON & HOVE WAGNER GROUP St Barnabas' (11am) Fr. John Eldridge 01273 881761 . **St Barthlomew's** (10.30am Fr.Ben Eadon 01273 620491. **St Martin's** (10.30am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) 01 273 822284. **St Paul's** (11am) 01 273 203231. *(Sunday Principal Mass times in brackets.)*

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

BROMLEY St George's Church, Bickley Sunday 10.30am Sung Mass, Wednesday 9.30am Mass, Friday 9.30am Mass, Saturday 9.30am Mass & Rosary. Parish in interregnum currently. Contact Len Brown 01689 827257. Website:
www.stgeorgebickley.co.uk

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

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

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

CHESTERFIELD S. Paul, Hasland, Derbyshire, S41 0JX Sunday: Sung Parish Mass 10.30am, Low Mass: Wednesday 10.30am, Benediction: Last Tuesday 7:15 pm, Cell Mass: 2nd Friday 7:15 pm. **S. James the Apostle**, Temple Normanton, Derbyshire, S42 5DB Sunday: Parish Mass 9am, Thursday: Low Mass 7.15pm, except Benediction: 2nd Thursday 7:15 pm. Contact: Fr. Geoffrey Borrowdale SSC 01246 232486 *frgeoffrey@stpaulshasland.com*
www.stpaulshasland.com

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

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

DERBY St Anne's. Sunday Sung Mass 1115. For directions and details of weekday Masses and Choral Evensongs with Benediction - see A Church Near You website. Fr Giles Orton SSC 07768 827101

DEVIZES St.Peter's, Bath Road, Devizes, Wiltshire. *Society of St.Wilfrid and St.Hilda parish under the Episcopal care of the Bishop of Ebbsfleet.* Sundays 10am Sung Mass. Wednesdays 10.30am Low Mass. On major festivals & Saints' Days - times vary. Contact: Duty volunteer Tel: 0785269628
stpetersdevizes@outlook.com
www.achurchnearyou.com/9679

DONCASTER St Wilfrid's, Cantley DN4 6QR *A beautiful and historically significant church with much Comper restoration. A Society Parish under the Episcopal care of the Bishop of Beverley. Modern catholic worship with a friendly atmosphere.* Sunday: 8am Mass and 10am Parish Mass. Wednesday: 9.30am Mass (followed by coffee morning). Friday: 8pm Mass. Saturday 9.30am Mass. Visitors very welcome. Contact: Fr. Andrew Howard ssc. (01302) 285316, mob. 0774 0932758
fatherahoward@gmail.com

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

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

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

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

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

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

HARTLEPOOL St Oswald's, Brougham Terrace. *A Society Parish under the episcopal care of the Bishop of Beverly.* Sunday: Sung Mass 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 (4th Sunday). Traditional rite and ceremonial sung to Merbecke. Vicar: Fr.Michael Macey, 01 442 243258 e-mail: *vicar@stjohnsboxmoor.org.uk*

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

LINCOLN All Saints, Monks Road. LN2 5JN. *Society Parish under the care of the Bishop of Richborough.* Sundays- Sung Mass 9.30am. Evening Prayer 6pm. Weekdays- Monday, Wednesday, Saturday 8.30am; Thursday 7pm (Eucharistic Adoration from 6.15pm); Friday 10am. Vicar: Fr Paul Noble SSC- 01522 524319
www.allsaints-monksroad.com Facebook- All Saints Church, Monks Road

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

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

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

LONDON N21 Holy Trinity, Winchmore Hill, Green Lanes, N21 3RS. *A modern catholic parish under the Bishop of Fulham.* Every Sunday: Parish Mass 10.30am with Junior Church. Weekdays: Wednesday 11.00am Rosary or Exposition and Simple Benediction followed by 12.00 noon Angelus and Mass. Friday12 noon Angelus and Mass. For the Sacrament of Reconcilliation and other enquires contact Fr Richard Bolton at *rdeb2010@btinternet.com* or phone 0208 364 1583

LONDON N21 Holy Trinity, Winchmore Hill, Green Lanes, N21 3RS. *A modern catholic parish under the Bishop of Fulham.* Every Sunday: Parish Mass 10.30am with Junior Church. Weekdays: Wednesday 11.00am Rosary or Exposition and Simple Benediction followed by 12.00 noon Angelus and Mass. Friday12 noon Angelus and Mass. For the Sacrament of Reconcilliation and other enquires contact Fr Richard Bolton at *rdeb2010@btinternet.com* or phone 0208 364 1583

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

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

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

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

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

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

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

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

LONDON SW19 All Saints, South Wimbledon. *Society Parish Under the Episcopal Care of the Bishop of Fulham.* Sunday Solemn Mass 11am. For other masses and services contact Fr Christopher Noke 020 8948 7986, the church office 020 8542 5514 or see *https://allsaintschurchsouthwimbledon.com/*

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

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

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

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

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

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

PRESTON St George's, (PR1 2NP) - 'Preston's Hidden Gem'. *Affiliated to The Society under the episcopal care of the Bishop of Burnley.* Sunday - 10.30am Parish Mass. For Daily Masses see website. Parish Priest: Fr David Craven SSC (01772 755125 or *dacraven@hotmail.com*) *www.sgp.org.uk* or *www.facebook/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 5NJ - Services: Sunday Sung Mass 10am, Thursday Said Mass 10am. Contact: Diane Mowatt 01527 542222

ST.LEONARD'S-on-SEA Christ Church with St Mary Magdalen and St.Peter and St.Paul. Daily Mass 10:30am and 6pm. Sunday Mass 8am, 9.30am, 10:30am. Contact: Parish Office 01 424 447784 *www.christchurchstleonards.co.uk*

SALISBURY St Martin – *the oldest Church in Salisbury. We can be found in St. Martin's Church Street just over the inner city ring road. Walk up St. Ann Street from the Close and through the tunnel. A Society Parish under the episcopal care of the Bishop of Ebbsfleet.*Sunday: Mass at 8:00am, Parish Mass at 10:30am. For further information about the Daily Office, weekday mass and confession see *www.sarumstmartin.org.uk*. or call 01722503123. Parish Priest: Fr. David Fisher. 01722 500896

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

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

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

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

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

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

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

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

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

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

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

SWINDON Parish of Swindon New Town *A Society Parish under the episcopal care of the Bishop of Ebbsfleet.* Sunday masses: 9.00am S. Saviour's; 10.30am S. Mark's; 11am S. Luke's. Daily mass as advertised. Contact 01793 538220 *swindonnewtown@btinternet.com*

TAUNTON Holy Trinity, Trinity St, Taunton, TA1 3JG. *Society Parish.* Modern Catholic liturgy. Musical tradition. Sunday Services 8,10 & 6.30. Daily Mass. Fr Julian Laurence SSC, Vicar. See website for full details of services and events *holytrinity-taunton.org*

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

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 Fr.Martin Ennis 01 384 257888 *frmennis@gmail.com*, *www.vicaroftividale.co.uk*

YORKSHIRE near Skipton. *Three rural churches* . Sundays: **THORNTON St Mary** Sung Eucharist 9.15am. **MARTON St Peter** Prayer Book Holy Communion 10.45am. **BROUGHTON All Saints** Sung Holy Communion at 4 pm. Rector Fr. Robert Findlow. Services may vary therefore please refer to website *bmtparish.co.uk* or contact Fr. Findlow on 01282-788621 *robert.findlow@leeds.anglican.org*

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 10:30 AM Sung Mass. Evensong 6pm Third Sunday. Tuesday 10am Low Mass. Traditional Church of England Parish in the Diocese of Chester, visitors always warmly welcomed. ***https://www.achurchnearyou.com/church/12709/*** ***https://www.facebook.com/saintandrewswestkirby/***

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

WEYMOUTH St Paul, Abbotsbury Road DT4 0BJ *Under the episcopal care of the Bishop of Ebbsfleet.* Sundays: Morning Prayer 9.15am, Sung Mass 10am (creche and Sunday school from 9.30am), Evensong and Benediction 5pm (BST) or 4pm (GMT). For daily service times see www.stpaulsweymouth.org or ring Vicar: Fr.Gregory Lipovsky on 07796 963703 or ***stpweymouth@gmail.com***

WINCHESTER Holy Trinity. *A Society Church under the Episcopal care of the Bishop of Richborough.* Sunday: Sung Mass 10.30am. Weekday Said Mass : Thur 12 noon. Contact: Churchwarden: John Purver 01 962 732351 - email: ***office@holytrinitytwinches ter.co.uk***

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

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

Diocesan Directory

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

FiF, DIOCESE OF CANTERBURY *Society parishes* Deal St Andrew 01843 654 102 , Folkestone St Peter 01303 680 441, Harbledown St Michael 01227 479377, Maidstone St Michael 01622 721123, Ramsgate Holy Trinity 01843 654102, Rough Common St.Gabriel 01227 479377

FiF, DIOCESE OF CHESTER Chester St Oswald and St Thomas of Canterbury, Fr.Stephen Sheridan 01 244 399990; Congleton St James the Great, *Society,* Fr Colin Sanderson 01260 408203; Crewe St Barnabas, *Society,* Fr Ralph Powell 01270 212418; Crewe St Michael, *Coppenhall, Society,* Fr. John Leal SSC 01270 215151; Knutsford St John the Baptist, *Society,* Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, *Society,* Fr Robert Nelson 0151 630 2830, Stockport St Peter, *Society,* Fr Kenneth Kenrick 0161 4830675; West Kirby St Andrew, *Society,* vacant (contact:Mr.Paul Nelson, Churchwarden 0151 6326623)

FiF, DIOCESE OF COVENTRY Coventry Centre: St John the Baptist (Fr Dexter Bracey 024 7671 1687); Holbrooks: St Luke (Fr Simon Oakes 024 7668 8604); Radford: St Nicholas (Fr.Andrew Coleman 024 7636 6635); Ansty: St James & Shilton: St Andrew (Fr Andrew Coleman 024 7636 6635); Nuneaton: St Mary the Virgin (Fr Roger Butcher 024 7638 2936).

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

DIOCESE OF EXETER *FiF Recommended Parishes:* Abbotsham St Helen, Churchwarden 01 237 470447; Babbacombe All Saints, Fr P.Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Fr.N.Debney 01 626 681259 ; Exeter St Michael & All Angels, *Heavitree;* St Lawrence, *Lower Hill Barton Rd;* St Paul, *Burnthouse Lane;* St Mary Steps, *West Street,* Fr.B.Rabjohns 01392 677150; Great Torrington St Michael, Taddiport St Mary Magdalene, Vacancy-Churchwarden - 01 805 623328; Newton Abbot St Luke, *Milber,* Fr.N.Debney 01 626 681259; Paignton St John the Baptist with St Andrew & St Boniface Fr.N Knox - 01 803 551866; Plymouth St Peter and the Holy Apostles Fr.D.Way - 01 752 240119; Plymouth Mission Community of Our Lady of Glastonbury St Francis, *Honicknowle,* St Chad, *Whitleigh,* St Aidan, *Ernesettle,* Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; *Sutton-on-Plym* ; St Mary the Virgin, *Laira;* St.Simon, *Mount Gould,* Vacancy - Church answerphone 01 752 664191; Plymouth Discovery Mission Community, St Bartholomew, *Devonport* & St Mark, *Ford* Fr. R. Silk – 01752 562623; Plymouth St Gabriel, *Peverell Park* Churchwarden 077528 51525; Torquay St Martin, Vacancy 01 803 327223; Torquay St Marychurch vacancy; Torquay St John with Torre All Saints, Fr.P.March 01 803 312754

DIOCESE OF GUILDFORD, Society Parishes Aldershot St Augustine, vacant, contact 07956 957980, Hawley Holy Trinity and All Saints, Fr.William Perry - 01276 609498. - *For further contact details and details of all activities, events etc in both parishes, visit the church web sites* ***www.staugustine-aldershot.org.uk*** *and* ***www.parishofhawley.org.uk***

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

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

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

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

FiF, DIOCESE OF ROCHESTER Beckenham St Michael, 11am Sung Mass; Belvedere St Augustine, 10am Sung Mass; Swanley St Mary, 10am Sung Mass; Bickley St George, 8am Low Mass, 10.30am Sung Mass; Chislehurst The Annunciation, 8am Low Mass, 10am Sung Mass; Elmers End St James, 9.15am Sung Mass, 10am Sung Mass; Gillingham St Luke, Parish Mass 10.30am; Gravesend, *Perry Street,* All Saints, Sung Mass 10am; Higham St John, 9.30am Sung Mass; Sevenoaks St John, 8am Low Mass, 10am Sung Mass; Tunbridge Wells St Barnabas, 10am Sung Mass; all contact details from Fr Clive Jones 020 8311 6307

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

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

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

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

THE CHURCH OF ENGLAND BIRMINGHAM

The Bishop of Birmingham wishes to appoint a

Priest in Charge (House for Duty)

St Agatha, Sparkbrook with St Barnabas, Balsall Heath

Witnessing to Christ in the heart of a predominantly Muslim area, this vibrant parish, affiliated to The Society of St Wilfred and St. Hilda, seeks a priest who will work with the congregations to:

- deepen their prayer and sacramental life and continue to grow as disciples
- develop relationships with the community in a diverse area of Birmingham
- discern and empower a vision for the next stage in the development of the parish
- consider new connections with neighbouring parishes, contributing from the strength of the Catholic Faith in the parish
- build on the existing work with children and to explore ministry among young people and young adults.

There are two churches in the parish: St Agatha's is a Grade 1 listed Major Parish Church, nationally known beacon of the Catholic tradition in the Church of England and St Barnabas is in the heart of the residential area. The largely gathered, welcoming, faithful, and active congregation reflects the rich ethnic and social diversity of the City. Under the House of Bishops' Declaration, the parish receives pastoral and sacramental care from the Bishop of Ebbsfleet.

The 4-bedroomed clergy house immediately available (built 1994) is situated close to the mouth-watering Balti-belt restaurants, and the massive cultural, educational and leisure facilities of the city are easily accessible.

Birmingham and the city region with its hospitals, universities and other organisations offer opportunities for ministry which might complement the parochial need for priestly ministry most Sundays and the equivalent of two days each week. Presentation is currently suspended to allow discussion of possible future pastoral reorganisation which can proceed once the new priest is appointed.

Interviews: Saturday 24th September 2022

Those interested are encouraged to contact the Archdeacon of Birmingham, Ven. Jenny Tomlinson: 07769 200507 jennyt@cofebirmingham.com

Full details at cofebirmingham.com/vacancies

We welcome applications from all suitably qualified persons, particularly from those currently under-represented including Black, Asian and Minority Ethnic groups.



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Nominations form for the newly formed Advisory Council

The form appears as an insert to this month's edition.

If for some reason you have not received it, please contact the Forward in Faith office.

The deadline for nominations is 5pm on 29 July 2022.

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◆ AFTERWORD ◆

***Capel Lofft* makes the case for why we need a new heroic age of Church leadership**

It may be antiquated and romantic whimsy, but I cling to a notion of the ideal bishop as undaunted hero of the faith, providing, with lionlike courage and devotion to the causes of Christ and catholic teaching, a soaring example of visionary spiritual leadership.

Even arch-sceptic Edward Gibbon couldn't help but be impressed by the epic story of St Athanasius, Archbishop of Alexandria. 'The immortal name of Athanasius', he observed, 'will never be separated from the Catholic doctrine of the Trinity, to whose defence he consecrated every moment and faculty of his being'. Despite being deprived of his See no fewer than five times, by four different Roman Emperors; despite becoming a desperate fugitive hunted high and low throughout the desert wilds of Egypt; despite persecution, exile and frequent brushes with death, Athanasius maintained his constant and unyielding hostility to the heresy of Arianism to the end, and helped ensure the victory of catholic orthodoxy against tremendous odds, against the massed ranks of 'counts, praefects, tribunes, whole armies' who hunted him down, against the unbridled hostility of the entire civil and military establishment of the Empire.

One cannot help but feel that this behaviour would probably be considered, within the sanitised corporate shell that is the administrative and disciplinary framework of the contemporary Church of England, more deserving of referral to a psychiatrist than of canonisation. Did Athanasius consider the safeguarding implications of seeking asylum in the 'secret chamber' of a 20-year old pious Alexandrian maiden, as Palladius of Galata asserts he did during his flight from the persecution of Constantius? Wouldn't his energy have been better channelled towards drawing up a 5-year strategy and vision document outlining how the Nicaean definition of the nature of Christ's divinity might co-exist alongside Arianism within a Jesus-shaped 'mixed ecology'?

No doubt the higher-ups in the new parasitical anti-church that has sprouted within the bowels of our historic structures, devoted to the gospel of managerialism and techno-babble, would have had something to say about Christ's own ministry. Was it wise to appoint lowly fishermen as his main outreach facilitation officers, not professional marketing and brand consultants? Wouldn't a digital lab webinar have been more effective for missional communication than a sermon on a mountain? Was a proper cost-benefit analysis done to calculate whether the inputs to the Atonement – the scourging, the being nailed to a cross, the giving up the ghost – were commensurate to the output, which was, after all, only eternal redemption for the human race?

We do, of course, not live in an heroic age, one of burning faith, martyrdom and devotion. Rather we live in the great era of spiritual apathy and indifference, interspliced with mad bursts of quasi-religious progressive fanaticism; of mechanism, materialism and utilitarianism; within the church, of the meticulous, supine management of a decay and decline that is seen as inevitable. Given that, it should probably come as no surprise that the sort of bishops we produce are not quite of the nature of Athanasius, Chrysostom or Becket, and are rather more likely to remind us of the deputy regional manager of a supermarket chain. Perhaps in some respects that is a good thing: such formidable men were the products of ages more violent, more turbulent and a good deal less comfortable and 'safe' than our own. Personally, they were probably incredibly difficult and alarming individuals. If Chrysostom were transplanted to the 21st century, one struggles to see him being offered a column in the *Church Times* or becoming a regular on 'Thought for the Day'. He might make us too uncomfortable.

Nonetheless, it is surely the case that in this kind of shuffling, pusillanimous era we need uncompromising messengers of Gospel truth and orthodoxy, heroic conveyors of inconvenient moral verities, and fiery prophetic voices of doom crying in the wilderness more than ever. Surrender to the secular languages of 'change management' and MBA-style jargon, attempting to adapt the spirit of Taylorism and HR departments to produce spiritual time-and-motion studies, will not make the Church more 'effective' or 'productive' (whatever that means) – it simply reduces its extraordinary, transcendental, urgent message to the level of the quotidian, the utilitarian, the banal. Not only that, but the grasping, instrumentalising spirit of technocracy and managerialism is actively contrary to the spirit of the gospel, which rejects every easy commercial assumption, every sophistical calculation of profit-and-loss, every piece of rationalisation. We should sell everything we own to possess one pearl – that of Heaven.

What we need are some bishops who defy this spirit, who refuse to conform to the Weberian spirit of the new church bureaucrats, who rattle against the iron cage that Welbyism creates. Bishops only emerge from their bureaucratic fortresses nowadays to issue vague, theologically undernourished moral pronouncements on subjects with here viewpoints for the approval of their liberal masters. This is not good enough. The message of Christianity – of sin, repentance, and humility; of resistance to the Flesh, the World, and the Devil; of the Incarnational necessity of sacraments and incorporation into the body of Christ – is countercultural. It's inconvenient. It fundamentally rebels against the contemporary world's embrace of the 'be who you want to be-ethic', of self-will and lust and rebellion, of shallow materialism and empty consumerism. We need our bishops to deliver this message with courage, defiance, love and a total indifference to the approval of the heathen world, rejecting totally and utterly every debased secular influence that has distracted us from this mission, no matter how hard or unlikely that sounds. ND

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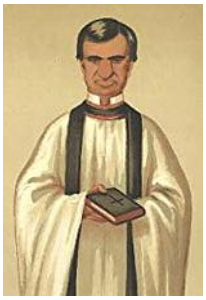
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Creation & Recreation



To cherish creation and to care for it, to take it and remake, is essential to all human life and activity. It is the bedrock of our spiritual life. Our Lord's Incarnation renewed the relationship: the spiritual reality of Divinity with the material universe. His work as a carpenter was a 'hands on' reshaping of the created world. His constant reference to the environment in his teaching is the fruit of careful and prayerful observation of birds, flowers, the sky and the people at work on the land. Our personal relationship with God, our prayer, is enriched and informed by God's good creation. The sacramental life of the church is an expression of the truth that the material world of the visible creation is our chief means of knowing and connecting with the invisible creation of the realm of the Spirit.

The wondrous truth of this dynamic interaction between the material and spiritual is that it is the stuff of daily living. Everything from making a cup of tea to hanging out the washing is a creative engagement with God's gracious provision to us, and a use of the gifts he has given us to be co-workers and stewards of creation. There is a truth in Dorothy Gurney's lines: 'The kiss of the sun for pardon, the song of the birds for mirth, one is nearer God's heart in a garden, than anywhere else on earth'. Perhaps there is a greater truth in saying 'we are nearer to God when we till the ground and tend the plants in a garden than anytime else on earth'.

We have to be vigilant and careful that we do not slip into the materialistic mind-set of contemporary culture. One consequence of a living in a consumer society is that it centres the material world on the appetites and desires of the individual. Christians are called to be contemplative co-workers with God in creation and not voracious exploiters. The contemporary trend towards 'Green Theology' and 'Creation Spirituality' are responses to this vocation. I would prefer to see it as a recalling to orthodoxy: to the 'right way' or 'true glory' of living as a Christian. Another way of interpreting this vocation to 'active contemplation' is to understand it as a call to 'Eucharistic Living'.

Eucharist simply means 'thanksgiving'. I understand this to be an approach to life that is lived in a conscious thankfulness for God's goodness in creation; in a reverence and respect for every physical detail of daily life; a prayerful consecration of what we see, hear, taste and touch; looking at all things through the lens of the revelation in the first chapter of John's Gospel ' All things were made through him and without Him nothing was made that was made'. This thankful living is expressed in generous living. This is the pattern of life embedded in the celebration of every Eucharist.

Living prayerfully in this way opens us the possibility that every meal is a eucharistic experience. Ponder these words: 'Be gentle when you break bread, the sun has caressed it, the rain has washed it, it holds the salt of the sea and the heat of the oven, be gentle when you break bread'. ND

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