NEW·DIRECTIONS

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

October 2022

Royal Remembrances
Hugo Vickers, Jeremy Black
Zareer Masani, David Hope

Church & State
Stephen Cottrell
Bradley Smith
Liturgy, Insignia

On the ground
Luke Miller, David Houlding,
Philip Corbett, Simon Walsh

Elizabethan Arts
Owen Higgs, Ron Corp



Elizabeth II 1926-2022
Supreme Governor and Queen

THE DIRECTOR'S CUT

The Queen of our nation died not on her own birthday but on the birthday of the Queen of Heaven. This may not have been widely picked up during the recent media coverage of our monarch's death, but it is a point worth making and the very act of making it speaks to the breadth of the Church of England.

While the Queen was well known to be a somewhat low church Prayer Book Anglican, a position and integrity we respect, we are also right to be bold in proclaiming that our own movement has its own gifts to offer, in this context exemplified liturgically by the plethora of Requiem Masses so faithfully offered for the repose of Her late Majesty's soul.

In fact, recent events have shown us at our very best. Avoiding the mawkishness prevalent elsewhere ('God *saved* the Queen!' said one online preacher), we have succeeded in offering dignified and sincere acts of worship which have highlighted not only the late Queen's Christian faith but also our own mortality. This can only have been a comfort for those feeling bereaved by recent events and for those for whom earlier bereavements had been brought to the surface.

It may come as a surprise to some that Paddington Bear is not the Mediator for our sins, but I am sure those entering Society churches would have been left in no doubt as to the absolute centrality of Our Lord in the economy of salvation. Just the opportunity to talk about some of the central aspects of our faith without inviting ridicule has been welcome.

And it cannot have escaped our attention that there has been a sacramental dimension to the period of national mourning; it has almost seemed as though that that notion of the sacramental has defied the normal chronology of events – it has seemingly defied time. An anointed monarch has been laid to rest with great solemnity and the world has looked on entranced, affirming something eternal.

I sense that the Committal at St George's, Windsor will forever be etched in our minds; especially the symbolism of the broken wand and the enunciation of 'Go forth, Christian soul, from this world' as the coffin was slowly lowered. Continuing on our theme of being bold, perhaps we can point to the presence of three alumni of St Stephen's House, Oxford, in the sanctuary at Windsor and the rich liturgical grounding that seminary clearly provided.

A familiar refrain across the twelve days of national mourning was 'We shall not see Her Majesty's like again'. There is naturally some truth in this, most obviously in terms of longevity, but also in terms of the admirable traits the late Queen embodied. Hers was a generation which had, after all, witnessed world war and knew at first had the true meaning of sacrifice.

In saying this, though, we must not discount the very real possibility of remarkable things happening when God is at work. We know this in our own part of the Church in the sense that, just when things seem grim, a priestly vocation is fostered, or a new disciple is made. Similarly, we cannot write off our nation's future on the basis that the past was always better.

Perhaps some of those watching Her Majesty's funeral rites were filled with a sense of awe and would like to discover more about their source and meaning. Perhaps others developed a previously untapped desire to serve others and are intent on acting out that vocation. And maybe each of us learnt a little more about the transitory nature of our lives in the midst of the grandeur of world affairs.

The overriding sentiment has been one of a simple and heartfelt thank you to Her Majesty for just over 70 years of uncomplaining service as our Head of State. And here the civic can join with the religious as gratitude is at the heart of so much of the Church's witness – 'we thank you for feeding us'.

The inscription marking the Queen's final resting place simply reads *Elizabeth II 1926 – 2022*, indicating both her humility and the starkness of the history being played out in front of our eyes. Yet at the end, even those considerations fade away.

As the late Queen said the in her 2017 Christmas message: 'He knew rejection, hardship and persecution; and yet it is Jesus Christ's generous love and example which has inspired me through good times and bad.' Indeed so, Ma'am; rest in peace, Your Majesty. ND

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LREMEMBERING HM QUEEN ELIZABETH II

Our issue this month is dedicated to the life, service and faith of Her Late Majesty Queen Elizabeth II who died at her Balmoral estate in Scotland on 8 September. Contributions include articles from two Archbishops of York, David Hope and Stephen Cottrell, the present incumbent. Renowned historian of monarchy, Professor Jeremy Black, assesses the late Queen's life and acclaimed biographer, Hugo Vickers, reflects on a remarkable legacy.

Luke Miller, David Houlding, Philip Corbett and Alan Rimmer offer personal accounts of the tumultuous days with Bishop Jonathan Baker commenting on the funeral liturgies. Simon Walsh writes on working with the Queen and the final Lying-in-State experience. Historian and journalist Zareer Masani offers a word on the Commonwealth. The Society bishops share memories, Thurifer diarises, Chris Smith contextualises, and Festus remarks. The arts under Elizabeth II are considered by Owen Higgs on the Royal Collection, priest-composer Ron Corp on music, and the editor on poetry. Simon Armitage's 'Floral Tribute' is an elegy and Simon Cotton notes royal arms. Bradley Smith of the PBS and Andy Hawes make spiritual and prayerful connections.

Our prayers and condolences to HM the King and all the Royal Family.



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Her Majesty, Elizabeth II: Defender of the Faith

Piety, duty, and dogs – *Jeremy Black* surveys the life of Britain's longest-reigning and possibly most popular monarch

From the perspective of today, it can be surprising to realise how unusual monarchy was becoming in the background to the accession of Elizabeth II in 1952. Indeed, the twentieth century had seen that means of identity and system of government, lay and spiritual, in desperate collapse across Eurasia as a whole. The 1910s had seen monarchy end in the world's most populous country, China, bringing to an end the oldest monarchy in the world, with Russia, and Austria and Germany, three other long-established imperial monarchies, and one new one, following. So also with the Ottoman Empire in 1922. The 1940s had seen monarchy ended in Bulgaria, Romania and Italy, while the end of British imperial rule in South Asia had not been followed by the establishment of new monarchies. Japan's imperial monarchy had been established, but shorn of status.



1952 witnessed not only the accession of Elizabeth but soon after, on 23 July 1952, the toppling of King Farouk in the Egyptian Revolution. Monarchies of different forms ended elsewhere, for example in Vietnam in 1955, Tunisia in 1957, Iraq in 1958 and Iran in 1979. Britain was unusual and increasingly so. There was nothing inevitable about this, and a country that had had a republic imposed on it by circumstances and force in 1649 could well have gone in a similar direction anew. France had had this experience in 1792, 1848 and 1870.

There were strengths in and of continuity in the British system, more particularly the interaction of monarchy and the Church of England and the joint grounding of both as legitimate and limited (not *but* limited) as consequence of the Revolution Settlement following the Glorious Revolution of 1688-9.

Yet, this required working at, and continually so. Here each monarch represents the challenge of mishap, as did, very differently, George IV and Edward VIII, or the possibility of strengthening the institution, and, with it, the Crown and the kingdom, as did, in particular, George III, Victoria, George V, George VI and Elizabeth II. Each brought different strengths and contributions, with a probity and conduct based on duty and faith especially to the fore. Each thereby helped the country confront serious challenges, domestic and international, and related crises of identity. In my biography of George III, I emphasised his faith and how that set the tone for his conduct. It will surely be the case that the same is said of the Queen, an individual who surmounted her status in order to bring to the fore the full range of her spirit.

After the coronation, Elizabeth, who had been on an imperial tour when her father died in 1952, embarked on a lengthy world tour that captured the wide-ranging nature of the British world and enormous interest in the monarch. Vast crowds, for example, turned out to greet the Queen in Australian cities. Cinema news-reels and television provided publicity for such episodes. The royal family indeed adapted to television. The Queen's first televised Christmas broadcast followed in 1957, and the wedding of Princess Margaret in 1960 was also televised.

At this stage, the Queen was very much head of what appeared to be a settled and stable society, one with relatively few challenges to her position or image. Her duties included opening Parliament and holding meetings of the Privy Council, awarding honours and decorations, and receiving visiting heads of state. Her private interests included a strong commitment to horse-racing, and she was also very fond of dogs.

There was much in common between the Queen and George III, notably a fundamental piety and, as a related factor, a strong sense of duty. Both liked country pursuits. Less happily, each had serious problems with their children and also oversaw the loss of an empire.

There was a consolidation of a type, however, from 1979, with referenda in Scotland and Wales leading to the maintenance of constitutional arrangements. Moreover, the election of Margaret Thatcher as Prime Minister in 1979, and her re-elections in 1983 and 1987, did not appear to be a change for radicalism. She was interested in reforming British governance, but did not extend this to changing the nature of monarchy. Thatcher's innate conservatism was on display in this attitude, and the Queen rather than Thatcher was somewhat irritated by the nature of their working relationship.

Helped by the Queen's circumspect character, the royal family were able to maintain a public focus on its non-political roles, notably its importance to a host of good causes, especially voluntary organisations, at community and national level. This contributed to a strong sense that the royal family had an important purpose, and helped maintain social harmony. The emphasis on service was linked not only to charitable roles, but also to the military, and much royal time was accordingly spent on ceremonial functions.

In the 1980s and 1990s, the royal family, like other national institutions, was affected by the increased public criticism linked to a decline in deference. The need to consider how best to respond, both to the criticism and to the pressures of, and for, change, was further posed and accentuated by the position of the Queen's four children, which raised questions about the nature of their upbringing. The role and matrimonial difficulties of the heir, Prince Charles, proved a particularly sensitive issue. His marriage in 1981 to Lady Diana Spencer in St Paul's Cathedral had been watched on television by much of the population, and their subsequent very public rift excited a lot of attention and discussion. It culminated in divorce in 1996, Diana dramatically complaining, in a 1995 interview in *Panorama*, about Charles's continued favour for his former girlfriend, Camilla, whom he was subsequently to marry.

Although republicanism had always been at the margins in Britain from the 1790s, the 1990s saw an upsurge in anti-monarchical sentiment and a more critical press. The tragic death of Diana in August 1997 in a car accident in Paris, unleashed a wave of national grief which the royal family seemed totally unable to comprehend nor to respond to. The royal practice of 'never explain, never complain,' of discretion and never expressing a personal opinion, left the Queen in a particularly difficult position in this case; although, in truth, any comments would have been risky. Moreover, she appears to have been instinctively conciliatory and keen to avoid disagreements.

Neither the Blair nor the Brown governments saw any more significant developments, but the different stance of monarchy was readily apparent in 2010 when an election led to no majority. The Crown was kept informed of the coalition negotiations between Labour, the Conservatives, and the Liberal Democrats, but did not play a role in a process controlled by the politicians. The monarchy validated the outcome, rather than determining, or even influencing it.





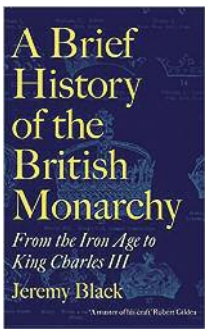
So also with successive decisions to hold referenda. Indeed, David Cameron, Conservative Prime Minister from 2010 to 2016, was criticised for revealing the Queen's pleasure when the 2014 Scottish referendum saw a clear majority of Scots who voted to reject independence. This represented her support for the maintenance of the United Kingdom, and her essential conservatism. Earlier, she had urged voters to think with care which was a way to urge them not to vote for independence. The attitude of the Crown to the Brexit referendum, and to the subsequent bitter constitutional impasse and political division that lasted until a general election in December 2019 delivered a verdict, was more successfully kept private. This was also the case with her view on Boris Johnson as Prime Minister. The Queen continued to hold a weekly meeting with the Prime Minister and to read daily red boxes of Cabinet papers.

Meanwhile, the issue of the succession was increasingly coming to the fore, a situation highlighted by her refusal to abdicate (unlike the example of the Dutch monarchy) and to allow the grounding of a new reign before it aged. Moreover, the length of the reign ensured that the Queen was still on the throne when rows over son Andrew and grandson Harry came to the fore. Whereas Pope Benedict XVI provided the example of a papal resignation in 2013, the first to do so on his own initiative since Celestine V in 1294 (Gregory XII did so in 1415 to end a schism), there was no abdication for Elizabeth. Nor was there need for a regency, although the 1947 Regency Act established a system of Counsellors of State to act when the monarch was abroad or ill.

Great affection and admiration for the Queen could not end discussion about the future, a situation encouraged in 2021 when the death of Prince Philip highlighted public sympathy, but also awareness of her age and frailty. In 2022, there was an increasing withdrawal from public duties, although the Queen opened the new Elizabeth underground line in London. Parliament was opened by the 73-year-old Prince Charles sitting on the consort's throne, and, facing 'episodic mobility problems' which had become increasingly serious, the Queen did not attend the garden parties celebrating the Platinum Jubilee, which, instead, were hosted by other members of the royal family. Nor did she take the royal Salute at the Trooping the Colour in 2022, marking the start of national celebrations for her Platinum Jubilee, although as an instructive underlining of her preferences she was given a tour of the Chelsea Flower Show in a buggy that belongs to the royal household. The Queen took a lively interest, speaking to designers and plant experts, showing her knowledge of clematis. Yet, her withdrawal from public duties appeared increasingly apparent prior to her death on September 8, 2022, two days after a clearly frail monarch had appointed Liz Truss as Prime Minister.

She died with the love of her subjects and with the respect and admiration of the whole world. ND

Jeremy Black MBE is emeritus professor of history at the University of Exeter and the author of over 180 books. His latest title – A Brief History of the British Monarchy, From the Iron Age to King Charles III – *will be published by Robinson (Little Brown) later this month.*



The Most Remarkable Woman

For royal biographer *Hugo Vickers*, the Queen was incomparable



We have lived through sad and yet stirring days since the news came from Balmoral on the evening of Thursday 8 September. I became distinctly uneasy when I heard that a Privy Council Zoom had been cancelled on doctor's orders, as this was the first time in 70 years that the Queen had been unable to perform an important constitutional duty – signing in the new members of the Cabinet. I know we did not see her very much in the summer and wisely she did not read a convoluted political speech at the State Opening of Parliament, but Zooms are not usually a great strain to do. And she was very good at them.

We then saw two things happen. First, there was the affirmation of the new King. I witnessed the warmth of the welcome given to him as his car moved along the Mall, and no one could fault his inspirational address the night after the Queen's death. He was plunged into his new role. In 1952 the new Queen did not have to make visits to Edinburgh, Belfast and Cardiff in the days before her father's funeral. Even on his day of rest, the Court Circular recorded one telephone call after another between him and the President of the United States, Governor Generals and others.

And then there was the long and magnificent farewell to the Queen. I felt so sorry for all those on the Balmoral estate as the hearse left. There were the stirring scenes in Edinburgh and I am sure there was deep sadness when that military plane took off and the people of Scotland realised they would never see her again. Her arrival at Buckingham Palace in the rain and the darkness was followed the next day by the great procession to Westminster Hall in September sunshine. The majority of those who queued for the Lying-in-State would never have seen anything like it, or even known that a Gentleman at Arms existed. And finally we saw the coffin descend slowly into the Royal Vault.

The Queen should be called Elizabeth the Steadfast. Or perhaps Elizabeth the Conciliator. Even way back in 1958 when President Heuss of Germany came on his state visit, her line was:

> The tragic events of the past half-century in the relations between our two countries are a part of history. We must now look to the future and through our alliance and our association with each other and with other countries of the west we must forge anew the bonds of amity and peace.

The Queen and the Government were way ahead of the British people on that visit.

Her first Private Secretary, Sir Alan Lascelles, wrote of the Queen: 'Her serenity was constant, her wisdom faultless. On the whole I consider her the most remarkable woman I have ever met.' During the 22 months he served her, he saw her almost daily:

> Her immediate grasp of the routine business of kingship was remarkable. She never seemed to need an explanation on any point. Time after time I would submit to her papers on which several decisions were possible. She would look out of the window for half a minute and then say: 'The second or third suggestion is the right decision' – and she was invariably right. She had an intuitive grasp of the problems of government and indeed of life generally, that I suppose had descended to her from Queen Victoria.

And her first Prime Minister, Sir Winston Churchill made a good point when he stepped down in 1955. He wrote to her that she had resolved 'to serve as well as rule, and indeed rule by serving'. There can be few finer epitaphs to the Queen and it came from a great man.

A good verdict was given in a sermon on the Sunday after her death by Lord Waldegrave, Provost of Eton, who said that she 'was not some titanic writer or scientist, politician or soldier who had led nations to triumph or glory, a Mandela or Tolstoy or Newton or Napoleon. She was an honest, decent, hardworking woman with a sharp sense of humour and a heavenly smile; an iron memory for faces, a fascination with people, a great expertise in bloodstock, a quiet but profound Christian faith, the rock on which she built her life.'

He made the point that an intolerable burden had been placed on her which caused her to sacrifice virtually all her freedom and voluntarily circumscribe her own individuality into the role of physically embodying the values and traditions of the nations of which she was sovereign.

Most remarkably, in 1947, when she was 21, she promised to serve all her life. And she never failed to keep that promise. That is surely unique in public life.

ND

A Life of Duty and Service

David Hope who 'kissed hands with a K' recalls fondly the late monarch's service and stamina

If there was just one word to describe the seventy-year reign of Queen Elizabeth the Second, it must surely be the word 'service'. After all she promised – not just promised, but vowed, the very strongest word possible – that she would give her whole life in the service of the nation, in the service of others. And how she fulfilled that vow which typified every part of her life until her death last month. After all, just two days before her death there she was still active in service as she received the resignation of one prime minister and appointed the next. Further, that service could never be understood simply as duty imposed upon her – a burden to be resented or begrudged. In no way. Here was a monarch – anointed with holy oil – the most sacred part of the Coronation Service, overshadowed by the canopy and shielding her from mortal gaze – humbly accepting her vocation; a sacred calling for which the anointing would strengthen and fortify her for the years ahead. It was a sign that the God in whom she put her trust would indeed be her guardian and her guide in all that she would undertake until the day she died.

Her personal faith sustained and strengthened her throughout her life and in no way minimised the nation's other faiths and faith communities

It would be tempting to write simply (and self-indulgently) about my own meetings with the late Queen or indeed with the present King. But one or two reminiscences come readily to mind. For example, the ancient ceremony of what is described as the Kissing of Hands on the appointment of any bishop. In fact, no hands are kissed. You go to Buckingham Palace to be presented to the monarch and there to kneel and swear an oath of personal allegiance. I had already done this in 1985 on becoming Bishop of Wakefield, again in 1991 on becoming Bishop of London, and again for a third time as I became Archbishop of York. It was on that occasion when approaching the throne room, escorted by the Home Secretary who administers the Oath and the Queen's Private Secretary, that the Private Secretary said to me 'You know what's going to happen, don't you?' I responded that I did, having been through the procedure twice already. But then he responded, 'Yes I know but she is going to give you a K!' For the life of me I had no idea what this 'K' was, but with that the doors opened and there was the Queen smiling and welcoming as ever. It turned out that after the formalities, the others withdrew leaving myself with the Queen in private conversation at which she presented me with the highest order of knighthood of her own personal Victorian Order. No sword on the shoulders for anyone in holy orders, but a very generous and kindly smile and a word of thanks and appreciation for what I had done in



London, in the Church more widely, at what was a very difficult time both for the Church, the nation and her own family too. Now I know what a K is! She further added, with a twinkle in her eye: 'Now, bishop. I don't think we should be making a habit of this!'

There is much more that I could say. Following a weekend stay at Sandringham, an overnight sleep over at Windsor after a more personal dinner party for just twelve people; a night's stay at the Palace of Holyrood when visiting the General Assembly of the Church of Scotland. And, of course, numerous occasions on her visits north, particularly remembering the Millennial Year when I invited her and the Duke of Edinburgh to come to York to celebrate the life of the Church in the Northern Province – an invitation she readily and gladly accepted. Arising from these occasions there is one particular incident which remains in my mind. Many bishops over the years have received an invitation to stay at Sandringham and preach at the parish church on the Sunday morning. I was invited in early January 1989. It was the year of the Kegworth air disaster in which 47 people died. At a light supper that evening with the late Queen, the Duke of Edinburgh and Queen Elizabeth the Queen Mother, a footman appeared with a message for the Queen. It told of the air crash which had just occurred. Without further ado, the Queen rose from the table and led the way into the drawing room to the television to find out what the latest news was. This action on the part of the Queen demonstrated, I believe, her absolute commitment to others. The meal didn't matter one iota. The wellbeing and welfare of those involved in the air crash became her absolute priority – her deep concern for their families and their loved ones.

It would be very tempting to go on, but rather like the concluding verses of the Gospel of John 'there are many other things...that if every one of them were written down, I suppose the world itself could not contain the books that would be written'.

I have often heard it remarked that what a charmed life the Queen must have led: her every needs met, waited on hand and foot, and all the rest of it. In fact, left to herself she actually lived a very simple life. We are told that she like to keep her breakfast cereals in a Tupperware

container just like you and me. Yes, there were the grand occasions, the glitter and glamour of the state occasion, having to put on a brave face even when she may have resented having to entertain a particular individual leader. (I think for one of President Ceausescu of Romania.) But then that was all part of the service she had undertaken to pursue, come what may. And just think of how many heads of state she entertained over the years. They have come and gone; she remained steadfast and constant. Indeed, for the majority of people in this land and beyond she is the only Monarch they have known all their lives. Again, it's not just the high and mighty if we may so describe them who have met Queen Elizabeth – the millions of just ordinary folk who one way or another have shaken her hand, seen her smile face to face, exchanged the briefest of greetings. She has been someone who made time for everyone. And so many people have said that on meeting her she has never (like some) always been on the lookout for someone more interesting or important to talk to. Not that there ever could be anyone more interesting or important, but that she would look you in the eye and give you her whole and undivided attention even at the briefest of exchanges.

One of the things which I think has hardly been mentioned was her sheer stamina – her energy, her ability simply to keep at it day by day, endless standing, going down endless lines of people with a word for everyone, the numerous handshakes, moving from one engagement to another perhaps four or so in a single day, and in quite differing situations and circumstances – rather like the new King over those first days we all witnessed so closely. All of this must have been quite exhausting and yet she never gave any hint of boredom or tedium. Even to the very end she was still standing, her winning smile and hand outstretched to greet the new prime minister in the same way in which she would have greeted so many thousands of people over the years.

Although the constitution of our country forbids any intervention in the political sphere, yet much has been made of what has been termed her 'soft' diplomacy, and which in some situations has been absolutely crucial, more effective than any politician could ever be. This was never more evident than when in her State Visit to the Republic of Ireland she visited the Garden of Remembrance in Croke Park, the scene of the Bloody Sunday massacre in 1920, and her use of the Gaelic language at the beginning of her speech at the State Banquet. Again, in a subsequent visit to Northern Ireland, her handshake with the leaders of the IRA as with those of the Ulster unionist leaders – all this in the service of reconciliation, that reconciliation which lies at the very heart of the Gospel, a service which St Paul reminds us all is of God himself. God was in Christ reconciling the world to himself.

Again, in the more religious sphere her engagement as Supreme Governor of the Church of England with successive popes signalled a substantially closer rapprochement with the Roman Catholic Church in these islands and, of course, the close personal regard she had for the late Cardinal Hume.

And it's in these latter years that the late Queen Elizabeth has increasingly in her Christmas messages made reference to her personal faith and the way in which this has sustained and strengthened her throughout her life. At the same time in no way minimised the contribution of other faiths and faith communities in the life of the nation.

So much that has been already said and so much more could be said. However, one of the abiding images for me is the sheer delight, the almost unrestrained spontaneous reaction, as her horse Estimate galloped to victory in the Ascot Gold Cup in 2013.

Now that Her late Majesty has finished her earthly course, and – reflecting the words of St Paul – she has kept the faith, we pray that the God in whom we trust will grant to her who wore an earthly crown, the crown of his kingdom of righteousness, of peace, and of that love which abides for ever. Or to use words spoken by her late Majesty, quoting an aboriginal Australian proverb: 'We are all visitors to this time, this place. We are just passing through. Our purpose here is to observe, to learn, to grow, to love… .and then we return home'. ND



Bishop David Hope, the Lord Hope of Thornes, KCVO, PC, was Bishop of London and Dean of the Chapels Royal 1991-95, and the Archbishop of York 1995-2005.

Encouraging our 'better angels'

Stephen Cottrell offers some reflections on a momentous ten days

The death of Her Majesty The Queen fell on 8 September, the Feast of the Nativity of Our Lady. As Her Majesty was being called to her eternal reward so the church throughout the world was remembering the birth of she who was to become the bearer of God himself. In Luke Chapter 1 we read of Mary's visit to Elizabeth and Elizabeth's recognition of the Mother of the Saviour concludes, at verse 41 with the acclamation 'And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord'.

It's a line my mind immediately went to when I heard of the Queen's death. Her Late Majesty was undoubtedly someone who placed her hope and trust in the promises spoken to her by her Lord. She was not only the Supreme Governor of the Church of England, but also one of the most effective witnesses to the Christian faith. Her Christianity, it seemed to me was worn not so much on her sleeve, but in her heart. Prayer, the Scriptures and worship were foundational to the way she lived. Alongside this, one might observe that over 70 years on the throne, with the falling away of much that was once unquestioned in our society, the challenging of deference, the greater public scrutiny meant that, in the pragmatic way that constitutional monarchy encapsulates, we saw the Queen's understanding of her role as one of service to her peoples become ever more explicit.

Much will be written over such things and the events of the 10 days of mourning leading to the State Funeral will be analysed by theologians, anthropologists, historians and the like. However several things struck me.

Firstly the genuine sorrow at the death of the Queen drew people together. That's perhaps not a surprise, for many who didn't even meet her, there was a feeling of familiarity of knowing her. She was part of our families, part of our lives, and so we grieve and our other losses and griefs are once again brought to the surface. But more than that we have, in recent years, been so fragmented and divided as a nation and as peoples that with the Queen's death we began to see a reflection on what we could be like, even once were like. For in this life, in this archetype, we saw something that was genuinely good. Perhaps we saw a moral life, or one in which the foundation and articulation of service over personality, duty over gain, kindness over disparagement, has been so at odds with other forms of leadership we have seen. It was a point powerfully made by Archbishop Justin in his funeral sermon: 'People of loving service are rare in any walk of life. Leaders of loving service are still rarer. But in all cases those who serve will be loved and remembered when those who cling to power and privileges are long forgotten.'

From the well-spring of her faith, the Queen was able to offer us a pattern of leadership in both her living and dying that was not only centred on Christ, but encouraged our 'better angels.'

Then, as is not uncommon, people turned to the

Chaplaincy to the Nation

Luke Miller reports on the plans and efforts to connect Church with people

For ages now I have kept safe a piece of paper marked 'official sensitive' (which basically means 'don't email it, don't leave it on the photocopier') headed 'Operation London Bridge'. As is now well known, this was the plan for the days after the death of the Queen. Not of course the whole plan, I was not party to that, but the outline of what would happen in the days before the State Funeral.

In the London Resilience Forum we had had briefings which suggested London might be overwhelmed with the crowds. The transport system would collapse; we might not be able to get food into London through roads choked with traffic and confused mourners who would not know Queens Park from Green Park. The LRF set to, planned and prepared. The model was to be similar to the way London supported and managed the crowds who came in 2012 for the Olympics: in resilience-speak as a 'major event', not a 'major incident'.

The key would be teams of volunteers. That was where the churches came in. Centres were needed which could host the St John's Ambulance and the volunteer marshals and medical staff; provide hubs for people to collect equipment and use to re-charge their phones; places where there could be a toilet and a cup of tea. We had the buildings with the facilities near the transport hubs and expected centres of crowds. They were identified and put plans in place. In the event two more were needed and brought on in the days after 8 September, but all went smoothly.

The Greater London Authority worked with National Government, and it was government who contacted Lambeth Palace to ask if there could be a chaplaincy alongside the other care on offer. We all know that old bereavement can be brought back to the surface by a new one, and there was a significant concern that in a post covid world where people 'don't do death' many might have all sorts of emotions they would not know how to handle.



Church. Parishes, Cathedrals, Chaplaincies responded swiftly and well, services were organised, churches opened, candles lit, condolence books signed. Indeed one central London shrine, as far as I could tell, seemed to have requiems on the hour – each in a different set of black vestments! But of course, the liminal spaces that church buildings are, the pastoral ministry of clergy and laity visible in their communities is still looked to, needed and appreciated.

The power of ritual and ritualised behaviour became increasingly obvious. We are a nation that likes its rituals, from the armed services, to the heralds, the Earl Marshall and Lord Chamberlain, to those who came to observe and those who queued. The Queue snaking through London, became a type of pilgrimage, Chaucer came to life before us as an extraordinary diversity of all sorts and conditions of individuals came to pay their respects at the Lying in State.

Finally, the liturgy of farewell and commendation, beginning in Scotland, moving to Westminster, the Abbey and Windsor was powerful at so many levels. The sheer beauty of the worship of God was seen in the solemnity, the power of music and words carefully crafted through which the proclamation of the hope of the resurrection was explicit. Given the power of Royal weddings and funerals to shape the pastoral offices in our own parishes and places, there will be much in these liturgies that those in the Catholic tradition will wish to further encourage. The haunting power of the Kontakion in Windsor, or the clear nature of the Commendation in Westminster, together with the very straightforward way in which prayer was offered for the soul of the Queen, dare I say, represents a further welcome evolution in what we might call State liturgy.

And so I know as we continue to pray for the repose of the soul of Her Late Majesty, so our prayers are offered too for our new King. His Majesty has spoken of his own faith with confidence and conviction and in the way in which his role as Supreme Governor also enables the creation of space for all denominations and all faiths in the pluralism of our nation. This is undoubtedly for the good of all faith communities and once again begins to show us how our monarchy has through both continuity and change the power to speak deeply to the place of faith in the public square and the continued importance of the Church of England in the life our nation. ND

The Most Rev and Rt Hon Stephen Cottrell is the Archbishop of York.

For years we had wrestled with how to set up a chaplaincy staffed by people who would have safeguarding training and checks in place; the requisite pastoral skills and experience; know the difference between chaplaincy and proselytization and, ideally, be ecumenical and multi faith. The received wisdom was that it could not be done.

The meeting was a moment of grace. We identified a way of accrediting people who had up to date checks and the necessary background. Existing links into London Church Leaders and the Faith and Belief Sector which I was able to bring to the Lambeth team meant that the chaplaincy was genuinely broad (there were even a couple of Humanist chaplains). This was a moment for the Church of England to be, yes in the lead, but facilitating something for all our communities. It was not to be a question of 'Our Queen, our queue'. Proper supervision was put in place, including debriefs for the chaplains at the end of their shifts. It could not run 24 hours: but it did work all through all the days. The contacts made were extraordinary and many reports came back.

The same was true of other aspects of what happened. Many churches across the Kingdom were open at various times for those who came for reflection and found prayer. Many screened the funeral and there will be rich follow up to make with those who have been touched by what may have been their first experience of the converting power of liturgical prayer, mediated



through the television. If Her late Majesty's coronation was the moment the British People bought televisions, perhaps her funeral was the moment their TVs called them to church.

Our local experience was specific. As soon as the news of Queen Elizabeth's death broke, St Paul's had to be closed to allow a full security sweep to take place in advance of the public vigil service of remembrance due to take place the next day. With many people arriving to pay their respects and pray, we opened up nearby churches outside their usual hours to provide alternative places for people to go to.

A small secret of the vigil was that it was not ticketed in advance. As part of the Senior Staff I was privileged

continues over

The King's Speech

David Houlding was in St Paul's Cathedral for the monarch's words as everyone tried to process the news and come to terms with what was happening

Suddenly, breaking the silence which had pervaded the whole Cathedral, the King's voice was heard. The great bell of St Paul's had struck 6pm and then King Charles spoke for the first time to the Nation. The silence was intense as was the emotion. It was as if a great shock wave had struck, which had permeated the whole of St Paul's, both inside and out around the statue of *Good* Queen Anne. Standing in the Dean's aisle, robed – as we had been for about an hour and a half and ready for the Procession to begin – we had not been warned of what was about to happen. Everybody stood so still; his voice was clear through the loudspeakers; we could hear clearly the emotion coming across as he spoke. It brought it home – as if there was any doubt – once and for all, our beloved Queen Elizabeth was dead. . . . and it was a shock , and great shock indeed to all of us. After all, it was less than 24 hours since the announcement had been made of her passing. It had happened, as we surely knew it would, but had also dreaded.

May Flights of Angels sing thee to thy rest. A pattern to all princes living!

Looking back on that moment, I don't think the clergy assembled there had really come to terms with what had happened. It was the King's voice that confirmed it once and for all. We had, as prebendaries, only been summoned that morning at about 11am. The Cathedral had been working all night on the arrangements. It had long been planned that a service would be held the day of the Queen's death, or at least the day after. I knew an invitation would be forthcoming. Even so the number from the College of Canons attending was relatively small. The Bishop of Fulham, who might have been present, was still away on his holiday – and having to follow events from afar. Even so, I felt hugely honoured to be there. It was a privilege indeed.

We had, after all, only seen Her Majesty at work two days before, as she gave audiences to both her outgoing Prime Minister and the new one she had just appointed, both having flown up to Balmoral Castle. There were those images of the Queen still very much in our minds,



looking frail perhaps, but nonetheless clearly 'with it' and determined, as Mrs Truss entered the drawing room to 'kiss hands' on her appointment. The news of Queen Elizabeth's death would shock the whole world; the outpouring of grief, of sadness, and respect was real; it would be over whelming – as we witnessed during the period of State mourning. The BBC kept on saying we had not seen anything like it since 1952 and nor had we had a state funeral at Westminster Abbey since 1760. I think the truth is that we have never seen *anything* like it, not only in the history of our nation, but in the whole world. Her funeral was testament to that. Elizabeth the Great! Elizabeth the Faithful!

Like you can feel sometimes at a funeral a sense of the unreal, the surreal if you like, the service itself seemed to pass over me. I sat in my stall – *Consumpta per Mare* as it is named, a sunken sandbank off Frinton-on- Sea from before the Norman Conquest – opposite the Archbishop of Canterbury and a whole row of new Cabinet ministers, who had not even been sworn in since the Privy Council had been cancelled only two days before. The Speaker of the House of Commons and the Lord Speaker both looked particularly shattered but sang lustily. I was impressed at the devotion and reverence of the whole congregation, which was surprisingly young. People had queued all day for tickets at Temple Bar. security was of course tight, but even so it had been possible to target some of the late Queen's patronages in order to secure as representative a congregation as possible. In the end, some 200 people packed the cathedral.

The King's speech came to an end; the curtain drew

to be there, but it was a public service. Wrist bands were issued at the City of London Tourist Office during the day to the first 2,000 who turned up. I bumped into a former Lord Mayor hurrying to get one. The Prime Minister and the current Lord Mayor were simply in the front row. With care and skill, the staff pulled out from the crowd people we knew to sit around the front rows, including the former Lord Mayor. London is sometimes just a big village.

It worked. London was full to bursting, but the crowds stayed safe and remarkably good natured. My experience of nine hours queuing was the same as everyone I have spoken to: no one pushed-in and all stayed happy. In the midst of it, the church had so much more to offer even than the great liturgies. Drawing on the years of planning and the trusting relations we have and maintain, but do not take for granted, we were able to serve those who came here, the nation, and our late Queen. ND

The Ven Luke Miller is the Archdeacon of London.

back; the Procession entered to the hymn *All my hope on God is founded*, the hymn written by Herbert Howells in memory of his son Michael and hence the name of the tune. It is one of the best hymn tunes of the 20th century. Was this really happening? The Bishop of Burnley sent me a note afterwards to say he was pleased to see me being so correct and not singing in procession. The truth was I simply could not sing. We had Crimond too, as it was to be sung again at the Funeral. Somehow such familiar classic always work on these occasions. In my own church at the Requiem, we offered for her on the Sunday following the Queen's death, we had both *The Day thou gavest* and *Abide with me*, both hymns of great spiritual power and effect. The latter in particular sums up in five simple verses the whole purpose of the Christian Faith. The choir sang the Anthem *Bring us O Lord our God* – the poem by John Donne, a former Dean of St Pauls from 1621-1631 – and it was to be sung again so beautifully in St George's Chapel, Windsor, at the Committal.

The end of the service came; the Archbishop had given the Blessing; the second shock wave of the service echoed around the cathedral and outside, and was to be heard by the millions watching. We sang the National Anthem. It was a struggle to get through it. The words had changed, new words. Of course, they had changed, but I don't think anyone was ready for it. We sang *God save the King*. Not for 70 years had those words been heard. I simply cannot describe what it was like.

I had the honour of meeting the Queen three times. In 2005 and 2010, as I has sat on the platform for the Opening of the General Synod, as acting Prolocutor of the Convocation of Canterbury (both times the outgoing prolocutor had not been re-elected). I can see even now the diamond broach she wore gleaming in the strength of the television lights, and then again, when in 2012, I went to Buckingham Palace, as part of the Church of England's delegation with Archbishop Rowan, to present a Loyal Address with the other *Privileged Bodies,* for her Diamond Jubilee. Gathered in the Ballroom, the Archbishop, as Primate, duly went first; he read his address, presented it to Her Majesty, then stepped three paces backwards from the throne. Boris Johnstone followed, as Mayor of London. He tripped stepping backwards and only just managed to retain his balance on the bottom step. How the Queen laughed – and so did we!

I met the King, when as Prince of Wales, he and the Duchess of Cornwall attended our local Candlemas celebration at St Michael's, Camden Town. Bishop Richard Chartres was escorting him to see different parts of the Diocese of London and to observe the various traditions. He asked to see me for a private audience beforehand, to explain further the nature of traditional Catholicism in the Church of England. He was so well versed, and his understanding of our Church was most impressive. He listened so carefully to everything and asked some poignant questions. He has a genuine interest and commitment to the Church of England. There is no doubt of his fervent Christian Faith, as with his mother, and of his determination to continue to be an active, if not constitutional, Supreme Governor of our Church. We are fortunate indeed to him as our Sovereign Lord. I have no doubt that he will fulfil this promise and vow he will make at his coronation, in the same manner as his noble mother before him. Never was a vow so faithfully kept.

We have in these days been living through history; because of the past, we can face the future with confidence. We shall not see her like again. But in the Christian hope of resurrection, we can say with her that 'We will meet again'. Our task as Catholic Christians is to pray, as we do for all our beloved dead, for the repose of her soul, that she may rest in peace and be granted the reward of her labours here on earth. So, in faith and trust we can pray: *God rest the Queen*, of such blessed memory. And *God save the King*, in all his gracious undertakings, for he is the Lord's anointed. ND

The Rev Preb David Houlding, SSC, is the Vicar of All Hallows, Gospel Oak.

I was lucky enough to have time to spend, on the last day of my holidays, in the now legendary, almost personified Queue which attended upon the mortal remains of our late and beloved Head of State. Beyond the chapped lips that come from being stuck for two of the smallest hours on the chilly riverbank opposite St Paul's (which I must agree with Sir Nikolaus Pevsner doesn't look its best seen in profile) it wasn't for me, in the end, especially difficult.

But it did give me an insight into the value of commitment and cost. On the way I met young and old, black and white. I met decorated veterans, one mentioned in dispatches. I met a man called Chris, who – understandably, like many in our nation – was not at all sure of the value of the institution of monarchy but somehow needed to be there, and to whose girls in bed at home aged 3 and 6 his pilgrimage meant a great deal. I met a couple who'd camped out at every royal event since the Silver Jubilee. A couple by chance on holiday from York who gave me Jelly Babies and endless banter for being a Lancastrian, and a young gay refugee from Syria for whom Elizabeth II was a symbol of all that we have, at our best as a nation, to offer the world. I even saw David Beckham with my own eyes ten rounds ahead in that interminable chicane. Co-operation, joy, tears, gentleness, cost, smiles. Not words of exaggeration, I promise. It would take a modern Hegel to synthesize this wondrous cacophony. Or perhaps, just a faithful Queen.

So much has been said about our late Sovereign but what a gift she offered even in death – a glimpse of another way of doing things and a model of the Christian life. The Christian life to which she was called, to which she was faithful and to which in our liturgies we recommit ourselves. To duty and sacrifice. To difference and cost. To listening. To letting ourselves go, heartily, into a world of interminable contingency and anonymity, exclusion, estrangement and division, and to build community. ND

Fr Alan Rimmer
St Stephen's Gloucester Road

The view from The Queue

Philip Corbett was there

When the news came in that Her Majesty Queen Elizabeth was seriously unwell and that members of the Royal Family were travelling to Balmoral it was difficult to know what it all really meant, or indeed how to respond. By mid-afternoon on the 8th September there were rumours that there would be some sort of announcement at 6pm. I travelled down to Buckingham Palace with a sense of wanting to be with others to watch and wait. At just after 6.30pm the crowd spotted that the flag was being lowered to half-mast. A flurry of checking online for news revealed what many had expected. It was a strange walk back to Notting Hill, it was all people were talking about and at the back of my mind, as I am sure with many clergy, was how would we in parish churches respond.

◆

Once home I hastily prepared memorial cards to be distributed with a photograph of the Queen on one side and a prayer on the other. These were available alongside the book of condolence for people to collect. I had no idea that the 500 cards I had printed would be taken so quickly and I was delighted to hear that they had been posted around the world to far flung parts of the Commonwealth, to bring comfort to those who couldn't be in London.

◆

There were of course a series of Requiem Masses and services to commemorate the life of the Queen. Many people spoke to me of going to see the flowers or the lying in state, or signing the book of condolence on behalf of someone who couldn't make it themselves. I was particularly touched to hear of someone taking flowers for an elderly aunt in Jamaica. She had seen the Queen three times and it was only old age that prevented her flying over to pay her final respects to her Queen.

◆

And then came The Queue (or 'The Elizabeth Line' or 'The Queue E2'). I joined The Queue at 5pm on the Wednesday and the initial going wasn't too bad. London Bridge to Victoria Park in under two hours; I'll be home by 9pm I thought. I didn't quite bank upon the 'zig-zag' queue in the park which took my time up to 8 hours. The Queue was, as you might imagine good hearted with people chatting and supporting one another – we had come together for one purpose – to honour Our Queen.

◆

There were of course those who couldn't quite understand what we were doing. Some tourists came up to us in the queue. 'How long will you queue for?' they asked. We weren't sure, we replied but the news was suggesting around twelve hours. What will you do when it gets to midnight? Or if you don't move for many hours, or if you have to go through the night? they asked somewhat alarmedly. Well, we will just keep queuing, was our reply. I am not quite sure they understood at all. There was an intangible sense of wanting to do this for the Queen, one final act of loyalty and devotion to one who had offered a life of service to her people.

◆

On entering Westminster Hall I was struck mainly by the silence, it was truly awe-inspiring. To see person after person paying their respects each in their own way was very moving. I must have been in the Hall a matter of minutes but if you asked me straight after I emerged into the night I would have told you I had been in there for a good half an hour. There was a sense of peace, of people coming together to share in remembrance. It is something that those of us privileged enough to take part in will never forget, however much our limbs ached the next day.

◆

I wonder whether the funeral of the Queen, and all of the associated ceremonies will lead to a resurgence in interest in this part of British heritage and culture? Will there be a resurgence in the study of heraldry and militaria? for example. The Queen's funeral was conducted in black vestments; will this set a trend?

◆

The Queen's funeral was, as all Christian funerals should be, a sermon in and of itself. It spoke about Christian hope, the Resurrection, Judgement, and vocation. It is worthy of study and reflection. Most importantly it clearly summed up the Queen's own faith that had sustained her throughout her life. Our prayer is that as the final hymn in the Abbey put it she has cast her Crown before the King whom she served so well 'lost in wonder love and praise'.

◆

One curiosity comes in the second verse of the National Anthem. In the reign of King George VI the last two lines were sung to rhyme. Will this be restored in the new reign? Even if it is not the sentiment is a worthy and right prayer in which we can all join:

Thy choicest gifts in store
On him be pleased to pour,
Long may he reign.
May he defend our laws,
And ever give us cause,
With heart and voice to sing,
God save the King! ND

The Rev Philip Corbett is the Vicar of All Saints, Notting Hill, with St Michael's, Ladbroke Grove, and former editor of New Directions.

Her Majesty and Me

Zareer Masani writes on the Queen and the Commonwealth



As one of Midnight's Children, born just after India achieved independence, I was an unlikely royalist. And yet, ever since I can remember, I was fascinated by kings and queens, especially the latter. With hindsight, perhaps I offset my own childhood feelings of helplessness and inadequacy by revelling in the empowerment of 'the gentler sex'. My particular childhood heroines were tragic figures like Mary Queen of Scots and Marie Antoinette, going bravely to their execution. But I also admired successful female monarchs like Maria Theresa of Austria and Catherine the Great of Russia, triumphing against all odds in a male-dominated world.

I must confess that the British monarchy, in its Hanoverian incarnation, held little appeal for me. My sympathies were staunchly Jacobite, with poor exiled James II, betrayed by his daughters, and with his romantic grandson the Bonnie Prince. Nevertheless, like most of the world, I lapped up the film footage of Queen Elizabeth II's coronation, featuring a pretty and fragile monarch and her fairy tale Prince Charming.

I only met the lady once. I remember a hot, sultry evening in early 1960s Bombay, lining up with my mother to greet the Queen at a reception for her in the gardens of the colonial Government House. I admired the warm smile she managed to retain throughout, looking as cool and regal as ever in sparkling diamond tiara and brocade gown, despite the humid Bombay heat.

By the time I reached Oxford, some years later, as a newly converted Trotskyist, I had little time for the monarchy, which I mostly dismissed as a parasitical and philistine institution with little real interest in the arts. It wasn't until a decade later, returned to liberal sanity, that I began to appreciate the virtues of a constitutional monarchy. The Queen, as a decorative and conscientious figurehead, also began to look like an essential anchor for the otherwise so disparate Commonwealth.

The reverence and adulation the Queen has attracted in almost every Commonwealth country she visited from Singapore to the Caribbean has been due partly to her own tolerance, humour and dedication, but also to a less tangible royal mystique, safely indulged in countries that had abandoned their own traditional monarchies for republics. In an age that had rejected the concept of empire, the Queen somehow managed to remain a living link with the positive postcolonial legacies of language, parliaments and the rule of law. And when most other crowned heads had given way to elected presidents, the Queen managed for seventy years to avoid political controversy and to strengthen a non-partisan national institution dating back more than a millennium.

Nothing has confirmed this legacy more than the manner of her passing, quickly and quietly, without the indignity of a long illness, but mourned so magnificently with a precision and controlled grief that are so uniquely British, the stiff upper lip quivering with emotion, but still in place. The Queen would have been as justly proud of our solemn commemoration as we are of her life of dedication and service.

Dr Zareer Masani is a freelance historian, journalist and broadcaster. The author of a number of historical books, he spent two decades as a current affairs producer for the BBC.



Queen Elizabeth II at a reception during her state visit to India in 1961

Faithful vigil ended

Simon Walsh reflects on working with the Queen and her Lying-in-State

During my public relations career, I was fortunate to work on two events which involved Her Majesty the Queen – or Her Late Majesty, as we must now get used to saying.

The first involved the Royal Commonwealth Society and the reopening of newly refurbished building off Trafalgar Square. It was a gentle occasion in many ways. Set for midday on a Friday, a short visit with tour, the unveiling of a plaque, no speech, and then away. A huge amount of planning went into what was essentially a very simple event, but for the RCS and that building it was the highlight of the year. One thing was clear: Her Majesty never took the Commonwealth for granted and always found ways to uphold, support and encourage it – even through something as seemingly minor as the endorsement of a building.

The week before was a whirl. I had almost daily visits on site with the client. Protocol was discussed; the order and form, the grouping of people, the timetable. My main job was managing the media and, having handled High Court cases and political rallies, this was blissfully straightforward. Royal events work along very clear lines. First of all, you cannot release any statement or press release without prior approval from the Palace. This was not a problem and it was entirely uncontroversial. A refurbished building, the various parties were namechecked, the RCS values were affirmed, the proud statement that HMQ was unveiling it, and that was that.

Even better was my introduction to the 'Royal Rota' system. Instead of a media scrum which can happen so often when a major event occurs, royal visits work on a very democratic basis. There's one reporter and one photographer who cover it for 'the pool' and then send their copy and images to everyone else. These slots are shared out equally, so no one reporter or news agency gets the monopoly, and it makes everything very dignified. The reporter cannot put a particular slant on things because they are to report simply and factually on the event. And one photographer – or 'snapper' as they are pejoratively known – is aware of their responsibility to get a good range of photos but from a discreet distance and there's no unseemly tussle or pop-pop of paparazzi flashbulbs. That may still happen outside, of course, but the coverage of the event is restricted and clearly understood, along with a sort of omertà amongst those who are assigned to these 'gigs'.

What I hadn't quite expected (and I had been warned) was the sheer thrill of how everything begins: the arrival. These things are timed to the minute. Traffic lights are diverted. Motorcycle outriders are deployed. And then, slowly, the royal vehicle hoves into view. 'The machinery of State,' I joked to one of my colleagues. And there it is: the State Bentley or a similarly magnificent vehicle, polished and gleaming, and a brightly dressed monarch takes her cue as it glides to a stop, to rise and appear on the pavement. Of course there are crowds who cheer and applaud, and there are waves, and nothing is disappointing. 'There it is,' said the veteran royal reporter assigned for the day to me as an aside. 'Curtain up!'

Everything ran perfectly. The loo which had to be set aside for exclusive use was not required. No refreshments were taken. The timetable took hold. I fell into the procession with one of the private secretaries I knew. 'Much on after this?' I asked. 'I doubt it,' he said. 'A quick change then off to Windsor.' It was a Friday, after all. The beaming smile was there for everyone. The book was signed on the way out and us peripherals were granted a quick word of farewell and handshake; thanks for whatever we had done. Then the car, the outriders, and the departure. But the magic remained.

A couple of years later I had another royal engagement. This was the 30th anniversary of the Motability charity which provides vehicles for the disabled. My godfather had benefitted from one for years so I had some idea of its pedigree. This event was significant in three ways. Firstly, it was to take place at the Royal Hospital Chelsea ('Enclosed,' said a royal protection officer – 'we like it here!'). Secondly it was to present adapted



vehicles to injured ex-servicemen who had served in Iraq and Afghanistan. And finally, it was headed up by Lord Sterling of Plaistow who had run P&O as well as the 2002 Golden Jubilee celebrations.

Again, it was well arranged. There was the arrival, the meeting of small groups of pre-arranged people, then the servicemen with their families by each vehicle and the ceremonial handing over of the key; a few final words, then depart. Once more the car, and the stunning arrival, and everything exactly on cue. A band of royal marines played light music in a corner. The sun shone. There were many smiles, including Frank Gardner of the BBC who'd been injured in Saudi Arabia in 2004 and left partially paralysed; one of the vehicles was his.



The first members of the public enter Westminster Hall for the Lying-in-State
© House of Lords 2022 / Photography by Roger Harris

An added dimension was the presence of Baroness Thatcher who by this stage was rather frail. Dressed beautifully and respectfully, she was in the first grouping, and later on was taken along through the lines to meet people, trailing the Queen and the Duke of Edinburgh. It was a kind way of acknowledging her presence there along with the logistics of the occasion. She seemed to know she was no longer Prime Minister but wasn't entirely clear of her purpose. Except people were equally pleased to see her and shake her hand, which the Queen also understood, and it had the feeling of everything and everyone being acknowledged.

This time, the national anthem played before departure and it was an obviously friendly and happy afternoon. The resident Chelsea Pensioners formed an honour guard to the car. Smiles and waves, and the off. Plenty of pictures, happy memories, and a good cause celebrated. These were truly things close to the Queen's heart: the armed forces, the disadvantaged, the initiatives which help make a difference.

Attending the Lying-in-State was another matter. There was still the sense of anticipation and preparation. But this time the atmosphere was different, because of the finality. London had experienced a slight carnival atmosphere at first when the coffin arrived in the capital, perhaps still caught on the high of the Platinum Jubilee and giddy at another Bank Holiday weekend. But slowly the seriousness took hold. The coffin's arrival at Westminster Hall had a sudden burst of applause at the end of Whitehall before the obvious solemnity. And it was this which people found when they stepped bleary-eyed into the vastness of the space, and the smallness of the coffin on its high catafalque. Here were guardsmen, sentry-still like the lead soldiers my mother once placed on a childhood birthday cake. Beefeaters too, and Gentlemen Archers, with policemen in white gloves; all heads bowed. Every 20 minutes the marshal's sword would strike the stone floor three times to indicate a changing of the guard, immaculately executed, never a moment left unheld. Everything was slow, rhythmic, deliberate. In between, two men in morning suits approached each of the four unbleached candles to scrape down the guttered wax.

And the people came. Old and young, high and mighty, simple and sincere. In they came, many who had been queuing for hours, tumbling hesitantly down the steps as though emerging from a long overnight-flight and now had to function at the basic level. Blinking into the vast medieval cavern – the hammerbeam roof which allegedly holds a tennis ball of Henry VIII – they adjusted to the extraordinary sight of a flag-draped coffin, flanked by candles in riddel-post carved holders, and guarded with utmost seriousness by the armed forces; black armbands on scarlet tunics, poles and pikestaffs.

Many wore uniforms, particularly Scouts who saluted. There were regimental ties, blazers and berets. Many crossed themselves. A number genuflected. Deep bowing was frequent. All nations came, mingling with the black ties and the medals. A lady in a Union Jack dress struck a festive air. Some shouldered tartan blankets. Faintly outside a person could be heard singing the national anthem which later became Amazing Grace. People looked up at the high windows as their feet sank into the deep dark-peach carpet. The Orb and Sceptre glinted; the Imperial State Crown slumbered, stilled in final service. A wait of many hours distilled into a few minutes 'in whose blent air all our compulsions meet'.

There was in this a sense of trying to come to terms with the inevitable and the unbelievable. It was a focus for mourning and loss, a bereavement felt by so many in such an acute way. There was thankfulness, grief, and incredulousness. It is estimated Her Majesty met a third of her subjects in her lifetime, and here they were in raw grief, respect, and homage. For some it was essential; for others it was part of being a citizen. For all it was certainly moving, and an encounter like no other. First in Scotland, then London.

Nothing in her life became her like the leaving it.

ND

Gone before us with the sign of faith

Jonathan Baker finds literary and liturgical highlights in the funeral services

The rites used at Her Late Majesty's funeral liturgies were resonant, solemn, dignified and drew deeply from the wells of Anglican tradition. The ceremonial was simple but assured, the music by turns uplifting and ethereal. But perhaps it was, above all, the texts which communicated so powerfully. Here indeed was 'speech tongued with fire'.

The language in these services – at Westminster Hall, in Westminster Abbey, at St George's Chapel, Windsor – was unmistakably in the Prayer Book tradition. But these were not the unabridged rites of 1662, or indeed of any of the earlier English Prayer Books. Instead, here were the fruits of a living tradition enriched both by later compositions from Anglican liturgies, and by other literary texts both Anglican and ecumenical.

The Service for the Reception of the Coffin at the commencement of the Lying-in-State at Westminster Hall began with a setting of verses from Psalm 139 composed by James O'Donnell – himself a former organist of Westminster Cathedral and a papal Knight. The Opening Prayer which followed ('O God, the maker and redeemer of all mankind…') is not to be found in the 1662 *Book of Common Prayer,* but (in modern English) appears as the Collect for the Commemoration of the Faithful Departed – All Souls Day – in *Common Worship.* As far as I can tell, it was first proposed in a published Anglican liturgy in the 1928 Book, famously never authorised but which is such a rich resource for liturgical material in the Prayer Book tradition. It appears in the Appendix, among the 'Collects, Epistles and Gospels for the Lesser Feasts and Fasts,' although the 'unsearchable benefits of thy Son's passion' have become 'the sure benefits of thy Son's saving passion and glorious resurrection' in the version used at the service for our late Queen. Was Bishop Frere the author of the prayer as it appears in 1928? If anyone can tell me where he derived it from, or if it was someone else's original composition, please let me know.

After a reading (John 14.1-6), the Dean of Westminster offered the prayer, 'O merciful God, the father of our Lord Jesus Christ, who is the resurrection and the life…' This we certainly can call 'Prayer Book'. It is there in the 1549 book, in 1552, 1559 and 1662. In each of these rites the prayer is to be said *after* the body has been buried; and, subsequent to 1549, it is the very last prayer of the burial office. In the 1549 book, the prayer includes the wonderful petition that we, and the departed, should, at the general resurrection, 'regain our bodies,' and, with all the saints, 'obtain eternal joy'. But both the robust corporeality of the doctrine of the resurrection of the body, and the confidence in the communion of the saints, had disappeared by 1552. It was when the Dean of Westminster prayed this prayer that we first, and like a bolt of electricity, heard the late Queen named simply as 'our sister'.



Following the Lord's Prayer, the Anthem offered a glimpse of a tradition older even than that of the Book of Common Prayer, mediated via post-Reformation Anglican and Roman Catholic patrimony. 'Jesu, the very thought of thee' is a version of the so-called 'Rosy Sequence' attributed to St Bernard of Clairvaux and translated by Edward Caswall. He resigned his Church of England curacy to be received (and subsequently ordained) into the Roman Catholic Church in 1850. He published his translation of St Bernard's hymn in 1849, on the cusp of his conversion which took place very much under the tutelage of St John Henry Newman. John Mason Neale also translated a version, demonstrating its popularity among Victorian Anglo-Catholic circles, and used the Sarum Gradual of 1527 as his source.



The Collect after the Anthem was that for the Fourth Sunday after Trinity (1549 through to 1662) with its admonition that 'we may so pass though things temporal, that we finally lose not things eternal.' Like most of Cranmer's for the 'green season,' this is not an original composition but derived from the Latin rite, in this case the Gregorian sacramentary.

Without making a similar analysis of the funeral at Westminster or the committal at Windsor, having mentioned literary and ecumenical sources, let me simply draw attention first to words of the priest and poet John Donne. We heard them not once, but twice: spoken in the Abbey, sung in Windsor to a setting by Sir William Henry Harris. The text is that extraordinary passage full of paradox and promise: 'Bring us, O Lord God, at our last awaking…' These words are often described as a poem. In fact, they come from one of Donne's sermons, preached at Whitehall on 29 February, 1627, just weeks after the death of his daughter Lucy; she was just 19 years old. In March 1625, Donne had preached at St James's Palace a week before the proclamation of the accession of Charles I at the new King's request. Donne said of the death of Charles's late father James I, in words which resonate almost 400 years on, 'The Almighty hand of God hath shed and spread a text of mortification over the land'. The 'Bring us' text was formulated into a prayer from lines in Donne's sermon by Eric Milner-White (1884-1963) who became the Dean of York in 1941 and composed many prayers and anthologies. This prayer in particular has become popular since it began to circulate and is included in the *Common Worship* funeral resources.

What, finally, of texts from other great Christian traditions? In St George's Chapel we heard the haunting sound of the Russian Kontakion of the Dead (sung to the melody properly known, as many commentators on social media pointed out, as that of Kyiv), bringing in the Christian East. This was beautifully included at the late Prince Philip's funeral in April 2021, also at St George's, Windsor. Then it was sung by a quartet of just four voices to former organist Sir Walter Parratt's arrangement and clearly underlined his own Orthodox heritage (his great-aunt was Grand Duchess Elizabeth, the Orthodox saint, and his mother an Orthodox nun). The Kontakion's inclusion at Windsor was a nod to Her Late Majesty's husband as well as a striking an Anglican note; it features in both the English and New English Hymnal, translated by William John Birkbeck (1869-1916) who did so much for Anglican understanding of and relations with the Russian Orthodox Church.

Meanwhile in both services a version of the *Proficiscere anima Christiana,* from the *Rituale Romanum* was recited, 'Go forth upon thy journey from this world, O Christian soul'. The reference to the anointing of the Holy Spirit in respect of our late anointed Queen was especially poignant ('the Holy Spirit, who was poured out upon thee and anointed thee'), and brought a further dimension for the whole nation to the deathbed prayer, along with the rest of the world, to witness. It was used again in St George's, Windsor, in the unadapted form, and as had been heard too at the funeral of Princess Diana in 1997. It gained much recognition through Newman's revival of it as part of his 1865 prayer *The Dream of Gerontius*, and set to music by Sir Edward Elgar in 1900. The experience of the First World War saw a great increase in demand for prayers for the departed with this contributing to the canon and informing subsequent revision of liturgical resources. It is in *Common Worship* both as a prayer for the dying and at the final commendation in a funeral.

We should also note that again – not once but, as with John Donne, twice – we heard the words of another prayer attributed to Newman: 'O Lord, support us all the day long of this troublous life…' I say 'attributed' because that is what is always added when the Cardinal's name is associated with this text which was not strictly speaking a prayer originally. It appeared in the 1928 Prayer Book as an adaptation from the 'Wisdom and Innocence' sermon by Newman preached in 1843 at St Mary's, Oxford, and one of his last as an Anglican before he resigned his living for Littlemore.

The Prayer Book tradition, certainly and gloriously: but augmented by an equally noble treasury of texts and the grandeur of Elizabethan English. Each word, we are told, chosen or approved by Her Late Majesty herself. How beautifully and profoundly Queen Elizabeth revealed herself, in the manner of her departing and this legacy. ND

Photographs: Twitter/The Royal Family

Praising the King of Creation

Martin Draper is inspired by a popular Welsh hymn

There is a sense in which the *English Hymnal* of 1906, though primarily a 'companion' to the Church's 'common prayer', was rooted in the natural world. With its green cover and the leaves of the tree of life adorning the Cross, it contained a large section called 'Times and Seasons' in which were found not only hymns for morning and evening and certain days of the week but also for the four seasons of the year and for harvest. The *Revised English Hymnal* restores 'Office Hymns' for *Daily Prayer,* many of which are new compositions, to this enlarged section.

For much of the twentieth century, even urban congregations retained some connection with the passing seasons of the year as well as celebrating the feasts and fasts of the Church's calendar. Since then, the decline of Sunday Evensong has meant that evening hymns such as *The duteous day now closeth*, which abounds in references to nature, are rarely sung, and thanksgiving for the harvest has found its justification more in donations to the local food bank (a good thing in itself) than in 'raising the song of harvest-home'. And how many clergy, I wonder, still recite the *Benedicite* almost daily in Morning Prayer? Like St Francis of Assisi's *Canticle of the Sun,* its words remind us that though the created world itself praises God, human beings have a vocation to articulate that truth in word and song.

We need to recover our sense of our connection with the natural world of which we are part. There is little point in the Church virtue-signaling our recycling credentials (do we really *need* all those 12-page single-use booklets containing every word of the service anyway?) if we can't even remember to keep the Rogation Days.

The Church's celebration of and reverence for the natural world does not stem from a concern for the preservation of the 'planet' nor respect for the 'environment'. It has its origin in the fact that we believe that the natural world is a 'creation' and has a Creator, who is the ground of our being and the object of our worship.

But the Catholic religion is about more than creation alone. God's work also redeems, recreates and sanctifies and the best hymns about the natural world always relate it to his work of salvation in human souls. This is, for example, almost entirely what the popular harvest hymn 'Come ye thankful people come' is about.

Among the new hymns in the *Revised English Hymnal* is a text, very popular in Wales, but little-known elsewhere, *Tydi a roddaist:*

O LORD, who gave the dawn its glow,
And charm to close of day,
You made all song and fragrance flow,
Gave spring its magic sway:
Deliver us lest none should praise
For glories that all earth displays.

2 O Lord, who caused the streams to sing,
Gave joy to forest trees,
You gave a song to lark on wing,
And chords to gentlest breeze:
Deliver us, lest we should see
A day without a song set free.

3 O Lord, who heard the lonely tread
On that strange path of old,
You saw the Son of Man once shed
His blood from love untold:
Deliver us, lest one age dawn
Without a cross or crown of thorn. Amen.

Welsh, T. Rowland Hughes, 1903-49
Tr Raymond Williams, 1928-90
Translation © Mrs Margaret Williams; permission sought.

The first thing to notice about the text is that it is a *prayer* to 'the Lord, the Almighty, the King of creation' (NEH 440). In the first four lines of the opening verse, the writer gives us a selection of poetic images to describe dawn and dusk and the sounds and smells of the natural world which are the work of God. But it concludes with a prayer for deliverance, which our world of 'environmentalism' surely needs, lest the praise of God for the 'glories that all earth displays' be unacknowledged and forgotten.

The second verse goes further. There are more poetic images in the first four lines, but the prayer for deliverance is a plea to God to sustain and save his creation. God forbid that we should wake one day to find ourselves trapped a world without the sounds and sights of his of wonderful works.

The final verse roots those wonderful works in the work of Christ and ends with the strongest prayer for deliverance of all. Let there never be a time when the Cross is forgotten and there is no Church to articulate the truth of God's redemptive work!

English hymn books contain many Welsh tunes, largely thanks to the work of Ralph Vaughan Williams, the musical editor of the *English Hymnal.* But there are few Welsh *texts. The Revised English Hymnal* offers some new ones, two of which have been translated by Bishop Rowan Williams for the book. In addition, the original Welsh texts have also been provided for use by Welsh speaking congregations. They may be sung by bilingual congregations simultaneously – rather than by the addition of a 'token' Welsh verse – and their presence will encourage Welsh speakers who are members of or visitors to English-speaking congregations to sing in their preferred language. ND

WANDERING BISHOP

Society Bishops

Three years as an Honorary Chaplain to her Majesty not only permitted the privilege of wearing a scarlet cassock (double breasted in her presence) and sending the Royal Household Christmas card but also the opportunity to meet from time to time with the monarch when she summoned her chaplains, English and Scottish, to an informal gathering. On one occasion when the canapes were especially good an equerry whispered in my ear that we were fortunate to enjoy the leftovers from a State Banquet the evening before.

On that same evening at Windsor Castle a group photograph had been arranged and we gathered around the Queen and Prince Philip for a very snappy photoshoot. Several weeks later the photograph, a gift from her Majesty, arrived in the post with a short note explaining that the delay had been caused because both the Queen and Prince Philip had insisted on signing each one individually. Eagerly easing it out of the envelope, there on the bottom of the cardboard border of the photograph, carefully scripted, albeit with a ball point pen, were their signatures. Elizabeth R and Philip.

Bishop Norman Banks

◆

I met the Queen when she came to open a new part of Pinewood Film Studios in 2010 when I was the incumbent of St Margaret's, Iver Heath. Whilst I was terrified at getting the etiquette right she was incredibly warm and immediately put me at my ease. One of the films being shot there had some clergy extras, and with a bright twinkle in her eye she asked if I had been tempted to sneak in on the action!

The news of the Queen's death was whispered in my ear as we sung the opening hymn at a Confirmation service in Petworth. After the greeting I announced the sad news and there was an audible intake of breath from the congregation. As I



quickly pondered how I might change the message of my sermon that night and in the times since it has been so easy to relate her life to the teachings of Christ that she lived by and bore witness too so effectively. May she rest in peace.

Bishop Will Hazlewood

◆

In Wakefield at the formal Proclamation of the King at the Town Hall on the Sunday after the death of Queen Elizabeth, I was able to conduct a short vigil of prayer for the Queen and to pray for King Charles. Several hundred people attended and prayers was offered by the Jewish community, one of the local Imams and myself followed by a time of silence. Afterwards we were all invited by the Council to refreshments. It was a great time of sharing good stories of memories of the Queen. A sign of good relationships between different faiths here..

Bishop Tony Robinson

◆

My wife and I were on holiday when the news of the late Queen's death broke. Once upon a time, Britons stranded abroad might have gathered around the wireless listening through crackle and static for the Home Service announcements; now, with an iPad, and, with views of Mount Etna and the shimmering Ionian Sea behind us, we watched Huw Edwards struggle to remain composed, history's mouthpiece.

Not that the BBC coverage was devoid of glitches. Inaccuracies included the otherwise marvellous Kirsty Wark referring twice on the day of the funeral to St Giles's Cathedral, when she meant St George's Chapel. But broadcasting the great moments of State – the Accession Council, the Proclamations, the meeting with the King in Westminster Hall – was an absolute triumph. The harmony, tradition and magnificence of the British state came vividly and with absolute clarity into a Sicilian hotel.

All the Italians who spoke to us were united in assuring us that, well, 'the British, the British are best,' and that the Queen was really the very best of all. Some Americans we overheard chatting, by contrast, were perplexed that the British media were already talking about the King – surely, they said, there hadn't been time for an election?

Bishop Jonathan Baker

◆

Whatever your views on the monarchy, the commitment to duty exemplified by Queen Elizabeth has drawn recognition and respect.

Statements from national and international leaders were widely reported. But tributes in Parliament from working members of both Houses were often more moving and impressive.

From ministers and office holders who had assisted the Queen in the immense round of national and international responsibilities; an insight into her working life.

Many referred to the privilege of a lunch in private with the Queen and the ease with which they spoke about work and life generally.

Perhaps the best was from a dignified member of the House of Lords who told us about overcoming her nervousness at lunch with the Queen by asking, 'Ma'am, my I share a secret with you?' The Queen replied, 'Oh yes please, I love secrets'. 'And there it will remain between us,' the Baroness concluded.

How refreshing to encounter that level of reserve and discretion: and how characteristic of the wisdom of Her Late Majesty.

Bishop Martin Warner ND

OCTOBER DIARY

Thurifer

As she moved through her tenth decade, age – inevitably, inexorably – caught up with Her Majesty Queen Elizabeth, of blessed memory. Little by little she stooped more. She resisted for some time but sported a stick for some months. Originally it was a stag horn walking stick but lately it was one of a lighter wood, with a marble handle, a gift from her Army for her Platinum Jubilee. Her public appearances became fewer, cancellations more numerous. For her last engagements, audiences to her outgoing and incoming Prime Ministers, she remained at Balmoral. Asquith had to go to Biarritz to kiss hands on his appointment by King Edward VII. The last photograph of her, with Liz Truss, caught something of that increasing frailty. Yet, while waiting for the soon-to-be-appointed Prime Minister, as she stood, slightly bent forward, she looked up and her eye caught the photographer, perhaps with camera poised, and the Queen's face lit up and she broke into a radiant, beaming smile. It was one of the best photographs of her. And that was why, only two days later, the death of a 96-year-old women, in failing health, still came as such a shock, a heavy blow. She had promised all those years ago, in the springtime of her days, to devote her life, however long or short it might be, to her duty and service to all her people. She fulfilled her vow to the very end, to the very last day. She kept her promise.

◆

The mechanism and ritual of death and transition from one monarch to another began their relentless trajectory. There is no gap. The Queen is dead. Long live the King. Hardly time for private mourning: much is in the public eye, the full glare of cameras.

◆

King Charles's first address to the nation, sombre, moving, eloquent in its tribute to his mother and his commitment, echoing hers, to serve the people to whom God had called him for what years remained of his life. It marked that almost ontological change effected in the anointing before coronation. He pre-empted debate by announcing Camilla as Queen Consort and the Duke and Duchess of Cambridge as the Prince and Princess of Wales. Divesting himself of some charitable engagements, acknowledging his life would change by setting aside the espousal of contentious causes, he emphasised a conscious, determined continuation of his mother's position above the political arena.

◆

The Accession Council, broadcast for the first time in its history, was remarkable: so many once-familiar faces, grown older. A roll-Call of Who Was Who. All standing, as is Privy Council custom, with three Lords Spiritual sporting black armbands on lawn sleeves. Beyond risible. And +Cantuar spending inordinate time before fixing his signature to the Instrument. Checking the spelling? Fortunately it was the inconveniently positioned ink-stand and pen holder that attracted most attention and wry amusement, not least the King's dismissive gesture for someone to sort it out. As it was seventy years since this last happened, the odd slip was inevitable. The subsequent proclamation from the battlements of St James' Palace by Garter King of Arms had the same solemnity seen in black and white archive footage from 1952 and before the War.

◆

Many parishes swiftly responded with seemly liturgical provision. Catafalques were constructed, tallow candles arrayed, Requiem Masses arranged, reminders of the changed words of the National Anthem noted and sung. Pleading Christ's Passion for Her Majesty was infinitely more consolatory than the passionless, pedestrian State religion of St Paul's. Although impressively brought together quickly, material having been prepared some years ago by a former Dean, and beautifully sung by the choir, it was let down by a flimsy sermon. Although I heard relatively little of the commentary, and there was almost none in Westminster Abbey, a few blips hit the ear: 'They sit in silence talking to each other'. Sir William Wordsworth. No BBC programme is complete without the spouting of vapid clichés by Alan Titchmarsh. +Cantuar gave his blessing as if drawing a cartoon in mid-air.

◆

One commentator used words of Elizabeth I to encapsulate Elizabeth II. 'Although God hath raised me high; yet this I count the glory of my Crown, that I have reigned with your loves. It is not my desire to live and reign other than my life and reign should be for your good. And though you have had and may have wiser and mightier rulers in this seat, yet you never had nor shall ever have any that will love you better.'

◆

The Lying in State, over four days and nights, saw a steady wave of patient and reverent mourners – not tourists, not the merely curious. The Funeral offices in Westminster Abbey and St George's Chapel were exemplary in their solemn dignity. The most abiding impressions of the processions from the Abbey and to St George's Windsor was of the steady inescapable beat of the bass drum and the steady tread of those marching: the pulse of death and collective grief. At Windsor, the symbols of royal power, orb, sceptre, and crown were removed from her coffin and placed on the altar. The Lord Chamberlain snapped the rod of his authority. The obsequies ended as a piper played a lament and slowly, inexorably the sound faded as he left the chapel. The obsequies were ended; yet is still seemed impossible to believe. ND

THE WAY WE LIVE NOW

Christopher Smith

The thing we were all expecting but somehow putting out of mind has happened, and it is strange to think that this time last month we were expecting a change of Head of Government, but not a change of Head of State. Emotions are funny things, and I certainly had quite an emotional reaction to the death of the late Queen, and I suspect that might be true of some of you too. As the King said in his broadcast on the day after her death, hers was 'a life well lived; a promise with destiny kept and she is mourned most deeply in her passing'.

On the same day, the Archbishop of Canterbury made a point which perhaps helps us to understand our own emotions a bit. He said that her Late Majesty's death is 'a shock to our sense of permanence'. And that wasn't just about the longevity. As I said at the time of the Jubilee in June, that's just the way it is: she came to the throne at a young age, and lived a long time. But this has been something more, at the heart of which was her unselfconscious confession of the Christian Faith. And, as the Archbishop said in Parliament, 'It would be easy as a monarch to be proud, but she was everything but that. It was her faith which gave her strength, and she knew that, but she knew also her call to be a servant'.

But the business of 'permanence' has more to it, perhaps, than the Archbishop recognised. Much has been said about the end of a long era and the shock of change, but the system we have in this country and the other 'realms and territories' gives an important degree of continuity, expressed in that perhaps rather brutal phrase, 'The Queen is dead; long live the King'. The two reigns are contiguous, separated by only a heartbeat. And we would do Her late Majesty a disservice if we were to think of this as a rupture, rather than as a continuation. We have a new monarch, and a new Prince of Wales, and a nine-year-old prince who will become King beyond my lifetime. The whole thing can only work if it is a matter of service, and service after the example of the King of Kings. 'If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you.'

London felt interestingly different for the best part of a fortnight—more like the nation as a whole, perhaps. It was tricky to get around at times, and the sheer number of people coming into the capital made for crowded pavements, but no trouble. The famous Queue has probably now got its own entry in the Dictionary of National Biography. Members of the constabulary must have come from all over the country too, doing their duty with patience and good cheer, and the security operation around the funeral, with royalty and politicians from all over the world presenting themselves, must have been well-planned, and was certainly well-executed. And everything was pretty much back to normal the day after.

Annoyingly, my invitation to the funeral had got lost in the post, so I watched it all on telly, which took most of the day. 'It is important to remember that this is a religious service,' said the commentator before it all began. Mercifully, he stopped commentating at the beginning of the liturgy, and didn't turn the babble back on until the coffin was nearly out of the Abbey, at which point he quoted some Wordsworth. But a better poet had been quoted during the prayers of intercession: John Donne. 'Bring us, O Lord God, at our last awakening into the house and gate of heaven, to enter into that gate and dwell in that house, where there shall be no darkness nor dazzling, but one equal light; no noise nor silence, but one equal music; no fears nor hopes, but one equal possession; no ends nor beginnings, but one equal eternity: in the habitations of thy majesty and glory, world without end. Amen.' The choir of Saint George's Chapel Windsor sang a setting of it at the committal, by William Harris.

What next? Well, in the north-western corner of Trafalgar Square is a plinth that was originally supposed to be home to an equestrian statue of William IV to stand opposite the one of George IV, but the money ran out before it could be made. That 'Fourth Plinth' stood empty and dignified until some bright spark had the idea of putting a series of temporary structures on it. The first, in 1999, was a rather moving statue of Jesus by Mark Wallinger called *Ecce Homo*. Everything that's been put there since has been embarrassing rubbish. It's empty at the moment, with another deliberately controversial sculpture in the pipeline. But I hope something permanent will be put there soon. The plinth is surely crying out to be occupied by an equestrian statue of our late Queen. It's time for a campaign, and I'm going to write to the Fourth Plinth Commissioning Group care of the London Mayor's 'Culture Team' about it. Perhaps you might, too! ND

TREASURE IN CLAY JARS

Festus

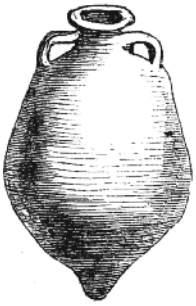
Her late Majesty's demise raised the age-old problem in the Church of England about prayers for the dead. As a result, the official guidance was characteristically Anglican and unclear. A number of cathedrals with their liturgical banner aloft put on a 'Requiem Eucharist'. This was even the case at York Minster where Archbishop Cottrell donned a blue chasuble and white mitre for it.

◆

As existential as 'what to do' was the 'what to wear' question. A number of mourning bands made an appearance, such as adorning Prebendary Houlding and Archdeacon Miller for the first St Paul's service the day after the death was announced and which began the country's observance of public mourning. But other confusions needed clarity. Should a tricorn be worn for the Proclamation? Weepers (on sleeves) must be unpressed, oughtn't they? And then the black armbands, usually worn on 'street clothes' (so a jacket, coat, or cassock) but on top of a rochet (as seen on many bishops, notably at the Accession Council and in NI) or surplice, was a true conundrum.

◆

The St Paul's service included a sermon from the Bishop of London who is also Dean of the Chapels Royal. Some hesitant delivery (due to dyslexia, we understand) found the obvious hurdle of pronouncing 'Khalil Gibran' to be an issue, and 'accession day' equally troublesome which the autogenerated caption relayed as 'Ascension Day'. Speaking of Her late Majesty and *her loss* which the caption gave as 'hair loss' was even less felicitous. 'Because I am a Christian, I believe…' she proclaimed, fairly obvious from the pulpit. And all faiths and none, but the inclusion of Lebanese-US mystic Gibran who died in 1931 struck a New Age note. The Archbishop of Armagh in Belfast a few days later



went for John Bunyan's *Pilgrim's Progress*, and Justin Welby for the funeral sermon chose words of HM herself, from her famous 'Covid broadcast'.

◆

As the great queue for the Lying-in-State moved slowly alongside the River Thames, it passed St John's, Waterloo, where the Rev Cn Richard Truss was vicar for 15 years until his retirement in 2008. Socially minded and passionate about the arts, he was also chaplain to the National Theatre, Royal Festival Hall, London Weekend Television, and the Old Vic. His niece, Liz, is now Prime Minister. But back in 2009 when she was selected as Conservative candidate for the South West Norfolk seat, the revelation of her affair with married MP Mark Field caused some local concern and brought out the 'Turnip Taliban'. Campaigning in the area, Liz got Uncle Richard to come up and meet her for lunch in a prominent spot with a good view for all. Her one instruction was that he should be dressed in clericals. Seems like she knows the value of a clergyman. Liz Truss was elected to parliament the following year with a majority of 13,140.

◆

The Dean and Canons of Westminster Abbey had splendid new black copes for the occasion. Some may have detected a slight commotion at the back shortly before the service began. Sub-Dean and Canon Treasurer, David Stanton, fainted and had to be taken to St Thomas's Hospital over the river. Prayers and best wishes for his recovery.

◆

It has been a time for unbleached candles: in Westminster Hall, in the Abbey, and probably in Buckingham Palace too. Except for St George's, Windsor. The tell-tale white of its altar candles revealed the plastic version, topped up with oil. Very sensible, and probably fully approved of by Her late Majesty.

◆

Martin Kenyon died the day before the Queen at the age of 92. He had a moment of fame as one of the first to get a Pfizer jab in December 2020 and was interviewed by CNN. He was also an anti-apartheid campaigner and friend of the late Archbishop Desmond Tutu. The Diocese of Hereford banned Tutu's daughter from officiating at the funeral. Black, female, ordained – she is also married to a woman. 'Churlish and hurtful,' said Ms Tutu van Furth. A 'difficult situation' and 'in line with House of Bishops current guidance on same-sex marriage,' said the diocese. So the family switched the service from in church to a marquee in the vicarage garden and all went ahead as planned. What testimony.

◆

Many will remember Fr Christopher Colven from his Walsingham days when he was Administrator of the Shrine 1981-86, Guardian 1985-2001, and Master 1993-9, and headed up SSC for some time. He became a Roman Catholic and recently retired as the Rector of St James, Spanish Place, in Marylebone, choosing Holy Cross Day for his farewell mass – 'a celebration that has a certain resonance for Father Christopher, since in his Anglican days he was Master of the Society of the Holy Cross, with responsibility for the spiritual care of a good number of Anglo-Catholic clergy,' said the parish bulletin. How good to see someone who has swum the Tiber not looking back entirely in anger.

ND

A PILGRIMAGE OF PARADOXES
A Backpacker's Encounters with God and Nature

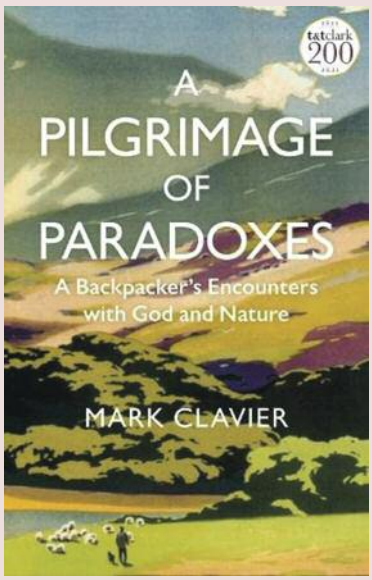
Mark Clavier
T & T Clark, 2022
ISBN 9780567703569

The York 2022 meeting of the General Synod had its usual varied programme ranging from care of the environment to the discussion of whether members of Parochial Church Councils should continue to be required to be communicants. Most members will not have seen any connection between these two topics, which is one reason why all those involved in the church's legislative body should read this book. *A Backpacker's Encounters with God and Nature* might suggest that this is simply a more 'spiritual' contribution to the world of travel writing, but this is a work of considerable depth; it didn't surprise me to discover that the author chairs the Standing Doctrinal Commission for the Church in Wales.

Walking can be a good way to think and to talk about things. C.S. Lewis and J.R.R. Tolkien enjoyed country walks and those strolls both cemented their friendship and drew from Lewis the sort of questions that helped him to become a Christian. There is something about the countryside, which enables many people to be more honest and to share their intimate thoughts and feelings. But the primary background to this book is the solitary walk taken by Clavier on Cadair Idris, which is the southernmost mountain of any size in the Snowdonia National Park. It is a landscape of thick peaty turf, crags and scree. For those not familiar with Welsh a helpful pronunciation guide is offered to all the places Clavier visits; something incidentally which would have delighted Tolkien with his enthusiasm for the language.

The leading premise of the book is that when we lose sight of how worship and creation fit each other, then we separate God from his creation and end up being focussed on humanity. This outlook leads to a belief that nature is primarily there to be exploited. Our society has striven to purge both God and nature from our everyday life. The institutional Church with its commitment to a net-zero carbon emission may well feel that it is not guilty of this, but Clavier has plenty of challenges for it too. He very much throws down the Catholic gauntlet to reconnect with the sacraments. The gifts of water, bread and wine connect us to the earth, but they are also the means by which God communicates Himself to us. They are divine tokens of love, which are tenderly wrapped in simple objects. 'Megachurches awash with artificial light and amplified sounds created by miked up preachers, electrified musical instruments and multimedia presentations are to me places far more detached from the world than any monastery.'

By contrast when we gaze upon the landscape of Cadair Idris we see something that is immeasurably rooted and ancient and was there long before us and will (unless we destroy ourselves) be there in ten thousand years. In a world which is



obsessed with measuring units of time we are encouraged to rediscover 'timelessness'. Like a contemplative we need to be transported out of ourselves to begin to understand who we are and who God is. 'Otherwise, we're like caged birds trying to imagine what it's like to fly.' Clavier stresses that nature can help us *encounter* a personal God, but it can't *explain* Him. Our Lord didn't devise His teaching about the Father from looking at the way seeds were sown, or how sheep wandered off. But if we ask nature to point towards accepting what has been revealed to us in other ways it has plenty to offer. 'One taste of spring was sufficient for me to know deep down that Christ has been raised from the dead.'

Timelessness is complemented by what Clavier calls 'thick history' which provides a social meaning for the local community, as opposed to a cosmopolitan outlook where local tradition yields to 'progress and innovation.' Christianity today, Clavier argues, seems reluctant to teach its children the Bible or about the saints and few religious education programmes share anything about church history. Our worship often abandons anything viewed as old-fashioned and simply leaves us with 'the never-ending procession of fashions and fancies that so afflict the church.' As Israel forgot her past and chased after the idols of her day, so we forget our Christian past and chase after the idols of 'self-expression, self-affirmation and self-identity.'

Silence is an increasingly unusual phenomenon, but the silence found on Cadair Idris reminds us that noise pollution can be as bad as waste pollution. The mind requires a Sabbath day rest, so we realise that we are more than interaction with others. We need to 'dwell in a trinity of silence: that of God, self and creation.' This deep silence can be powerful, such as the silence shared between a mother

and her new born baby that speaks more loudly than any words of endearment. We seek freedom and happiness through pursuing an individualistic approach to life, but by ignoring that inner silence we end up being estranged. Individualism estranges us from others and even from our own shared natural world and achieves a fretful and distracted existence.

But if silence is important so are words. Clavier shares some of the exciting stories surrounding Cadair Idris, such as it being the hunting ground of the fairy ruler of Anwun, or the astronomical viewing point of the giant Idris Gawr. Likewise the stories of the Bible are also rooted in the landscape. The church year and liturgical Christians spend a lot of time in an imagined landscape far removed from their own. 'In fact, that landscape unites Christians – Protestant and Catholic, liberal and conservative, past and present, and of every race and ethnicity – in ways that we probably don't appreciate and celebrate enough.'

We might equally find unity through the recovery of a sense of wonder. If you have seen how light can transform an ordinary landscape it is much easier to see how everyday elements can be transformed into sacraments fit for God. It is vital that we recover a sense of wonder, since it is 'the humus from which love grows' and helps us to live well in this world. We need to be able to find wonder in what may seem ordinary to us; the western provision of medical care and relatively cheap food would be truly wondrous to the rest of the planet. St Paul's hymn, in Philippians, to the humility of Christ in becoming one of us might equally be seen as a celebration that He became ordinary for us.

But our world sadly doesn't seem to be very good at valuing the ordinary and prefers to flatten out the eternal, detach itself from its memory, crowd out the silence of God and walk away from the direction of wholeness and true well-being. The diagnosis of our problems is pretty comprehensive, so it would be good if a future volume might offer some suggestions of how to address these challenges. Clavier may reasonably argue, of course, that we need to accept that there is an issue before looking for a resolution. There is a glimmer of hope, since the book is enthusiastically commended by a wide range of Anglican bishops and other leaders within the Church of England and beyond. It would be wonderful if the next environmental debate in Synod might also be linked to the importance of the sacraments, the importance of wonder, thick-time and silence.

Michael Brydon

DISCIPLESHIP AND SOCIETY IN THE EARLY CHURCHES

Thomas O'Loughlin

James Clarke and Co, 2022
ISBN 9780227177372

Thomas O'Loughlin is Professor Emeritus of Historical Theology in the University of Nottingham. His specialism lies in the origins of Christianity and particularly in the dynamics of tradition: how the faith has been transmitted through history, and how expressions of Christianity have changed in and through that process.

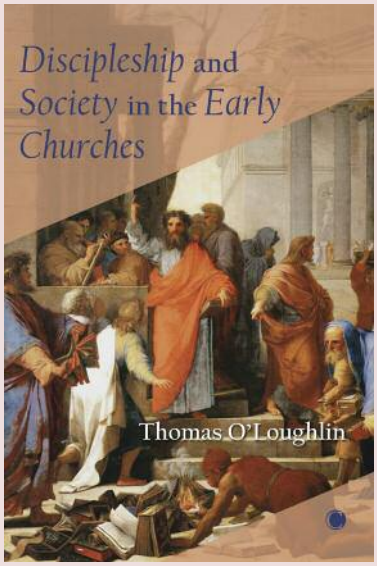
This latest book – derived from an undergraduate module O'Loughlin taught some years ago – identifies some key themes of discipleship today and then considers how these relate to early Christian writings. It is not merely a historical exploration of discipleship, but the author asks what insights biblical, historical, and archaeological research can bring to Christian discipleship today. O'Loughlin includes several images to serve as 'visual question marks' placed in juxtaposition with the text, which was an interesting idea and would have worked well in a lecture. However, the photos were all black and white and of varied quality and usefulness in this book.

Programmes and books on discipleship have some tendency to frame 'becoming a disciple' as equating successful completion of a course and of meeting identified outcomes. O'Loughlin recognises the significance of Dietrich Bonhoeffer and his seminal book *The Cost of Discipleship,* where he defined discipleship not as 'passive identification' with the church but being prepared to take up the cross and follow Christ. O'Loughlin challenges idealistic views about discipleship in the early church - life has always been messy.

O'Loughlin's approach therefore is innovative and lively, raising more questions than answers. He makes some challenging points, which I did not always agree with, but I found the book a stimulating read.

O'Loughlin posits the idea of discipleship being akin to an apprenticeship; a lifelong process that is not just about deepening theological knowledge and understanding, but growth coming through experience, challenge, and failure. His approach to the subject of discipleship is not one of systematically working through historical texts or topics, but more akin to an 'historic inquiry' into the past. This approach seeks to be honest and open-ended about what a life of Christian discipleship looks like, rather than trying to construct an historically accurate discipleship programme.

The nine chapters cover a range of topics related to Christian discipleship. Chapter 1 sets the tone of the book with the honest assertion that 'Christianity…can be a source of discord and division in our world', which is a necessary back-



drop to a consideration of Christian discipleship. O'Loughlin counters any sense of 'discipleship' as blind following of someone else, as opposed to thinking for oneself. He helpfully critiques modern literalist reading of biblical texts, that would for example, suggest some of the epistles are treated as fakes if not actually written by the apostle, but rather by someone using a pseudonym. Throughout the book O'Loughlin focuses on the voice of the Church in relation to reading historic texts and warns against reading our own context into historic texts.

He explores the balance between the variety and commonality found historically in practices, beliefs and way of life and is careful not to underplay sacred tradition, formed over time by the Church deepening its understanding of God - and so practices of discipleship - through the work of the Holy Spirit.

However, O'Loughlin is clear that whilst history is important, the Word of God still speaks today and belief in him is: 'an invitation to live with the paradox that the divine is greater than all situations, yet is to be found in particularities of place and time.'

One of the strongest dimensions of the book is grounding discipleship firmly in the corporate life of the Church, to whom biblical and historical texts speak on the whole, rather than to individuals. This extends to practice of religious devotion where the Church is not a collection of individuals who believe similar things but a School of Prayer or the very Body of Christ which has a 'corporate personality.'

O'Loughlin asks some controversial and challenging questions, which would initiate classroom discussion effectively, but which are not always supported adequately with nuanced evidence. For example, he asks whether the word 'church' is now distracting and tied to a building that might better be referred to as a 'community centre' or is a term which 'conjures up a power group: the clergy.' Whilst he purports that religion is for many people a 'nostalgic affair', this fails to recognise the church building as a sacred space. The chapters on service and the shape of ministry raise some important issues about the exercise of power and authority but fail to assess the significance of the three-fold order of ministry and sequential ordination in relation to this.

The book ends by identifying some themes related to discipleship in the future, such as the challenge of equality. Ultimately though for O'Loughlin, Christian discipleship must have flexibility, responding to new situations through the work of the Holy Spirit.

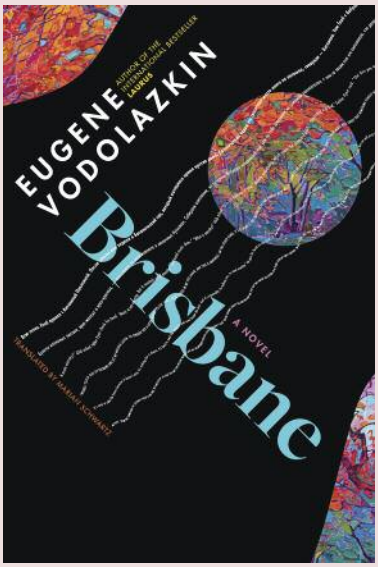
Rebecca Swyer

BRISBANE

Eugene Vodolazkin
Translated from the Russian by Marian Schwartz

Plough Publishing House, 2022, ISBN 9781636080451

This latest novel by Eugene Vodolazkin, the Ukrainian-born Russian medieval scholar, would seem a very different book from his international bestseller, *Laurus*, a rich tapestry of stories set in 15th century Russia, with its hero's pilgrimage across Europe to Jerusalem. Instead, *Brisbane*, taking its title from a real Australian city, has a very contemporary resonance, and its protagonist, Gleb Yanovsky, is a globetrotting guitarist on the international celebrity circuit whose career is cut short by the onset of Parkinson's Disease. Yet these two very different narratives are vitally connected through Vodolazkin's deeply Christian visionary thinking and his characteristically polyphonic method of textual construction.



As the Canadian novelist Margaret Atwood remarked in *Negotiations with the Dead: A Writer on Writing*, '*All* writing of the narrative kind, and perhaps all writing, is motivated, deep down, by a fear of and a fascination with mortality' – which brings us back to Gleb Yanofsky. His story is told not as a series of fabulous tales but within the genres of fictional biography and autobiography. This is a double-voiced narrative written in diary form by Gleb from his first intimation of his disease up to his final performance, interspersed with his biographer's version which is in a different register and told in the third person. Nestor (Sergei Nesterov) adopts a more conventional structure, recounting his subject's evolution as a celebrity guitarist. These two narratives run parallel, but as Virginia Woolf complained about Victorian life writing, 'They leave out the person to whom things happened,' and here lie the disparities between the biographer's construction and Gleb's own subjective self-representation. Finally it is Gleb, knowing that Nestor's book about him is nearing completion, who decides 'that he might just add something' (p. 342), a supplement which destabilises and realigns his official biography.

The novel opens with Gleb's diary entry 'April 25, 2012, Paris-Petersburg' written on his flight home when he first meets his biographer, and it is to his autobiographical narrative that we must turn to understand the novel's key themes: the importance of art, the fear of mortality, and the quest for spiritual enlightenment - not forgetting the novel's title *Brisbane* with its special resonance as that faraway place of his mother's dreams of paradise. This is a *Kunstlerroman* (like Joyce's *Portrait of the Artist as a Young Man*) radically revised to become a retrospective of the artist's

entire career, where music is the integrative force of his life, binding together body, emotions, and the desire to transcend human limits. This may well have become a Faustian narrative, but it does not, for Gleb is saved by his loving grandfather Mefody and the wisdom of his grandfather's friend, the Russian Orthodox priest:

'Music is not eternity. But it reminds us of eternity – profound music does.' 'What is eternity?' Gleb asked. 'It is the absence of time,' Mefody conjectured, 'which means the absence of death.' 'Ultimately it is God,' Father Pyotr said. 'The One you are seeking' (p.117).

Vodolazkin again explores the theme of spiritual quest, now in the context of a modern artist's journey, combining personal and family history embedded in the framework of contemporary social history of Ukrainian-Russian relations. That pattern with its many voices and multiple perspectives endorses Gleb's discovery that 'the whole world is polyphonic' (p.169).

Gleb's career has its public triumphs when through his music the audience is transformed, united in 'one shared ecstasy' (p.154). But behind lurks the counter-rhythm of his increasing bodily infirmity, a condition amplified by his association with Vera, a young musical prodigy suffering from terminal cancer. At their shared concert they are overwhelmed by a 'tsunami' of ovations, but both walk in the shadow of death, and Vera dies shortly afterwards. For Gleb this is a double robbery of her future and his own, but he is saved by another priest who reminds him that it's easy to steal the future because 'It's nothing but a dream … And it's impossible, I'm telling you, to steal eternity' (p. 338).

Only at the end does the magic word 'Brisbane' reappear, with the revelation of the truth about what actually happened with his mother, and its lifelong effect on Gleb. The physical life in time is counterpointed by his narrative of faith that transcends time, and both are equally real. That would explain Gleb's final addition to the biography with his childhood memory of being carried by his mother down a dangerously steep slope, a memory 'enveloped in smoke' (p 343).

Brisbane is both a celebration of being alive and the story of a self doubly haunted by his fear of mortality and his longing for spiritual release. In this polyphonic text human life in all its complexity is mediated and transformed by the author's visionary imagination.

Coral Ann Howells

THE NEW APOLOGETICS
Defending the Faith in a Post-Christian Era

Matthew Nelson, Editor

Word on Fire, 2022

ISBN 9781685780043

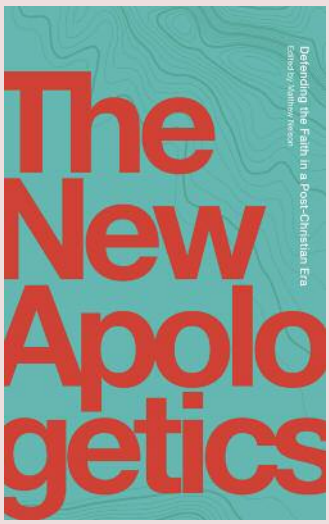
In early August *The New York Times* published an opinion essay entitled 'New York's Hottest Club is the Catholic Church'. Although the title was certainly a little optimistic, it unpacked the fascinating phenomenon of the adoption of Catholicism by Gen Z urban intellectuals in trendy parts of New York, and considered the impact and motivations of prominent podcasters and others who have, quite unexpectedly, come to profess the Catholic faith: 'By 2020, the year of lockdowns and Black Lives Matter protests, progressivism had come to feel hegemonic…traditional morality acquired a transgressive glamour.' It may not be the 'hottest club' in New York quite yet, but the collision of urban trends and the subversive quality Catholicism can have in non-majority Catholic countries is having fascinating consequences in the USA among young people.

And it's a challenge the Roman Catholic Church in America is well-placed to grasp. Building on Pope St John Paul II's New Evangelisation and the teaching of Pope Benedict XVI, a number of people and initiatives have contributed to a significant online Catholic apologetic presence and the creation of an array of resources since the '90s. Bishop Robert Barron's Word on Fire and Catholic Answers are only two prominent examples of an impressive effort to resource the Church's evangelization and engagement with contemporary culture.

The New Apologetics: Defending the Faith in a Post-Christian Era, edited by Matthew Nelson and published by Word on Fire, is a timely collection of essays which unfolds the philosophy behind this Catholic apologetic effort and gives practical advice on specific issues we face today.

The book falls into three parts. The first seeks to prepare us for the present context, and encourages Catholic apologists to look beyond traditional Protestant and atheist audiences. The second focusses on some approaches to trends in contemporary culture (digital apologetics and beauty, for example). The third part considers as models some particular individuals in Christian history who have been outstanding apologists in their different ways (among them St Augustine, St Thomas Aquinas, Blaise Pascal and G. K. Chesterton). The fourth and longest section concentrates on specific issues Christians must face today, including science, anthropology, philosophy and culture.

Many of the essays take as their starting point St Peter's injunction in his first Epistle: 'Always be prepared to make a defence to anyone who calls you to account for the hope that is in you' (I Peter 3.15). This book is not at all *defensive*, however. Rather it approaches the work of apologetics with profound



optimism.

Some 44 theologians and apologists have contributed to this book, and their differing styles and approaches lends variety. It also means that what they offer is not entirely consistent, however. Some chapters are deeply practical, suggesting topics for discussion and strategies for building consensus with conversation partners. Some are more abstract, while others conclude that the particular topic is an area for further development. There is a comprehensive further resources list at the back of the book, where more detail can be found on many of the areas.

The writers are a mixture of lay, clergy and religious, all of whom are engaged in the work of apologetics and evangelism. Strikingly, only 7 of them are ordained, which underlines powerfully that this is the work of the whole Church, not just of the clergy. As Pope Francis has said, 'All the baptized, whatever their position in the church or their level of instruction in the faith are agents of evangelization' (*Evangelii Gaudium*, 120). As we seek to form missionary disciples, this book sets before us an ambitious vision in which the faithful take the lead in promoting the faith and sharing the Gospel.

What I have found especially interesting is Nelson's unpacking of what apologetics must be like today: 'sophisticated, smart, and joyful…outward-facing, both online and on the ground, to reach a more expansive public audience.' He identifies a tendency to think of apologetics as a dry, purely intellectual discipline, and demonstrates how important it is for us to speak to peoples' hearts as well as their intellects. Several writers also point to the breakthroughs they have made with people when they've 'prepared the soil' by spending time with them and learning about the things they're interested in.

This is not always a 'how to' guide, but it is an excellent introduction to the key issues and sketches out a compelling framework for apologetics in the 2020s.

Christopher Trundle

◆POEM◆

Floral Tribute

Simon Armitage

Evening will come, however determined the late afternoon,
Limes and oaks in their last green flush, pearled in September mist.
I have conjured a lily to light these hours, a token of thanks,
Zones and auras of soft glare framing the brilliant globes.
A promise made and kept for life – that was your gift –
Because of which, here is a gift in return, glovewort to some,
Each shining bonnet guarded by stern lance-like leaves.
The country loaded its whole self into your slender hands,
Hands that can rest, now, relieved of a century's weight.

Evening has come. Rain on the black lochs and dark Munros.
Lily of the Valley, a namesake almost, a favourite flower
Interlaced with your famous bouquets, the restrained
Zeal and forceful grace of its lanterns, each inflorescence
A silent bell disguising a singular voice. A blurred new day
Breaks uncrowned on remote peaks and public parks, and
Everything turns on these luminous petals and deep roots,
This lily that thrives between spire and tree, whose brightness
Holds and glows beyond the life and border of its bloom.

Simon Armitage was born in West Yorkshire and is Professor of Poetry at the University of Leeds. A recipient of numerous prizes and awards, he has published a number of collections of poetry and also writes for the theatre. From 2015 to 2019, he served as Professor of Poetry at the University of Oxford, and, in 2018, he was awarded the Queen's Gold Medal for Poetry. Simon Armitage became the Poet Laureate in 2019.

'I wanted to stitch her name in the memory of the nation', he said of this poem, produced days after the late Queen's death and with a double acrostic, the first letter of each line spelling out her name. It holds many references: to a long life lived in service, to favourite flowers, to time and place (Scotland, but also the formal announcement), and to almost 100 years lived dutifully. Poetically, the first verse sets up what the second answers. Similes abound: evening, a flower's 'shining bonnet' to recall a crown, 'lance-like leaves' which guard as if around a coffin, 'silent bell' for tolling and 'a singular voice' now silent, and the lily for her childhood name. Gift and promise are also there, with an elegiac quality reminiscent of Wilfred Owen's Anthem, *and a rush of internal rhymes at the end, pointing at the last to something 'beyond'.*

MILTON AVERY: AMERICAN COLOURIST

Royal Academy, London until 16 October, 2022

This is biggest show held in Europe to date of the work of Milton Avery (1895-1965), an East Coast American of the old school. He was brought up in blue-collar Connecticut, and for twenty years from the age of 16 worked in office jobs to support his extended family. During that time he trained as an artist at night school.

Aged 40 Avery began to paint fulltime, typically beginning work at 6am, often producing a work a day.

Aged 60 he painted 'Husband and Wife'. This was a turning point in his career and one of the many key works in this show. The painting shows the artist with his wife Sally whom he had married in 1926. Sally was an artist as was his daughter March. They, sometimes accompanied by March's toy crocodile, are usually the women in his work.

Aged 70, six years after a serious stroke, Avery was painting his finest works, a succession of land- and seascapes. These are based on the scenery of Connecticut (for a long time visited in spring) and Vermont (autumn). He also went to Massachusetts and latterly Maine (summer), and stayed at home in Greenwich Village, latterly the Upper West Side (winter). In winter he worked up the sketches he'd made earlier in the year.

Avery and his wife visited Europe once (there's a lovely picture of the Thames trying to be New England) but they saw new European art in New York galleries and latterly he was friends with Marcel Duchamp. In photos and self-portraits, Avery usually has a pipe. He is very much the Quiet American. And, perhaps, he is symbolic of the America so many people looked to between the 1920s and 1950s.

The show begins with early landscape sketches which eerily echo the recent Constable exhibition at the Academy's Gabrielle Jungels-Winkler Galleries. Avery's style rapidly developed beyond these works. He began to use thin washes of oil paint and to paint primarily landscapes and interiors with people, usually family.

There were some experiments which didn't work. The urban scenes, notably of an Auction and Coney Island in high summer, are congested. Even the pictures of meals with fellow artists, notably Mark Rothko and Barnett Newman, aren't that interesting as pictures. However, they underline how Avery can be seen as a link between American Impressionism and Abstract Impressionism. In his lifetime that link did Avery no favours amongst the critics, though he was appreciated by the generation which followed him, notably by Rothko who spoke at his memorial service.



Milton Avery, Boathouse by the Sea, 1959; Milton Avery Trust
Photo: Adam Reich / Courtesy Victoria Miro, London, and Waqas Wajahat, New York
© 2022 Milton Avery Trust / Artists Rights Society (ARS), New York and DACS, London 2022

However, rather than treating Avery as a minor piece in the inexorable history of artistic evolution, the best thing to do with him and this show is to go along and just enjoy his work. He was a colourist like Matisse, to whom he is often compared, helpfully in that both artists seemed to want to make people feel better, unhelpfully in that Matisse always had something of the *fauve* about him, whereas Avery's pipe and honest restraint feel different.

Avery's pale colours give a real lift to the spirit, and while the flat planes in his work look more and more abstract as he got older, there is always a sense of underlying composition. And even when a painting is reduced to three bands of colour, there is a confidence in the underlying capability of the artist's draughtsmanship.

Rothko talked about Avery's 'poetry and light' and that's a good. 'Poetry reading' is one of the works which shows Avery's practised skills. The picture represents two women curled up and reading. The tones are brown and grey, which sounds boring, but their perfect balance and the precisely calculated shapes of the women and their relationship to one another create mood and feeling and a sense of calm and understated well-being.

'Boathouse by the sea' (1959) is the poster picture of the show, and rightly so. It is both an eye-catching design and clever and much, much more. Half the painting is a dark, monochrome quadrilateral. This is the shadow of the boathouse. The sand is golden. The sea pale blue and the sky hot. The paint is applied with the subtlety of Rothko. It's not crude. And it has to be the Atlantic coast. Quite how Avery does it would be great to know.

The show has only a few days to run – catch it while it's there.

Owen Higgs

Holbein, Hogarth and Penny Blacks

Owen Higgs reviews the Royal Collection from postage stamps to Old Masters

'Royal Heritage: The story of Britain's Royal Builders and Collectors' was one of the highlights of Her Late Majesty's 1977 Silver Jubilee. In 13 one-hour programmes it told the history of the monarchy through buildings built and objects collected by the kings and queens of England. Every episode began with 'Zadok the Priest' and members of the royal family gave a number of pieces to camera. The greatest coup was in the first episode when the Queen spoke about the Imperial State Crown.

The book of the series was a bestseller, with high-quality reproductions of one of the world's finest private art collections. It was worthy but not without humour. The stamp collection of King George V was laid before us for veneration along with the Mantegnas and Raphaels of Charles I. George's interventions over Ireland suggest he was a wiser king than the great Æsthete and martyr; an uncomfortable thought for those who honour Leonardos above Penny Blacks. Her Late Majesty seems to have enjoyed showing off the £100 million collection which includes the first stamp issued by a colonial Post Office (that of Mauritius). The stamps are rarely displayed in the Gallery.

Today, the Queen's Gallery shows the same mix of world-class art and superior gifts and knick-knacks which were part of the television series. It is one of the achievements of our monarchs that they have managed to keep hold of their collection whilst that of most other European monarchies has become their respective national collections – think of the Prado or the Vienna Kunsthistoriches. This has been helped in recent times by the policy instituted by Queen Elizabeth II of making loans from the Royal Collection and by the creation of the Royal Collection Trust in 1993 under which the works are not held as the property of the reigning monarch. In the longer term it was probably good to have monarchs who were more interested in bloodstock than the arts – Ludwig of Bavaria might have lived longer had it been known he spent more per annum on carriages than on Wagner's operas.

The collection is about 1 million objects, of which 281,648 are on the online catalogue – the quality and accessibility of the online resource is exemplary. The collection includes Mantegna's 'The Triumph of Cæsar' (usually at Hampton Court), the Raphael Cartoons for the Sistine Chapel (The V&A), nearly 600 drawings by Leonardo (Windsor), Vermeer's 'The Music Lesson,' numerous Rembrandts (including 'The shipbuilder and his wife,' often said to have been the Queen's favourite painting), Parmigianino's 'Pallas Athena,' drawings by Holbien (which give us more insight into the court of Henry VIII than even Hilary Mantel), Titians, Dutch sea- and landscapes, Canalettos by the yard, and Lelys, Hogarths, Reynolds, Gainsboroughs, Lawrences (think the



magnificent series of politicians who defeated Napoleon, in Windsor), and Artemisia Gentileschi's late self-portrait.

It is hard not to think of the numerous paintings sold-off after the execution of Charles 1st, and the Royal Academy's 2018 show which brought many of them back to London. Charles II's work in restoring those losses is not often acknowledged. Nor that the collection suffered as great a loss when William of Orange borrowed from it. When Stephen Fry has returned the Elgin Marbles to Greece, he might work on the Dutch to return their royal loans.

Today the Collection is spread around the royal residences. It is also shown at the Queen's Gallery at Buckingham Palace. The Gallery opened in 1962 on the site of what had been one of the three conservatories Nash attached to the Palace in 1831. In 1843, Queen Victoria turned one conservatory into a chapel. In 1940 it was badly damaged by German bombs. The change into a gallery was made under the direction of Prince Philip. John Simpson redesigned it as an expanded gallery with up-to-date facilities for the 2002 Golden Jubilee celebrations.

The Gallery puts on exhibitions which faithfully reflect the monarchs as connoisseurs and the recipients of many, many gifts – the gifts made up a sizable proportion of its growth under Queen Elizabeth II. They are always presented with skill and understanding, and it's hoped that at a time when the Trust can no longer afford a Surveyor of the King's Pictures (a post which dates back to 1625 and whose most famous holder was the Russian spy Anthony Blunt), the quality of scholarship will be maintained.

At their best – the 'Masterpieces from Buckingham Palace' after the second lockdown was one such – the Gallery's shows are of the highest quality. We owe Her Late Majesty thanks for her wisdom in helping to bring the Royal Collection to a wider audience.

It is usually possible to buy tickets for the Gallery on the door. Tickets bought with Gift Aid may be reused for 12 months. ND

Hearts & minds & hands & voices

Music flourished in the nation during the late Queen's reign, finds *Ronald Corp*

During the long reign of Queen Elizabeth, music of all types has flourished and her patronage of 'serious' (or 'classical') music has been exemplary. She appointed four Masters of the Queen's Music, a post which stretches back to 1626 when Charles the First appointed Nicholas Lanier. Bliss took up the post in 1953 succeeding Arnold Bax and his works for royal occasions include 'Welcome to the Queen' written to mark the monarch's return from her six-month tour of the Commonwealth, as well as pieces for the investiture of the Prince of Wales in 1969. Bliss was succeeded by the Australian Malcolm Williamson who was a bright, up-and-coming composer when appointed, but blotted his copybook when he failed to deliver in time his 'Mass of Christ the King' commissioned for the Queen's Silver Jubilee in 1977. Williamson's later career floundered and it was decided that the next recipients should hold the post for just ten years. Maxwell Davies was appointed in 2004 and he took seriously his position as an ambassador for music. He inaugurated the Queen's Medal for Music

In 2005. Recipients of that award include many illustrious musicians such as Charles Mackerras, Emma Kirkby, Nicola Benedetti, and composers Thea Musgrave and Oliver Knudsen. The fourth in post was the first woman to take up the appointment, Judith Weir in 2014.

At the start of the Queen's reign, the Arts Council of Great Britain commissioned ten composers to write short motets in her honour for a publication titled 'A Garland for the Queen'. This was inspired by a madrigal collection, 'The Triumphs of Oriana' published by Thomas Morley in homage to Queen Elizabeth the First in 1601. The composers for the 'Garland' were all prominent figures in the musical world of the 1950s and included Tippet, Bax, Bliss, Vaughan Williams, Berkeley, Ireland, Howells, Finzi, Rawsthorne and Rubbra. Missing from the list was Walton who was asked to compose a setting of the *Te Deum* for the coronation and also composed the coronation march 'Orb and Sceptre', and Britten who was commissioned to write an opera for performance at Covent Garden. This opera 'Gloriana' was not a success and Britten was embarrassed by its supposed failure and never recorded it. It's possible that the applause was muted because most of the female audience were wearing gloves, but it's almost certain that the subject matter (the story of the affairs between Elizabeth the First and the Earl of Essex, ending with the queen signing Essex's death warrant) seemed inappropriate for an occasion of joy and celebration. Malcolm Arnold was commissioned by Sadler's Wells Ballet to compose a ballet, and his 'Homage to the Queen' with choreography by Frederick Ashton was first performed on coronation day.

The Queen's funeral included a nod to her 1953 coronation in Westminster Abbey with the little motet 'O taste and see' by Vaughan Williams. Music for the Queen's coronation was extensive and included a 'Coronation March' by Bax (one of his last works), Walton's *Te Deum*, together with music by Harris, Howells, Bullock and Dyson. In addition to the 'O taste' motet, Vaughn Williams was also represented in the 'Garland' as well as supplying an arrangement of the 'Old Hundredth'.

There have been further collections like the 'Garland'. For the Queen's Diamond Jubilee, Maxwell Davies assembled forty-five new anthems in a publication titled the 'Choirbook for the Queen' (2012). The rostra of composers included John Tavener, John Rutter, Richard Rodney Bennett, Judith Weir, and Roxanna Panufnik. Twelve of the works were commissions including works by Julian Philips and Judith Bingham. In that year there was also the 'New Water Music', commissions from eleven composers who wrote pieces to accompany the flotilla of vessels which made up the Thames Jubilee Pageant.

Over her reign, many works great and small have also been written for the Queen, including Elgar's 'Nursery Suite', which was dedicated to the Duchess of York and her daughters (Elizabeth was four years old), the anthem 'We wait for thy loving kindness' by William McKie for the wedding of Elizabeth to Philip, Bax's 'Maytime in Sussex' for her twenty first birthday, and Bliss's 'A birthday greeting for Her Majesty' (1955). The Queen also figures in Coates's suite 'The Three Elizabeths' of 1944. More recent works include 'The King shall rejoice' by Bob Chilcott for the sixtieth anniversary of the Queen's coronation, 'A little birthday music' at the proms in 2006 for the Queen's eightieth birthday, by Peter Maxwell Davies, and Judith Weir's 'I love all beauteous things' for her ninetieth birthday.

Among the concerts held at Buckingham Palace the Golden Jubilee event included vocal soloists Angela Georghiu, Roberto Alagna, Kiri Te Kanawa and Thomas Allen. The post of Official Harpist was revived in 2000 by King Charles (as Prince of Wales) and Catrin Finch the first recipient. The organ in the ballroom at Buckingham Palace was renovated in 2002 and Queen Victoria's gold-leaf piano of 1856 was brought to the Royal Albert Hall for a Promenade concert in 2019 on which Stephen Hough played Mendelssohn's first piano concerto. Queen Elizabeth enjoyed the sound of the bagpipes and another Victorian innovation was re-established with the appointment of a Piper to the Sovereign.

Throughout her reign, she has opened concert halls and musical establishments and her patronage of musical organisations and charities include the Royal Ballet and Help Musicians, the musicians' charity. ND

The Rev Ronald Corp OBE is an acclaimed composer and conductor, founder of the New London Orchestra, and assistant priest at St Alban's, Holborn.

By Royal Appointment

Simon Walsh looks at the Poets Laureate of Elizabeth II

In times when nothing stood
But worsened or grew strange
There was one constant good
She did not change.

These lines were composed by Philip Larkin in 1978 to be inscribed in stone at the base of an urn to commemorate the Queen's Silver Jubilee. 'I'm sure Ted will do better,' he remarked, with his usual irony. Larkin (1922-85) never became Poet Laureate although Ted Hughes (1930-98), who also contributed to this Faber & Faber project for outside their offices in Queen Square, WC1, did. (A nation's a soul / A soul is a wheel / With a crown for a hub / To keep it whole.') In many ways, Larkin had been the nation's unofficial laureate although by the mid-1970s his output had reduced to such a trickle that when asked in 1984 if he would succeed John Betjeman as Poet Laureate, he declined, and perhaps sensed his imminent demise too.

The post of Poet Laureate comes with a small honorarium and 'a butt of sack'. It dates from 1668, and has no obligation to produce verse for royal occasions. Always appointed by the monarch (and on prime ministerial advice) it used to be for life until 1999 when it became a ten-year fixed term.

Upon her accession, Queen Elizabeth II inherited John Masefield (1878-1967) as Poet Laureate. A Victorian, from his appointment in 1930 he had served her grandfather (George V), uncle (Edward VIII), and father (George VI). On the latter's demise, he wrote:

Wisdom who, with power infinite,
Utterest death to every creature born,
Grant to us now the mercy of Thy light,
With comfort to beloved Queens who mourn.

expressing in words that photograph of the 'three queens' (Mary, Elizabeth the Queen Mother, and Elizabeth II) awaiting the arrival of the late King's coffin from Norfolk. Masefield was a great encourager, promoting both the recitation of poems and public recognition with George V instituting the royal Gold Medal for Poetry in 1933. A religious man, he had a Shakespearean grasp of oratory. Somewhat like Kipling, he was truly the heir to Tennyson, the only laureate to have served a longer term.

Masefield's successor, the Irishman Cecil Day-Lewis (1904-72), sadly only managed four years in the role. There was much of the public intellectual about him, including a stint as Chairman of the Arts Council. He had worked as editor for the Ministry of Information during the war and from 1951-56 was Professor of Poetry at Oxford. A clergyman's son and contemporary of W.H. Auden and Stephen Spender, he moved from youthful Marxism to literary elder statesman, perhaps because his style was in truth a hark back to the Georgian Romantics. His detective novels have survived better than his poems.

John Betjeman (1906-84), who followed, was not quite so intellectual but he was certainly prolific. Here was someone who could write with fluency and humour about the Church of England, architecture, brand names, modernism, and the clash with old-style values. A small-c conservative and inveterate snob, he preferred the company of royals to writing for them. All the same, Betjeman's work was consistent and adept, chronicling at times the tension in British life but usually with a fondness and wry smile. Two of his poems showed an incisive engagement with royal events. 'Death of King George V' in 1936 concluded with 'the new suburb stretched beyond the run-way / Where a young man lands hatless from the air.' And his 1969 'Ballad of the Investiture' came from an encounter with the then Prince of Wales in the Trinity College, Cambridge, rooms of Mirfield man Harry Williams, when he apparently requested 'a poem out of you / On my Investiture in Wales'. And so he obliged, but with a laconic concluding couplet: 'You knelt a boy, you rose a man. / And thus your lonelier life began.' He responded to those same lines in July 1981 at the end of 'For a Royal Wedding':

The scene is changed, the outlook cleared,
The loneliness has disappeared.
And all of those assembled there
Are joyful in the love you share.

Ted Hughes came next. There was darkness in his background from his failed marriage to Sylvia Plath which ended in her suicide in 1963, and the same with his next wife, Assia Wevill, in 1969, along with the death of their daughter. His subsequent marriage was happy and saw the original Yorkshireman settle in Devon on a farm. His royal poems were very few, but he wrote stirringly about nature, and paid homage to the Duchy's rivers.

Andrew Motion (b.1952) followed. An academic, he met Larkin at Hull and became both his biographer and literary executor. Seamus Heaney had ruled himself out and the New Labour government had considered Carol Ann Duffy but thought she might be too edgy. Motion's poems were often about nature and sometimes opaque, including national themes and a few royal ones. He founded the online Poetry Archive library.

Carol Ann Duffy was the first female, Scot, and out gay Poet Laureate. A chronicler of social issues, she wrote items for the Cambridges' wedding in 2011 and 'The Throne' for the 2012 Diamond Jubilee.

And so to Simon Armitage, from 2019, who in his first three years has engaged well with the role, writing about coronavirus, the death of Prince Philip in 2021 ('The Patriarchs'), and two pieces this year in honour of Her late Majesty: 'Queenhood' for the Platinum Jubilee, and the touching 'Floral Tribute' upon her death (see p29). He will have a willing patron in King Charles who is known to enjoy poetry and has made videos reading works by Wordsworth among others. ND

Church Crawling

Simon Cotton finds Elizabethan Royal Arms in churches



1



2

Following the split from Rome, the arms of the Reigning Monarch began to be displayed in churches in England, though the first legislation to that effect was not passed until the Restoration of Charles II in 1660. The position of the Church of England was established by the start of the 19th century, at which time it became increasingly uncommon to display them – or indeed to update earlier examples to the 'current monarch' (ND Nov 2016, Sept 2021).

Displays in churches of arms of Kings of the first half of the 20th c. are exceptionally rare, but there was something of a resurgence under Queen Elizabeth II. Very often they commemorate her Coronation in 1953 and bear that date. The example at **Lamas** (Norfolk: **1**) was painted by Miss Peggy Williamson, and bears her initials, whilst the set of arms at **Letheringsett** (Norfolk: **2**) records the Rector, the Revd. Charles Linnell, and the churchwardens at the time of their installation - as a keen historian (he co-authored the *Shell Guide* to Norfolk), Charles Linnell was of course cognisant of the historical precedents to this. A third set of 1953 arms can be found at **Scottow** (Norfolk: **3**), where its vigorous characterisation, especially of the lion and unicorn supporters, is in the eighteenth century idiom.

In addition to the Coronation, 'significant' Royal years were often commemorated by new arms, as at **Sutterton** (Lincs: **4**) where they celebrated the Royal Wedding of 1981. In a few cases, such as at **Erpingham** (Norfolk: **5**), the arms breaks away from the square format characteristic of traditional examples. Most Royal Arms are painted on canvas or wood, but exceptions include the carved set at **North Cerney** (Glos: **6**), which are a replacement for a stolen set of Queen Anne Arms. ND

Bibliography: Charles Hasler, *The Royal Arms: Its Graphic and Decorative Development*, Jupiter Books, 1979; H. Munro Cautley, *Royal Arms and Commandments in Our Churches*, Boydell, 1934 (revised ed. 1974)


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Who wrote the Epistle to the Hebrews?

John Gayford considers the Riddle of the New Testament

The author of the Epistle to the Hebrews has been a matter of considerable dispute over the centuries. Hebrews is anonymous, and unlike epistles it does not begin with a greeting nor with the name of the sender in contrast with the letters attributed to St Paul. We can assume that the author's name was known at the time the work was written. The search for the recipients of the work is almost as elusive as our hunt for the author. It is generally agreed that they were second-generation Christians who were literate Jewish Christians, a community of the first century (between AD 45 and 90) probably before the destruction of the Temple in AD 70 while Jewish sacrifice was still being offered. There seemed to be a danger of these converts abandoning the Christian faith and going back to the Jewish faith (the Old Covenant). The work could have been written to the leader of a house group for their members, possibly in Rome.

The text produced is one of the most powerful impressive works of the New Testament with distinct and profound theology. It is best called a word of exhortation which was a title used of some synagogue sermons. It is considered by Greek scholars to contain the most polished and sophisticated Greek in the New Testament with good syntax (sentence construction) and command of Greco-Roman rhetoric. The assumption is made that the work was written by a Greek Christian (possible a Jewish convert).The writer is pointing out that this has been superseded by the New Covenant in which the sacrifice is made by Christ the supreme high prieSt As Hebrews 4.14 says *in Jesus, the Son of God we have the supreme high prieSt* He is also human and can feel our weakness but is a compassionate high priest able to forgive our sins and enlighten us. He is eternal after the order of Melchizedek. Thus we have what is rightly called high Christology. Hebrews is prolific in its use of Old Testament from the Septuagint, or by shorthand (LXX Greek). By way of encouragement earthly worship is seen as a shadow of heavenly worship. The readers are invited to participate in what lies beyond the veil with the all-powerful presence of the divine. Sacraments are seen as communal physical acts that involve sharing in spiritual realities.

Hebrews has been recognised as part of the Canon of the New Testament since the fourth century but it is not mentioned in the Muratorian Canon (but this is only a fragment of Greek text written about 180 AD.) Also it is not mentioned by Eusebius nor is it listed among the works of St Paul by Irenaeus (c.130-203), Tertullian (c.155-c.220) or Hippolytus (c.170-c. 235). The traditional view was supported by St Jerome (c. 342-420) and St Augustine of Hippo (345-430) that St Paul wrote in Hebrew and St Luke translated it into Greek. This can be traced back further to Pantaenus (who died about 200) and was a Stoic philosopher before becoming a Christian and taught in the Alexandrian Catechetical School. It is from Alexandria that the earliest extant text of Hebrews in Greek can be found, placing it in the Bible immediately after St Paul's Epistle to the Romans. Origen (c.184-c.253) distinguished Hebrews from the writings of St Paul on the grounds of style of content. He later changed his mind several times. In the Eastern Churches Pauline authorship was generally accepted, as seen in early Coptic and Syrian biblical texts, but not in the Western Church until after the time of St Augustine of Hippo. St Paul had a number of close associates who were responsible for writing in St Paul's name and the possibility of their authorship of Hebrews has to be considered. This raises the possibility that a similar anonymous author wrote Hebrews such as St Barnabas but the case is weak as we only have the suggestion by the testimony of Tertullian. An obvious candidate is St, Luke where there are similarities in style based on the classic model of Greek writing at the time. Certainly they share an interest in the Temple and the two Covenants, but can we really claim that Luke wrote both Hebrews and Acts when the latter is devoid of references to Christ as the High Priest?

Apollos as we see in Acts 18.24-28 is *an eloquent man with a sound knowledge of the Scriptures.* We are told that he *preached with great spiritual fervour and was accurate in all the details he taught about Jesus.* Apollos was respected by St Paul and they worked together for a time developing the early churches both in Ephesus and Corinth. It would seem that Priscilla and Aquila were impressed by him and gave him further instruction. Martin Luther in 1527 proposed him as author of Hebrews rather than Paul or Barnabas. There are no known texts written by Apollos for comparison. Further it has been suggested that Hebrews was written by Aquila and Priscilla both of whom were Jewish converts, or even by Priscilla alone, but due to the culture of the times women would be invisible. Modern biblical scholarship makes claims for both Apollos and Priscilla as the real authors of the Epistle to the Hebrews. Apollos was a learned Jew from Alexandria a philosopher and well versed in Greek-Roman rhetoric. In the Synagogue he spoke well in the favour of the messiahship of Jesus, this was at the times when Jews and Christians could worship together. Initially he had been baptised by John and had to have further education in the Christian faith. Bishop Montefiore

makes twelve points in favour Apollos being the true author of Hebrews. Priscilla (a preference among many female biblical scholars) was a wealthy missionary leader in the Pauline circle who lead house churches in Rome, Corinth and Ephesus in the 50's AD. She was clearly a highly intelligent woman who had a good relationship St Paul who lived working as a tent maker with her husband Aquila for over a year. Ruth Hoppin makes ten points in favour of Priscilla being the true author of Hebrews, if so she would be the only female author in the New Testament. In Rome she ran a house church before moving to Corinth where she met St Paul who held her in high esteem and they worked together for over a year before she moved again to Ephesus but finally returned to Rome in the 50's AD. There is Biblical evidence that she provided St Paul with some protection and Christian education. If not the author of the Epistle to the Hebrews, she could even as a leader of a house church be the recipient.



There are striking similarities in the first Epistle of Clement 19 to the Corinthians and parts of the Epistle to the Hebrews (12.1-3). Clement's Greek was good and some similarities with Hebrews is no proof that he was the author of Hebrews. Did Clement copy from Hebrews or was it the other way round? A deduction could be made that the author of Hebrews and Clement were both using the same source. Erasmus raised doubt about St Paul's authorship of Hebrews in 1516. John Calvin (1509-1564) in his commentary to Hebrews concluded that he could find no reason why it was written by Paul but was more likely written by Luke or Clement of Rome There is now quite an extensive list of other possible authors, it has even been suggested a possible connection with the Qumran community. By the time of the Council of Trent the authorship of Hebrews had become a political football. The fourth session of the Council of Trent on 8th April 1546 unequivocally included the Epistle to the Hebrews as one of the fourteen Letters of St Paul. This was reaffirmed by the 22nd session of the Council in 1562.

The oldest manuscript of Hebrews, from an Egyptian text of about 200 AD, places it after St Paul's letter to the Romans. In St Jerome's Vulgate Bible completed in 405 (but not immediately accepted) it was placed just before the letter of St James, a position that was retained in the King James Bible of 1611 and also in the Douay-Rheims Bible translated into English by Bishop Richard Challoner in 1749-1752 for Roman Catholics. Modern English translations like the New English version and the Jerusalem Bible continue with this tradition.

The Epistle to the Hebrews can be described as an anonymous homily to encourage Christians to renew their fidelity. The book's name was added by a scribe when the text was included among St Paul's letters possibly at the beginning of the third century. Through the centuries various biblical scholars have discussed the authorship of the Epistle to the Hebrews. We can see how they have struggled and often changed their minds. Most start with the belief that Hebrews was written by St Paul but eventually realised that there is not the evidence to support this. Some were prepared to accept the general teaching of the time but did not show conviction. Others went further by saying that if St Paul did not write Hebrews it did not have apostolic authority and it was not scripture, with radicals saying it should not be in the Bible.

In the past it has been claimed that the Eastern Churches accepted Pauline authorship but this is not a view shared by modern Coptic and Greek Orthodox scholars. Modern Roman Catholics now admit that Hebrews was not written by St Paul. Nevertheless there is still some reluctance to dismiss St Paul's authorship. This is encouraged by quoting Pope Pius X in his motu proprio *Praestantia Scripturae* of 1907 which states that the Epistle to the Hebrews is the genuine epistle of the Apostle Paul.

So who wrote Hebrews? The short answer to this is that we do not know. When asked this question Origen simply said 'God knows.' Many names have been put forward by their various supporters and the discussion could continue endlessly. This long list would lend support to the assumption that it is a complete mystery. We should be grateful to good biblical scholarship that has shed light on this most beautiful but challenging book of the New Testament with its own distinctive vocabulary and theology telling us that Jesus is the perfect high priest, but that does not reveal its authorship. ND

Suggested Further Reading.-

- Hoppin, R. *Priscilla's Letter. Finding the Author of the Epistle to the Hebrews* Lost Coast Press Fort Bragg California 2019.
- Mitchell, A.C. *Hebrews* in the Sacra Pagina Series edited by Harrington, D.J. Liturgical Press Collegeville Minnesota. 2007.
- Montefiore, H.W. *The Epistle to the Hebrews.* A & C Black London. 1964.

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

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck *Boston's oldest Parish Church. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richborough. Sunday Solemn Mass 9.30am. Daily Mass, Feasts, Solemnities, Offices, Benediction and Confessions as displayed on noticeboards.* Parish priest: Fr John Underhill SSC 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 8.00am Low Mass, 10.30am Sung Mass. Low Mass Wednesday 9.30am, Friday 9.30am, Saturday 9.30am with Rosary. Parish Priest Fr Henry Everett 0208 295 6411. Parish website:
www.stgeorgebickley.co.uk and find us on Facebook.

BURGH-LE-MARSH Ss Peter & 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 10am.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*

N. YORKSHIRE near Skipton. *Three rural churches* . Sundays: **THORNTON St Mary** Sung Eucharist 9.15am. **MARTON St Peter** Prayer Book Holy Communion 10.45am. **BROUGHTON All Saints** Sung Holy Communion at 4 pm. (Winter time) 5pm (BST) Rector Fr. Robert Findlow. As services may vary, please check with Fr Robert on 01282-788621 or the Church Wardens. *robert.findlow@leeds.anglican.org*

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 Oswestry.* Sundays: Morning Prayer 9.45am, Sung Mass 10.30am (creche and Sunday school from 10.00am), Evensong and Benediction 5pm (BST) or 4pm (GMT). For daily service times see www.stpaulsweymouth.org or ring Vicar: Fr.Gregory Lipovsky on 07796 963703 or ***stpweymouth@gmail.com***

WINCHESTER Holy Trinity. *A Society Church under the Episcopal care of the Bishop of Richborough.* Sunday: Sung Mass 10.30am. Weekday Said Mass : Thur 12 noon. Contact: Churchwarden: John Purver 01 962 732351 - email: ***office@holytrinitytywinches 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 (vacant) ; Ansty: St James & Shilton: St Andrew (vacant) ; 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, Fr William Perry - 01276 609498, Hawley Holy Trinity and All Saints, Fr.William Perry - 01276 609498. - *For further contact details and details of all activities, events etc in both parishes, visit the church web sites* ***www.staugustine-aldershot.org.uk*** *and* ***www.parishofhawley.org.uk***

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

FiF, DIOCESE OF LINCOLN Resolution Parishes: Binbrook Group (Louth) Fr.McEune 07411 761883; Edenham (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

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AFTERWORD

Bradley Smith exhorts prayer of and for the Sovereign

Around 100 members of The Prayer Book Society were gathered at Liverpool Hope University for their annual conference when the news of Her Late Majesty's death was announced. As we assembled for Evensong, the news from Balmoral was deeply concerning; we were invited to pray for Her Majesty's good health, and we sang, for the last time, 'God save the *Queen*'. Barely an hour later, Bishop Humphrey Southern had what he later described as the 'heavy duty' of pronouncing the solemn words 'The Queen is dead. Long live the King.'

The memory of that moment will forever move me; but it was not until we returned home from the conference that the reality began to sink in. Only then did I begin to appreciate what a privilege it had been to pray, morning and evening in my Daily Office, almost every day of my adult life, the petition 'O Lord, save the Queen'.

Noting that our 'Servant Queen' died on the feast of the Nativity of the Blessed Virgin Mary stuck me powerfully. Both Her Late Majesty and Our Blessed Lady willingly accepted God's plan for their lives: Mary to be the Mother of Jesus; Elizabeth to be our Queen. Either could have said 'no', but both said 'yes' and embraced the cost of their calling.

In the Prayer for the King's Majesty, which the Book of Common Prayer expects to be said daily, we are reminded that the Sovereign is not only a person *of* authority, but also a person *under* authority. The authority that the Monarch possesses is *limited* in that it is subordinate to the authority of Almighty God whom the prayer acknowledges as the King of Kings, Lord of Lords, and the only Ruler of Princes. We know all too well that when earthly rulers do *not* recognise the authority of God, and believe themselves free to act as they will, society is turned upside down and prosperity, peace, and godliness are destroyed.

The second of the two Collects for the Sovereign, appointed to be read at each and every celebration of Holy Communion according to the Prayer Book, reinforces the point that the Sovereign's authority is *subordinate* to that of God's: *Almighty and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom.*

Her Late Majesty the Queen recognised God's sovereign authority over her life and reign, and indeed over all creation. She looked to the teachings of Jesus as her guide and inspiration in all things, as she said so many times in her Christmas Day broadcasts. At the heart of the Christian understanding of monarchy there is the inseparable connection between sovereignty and servanthood. We see this chiefly in the person Jesus, who came not to be served but to serve. Her Late Majesty always sought to model her life on His example of service.

'I declare before you all that my whole life whether it be long or short shall be devoted to your service and the service of our great imperial family to which we all belong. But I shall not have strength to carry out this resolution alone unless you join in it with me, as I now invite you to do: I know that your support will be unfailingly given. God help me to make good my vow, and God bless all of you who are willing to share in it.'

These are words spoken by the then Princess Elizabeth on her twenty-first birthday. They are words of genuine humility spoken by one who recognised the enormity of the vocation entrusted to her. By the grace of God, and with the support of her people, she did indeed make good her vow; she cheerfully carried out the promises she made in Westminster Abbey; she faithfully served both God and us until the end of her life on earth.

Whatever her own personal or family circumstances, and whatever darkness or disaster may have surrounded her, her family, the nation or the world, Her Late Majesty kept her eyes fixed on Jesus, and never lost sight of her calling to serve. We join with countless others in heartfelt thanks to Almighty God for her long and glorious reign, for her service and devotion to duty, and above all for her living faith in God which was central to her life. And we continue to pray for her, for to pray for our beloved dead is a mark of our love. Death cannot extinguish love.

Like his late mother, His Majesty the King is a man of living faith. A weighty burden of responsibility has been handed to him. It is one that he cannot carry without the prayerful support of his people, and I believe he knows that. Inspired by Scripture, the Prayer Book takes seriously our Christian duty to pray for those in authority. There can surely be no better way of honouring Her Late Majesty's memory than to pray for her heir. May he, like his late mother, keep his eyes fixed on Jesus, the King of Kings; may God be his defender and keeper; and may truth and justice, holiness and righteousness, peace and charity abound in his days.

God save the King. ND

Bradley Smith is Chairman of the Prayer Book Society.

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Faith & Duty



It has been noted by many commentators that Queen Elizabeth 'fulfilled her duties in a peerless way.' Duty is not a term used very often in contemporary society, although it is a refrain in the church's liturgy that to give thanks is a *duty* and joy. In living dutifully, a person recognises that they have commands to obey and tasks they are given. It is a recognition of living under authority and thereby suppressing self-will to fulfil the will of a superior. The power of Queen Elizabeth's Christian witness is found in her servanthood: she could have used the words of the servant in the illustration of Jesus (Luke 17.10): 'we are unworthy servants, we have only done what is our duty'.

There is no doubt that most of the public worship that the Queen attended was that of the Book of Common Prayer. There is a great emphasis on being a humble and obedient servant in the Prayer Book liturgies. One only has to remember the reading of the Commandments at the beginning of Holy Communion, and the people's response, 'incline our hearts to fulfil this law'. The Prayer Book has a phrase that would have been familiar to the Queen; 'bounden duty.' The emphasis is on service. Her spirituality was formed by diligent and dutiful lay membership of the church: worship on a Sunday, regular Holy Communion, personal reading of Scripture and prayer, and supporting the mission of the church by 'bearing witness to the hope that lies within'.

In effect, these simple duties form a rule of life that bind a person to Christ. A useful spiritual exercise is to make an audit of those 'duties' that form the scaffold of daily life. These might include the duties that are placed on a married person, or a parent or child. Being employed, by necessity, lays duties upon a person. Prayer to aid an examination of conscience might be to ask the Lord to reveal where one is failing in fulfilling duties? The Lord teaches that the being dutiful brings the kingdom of God nearer. As Edward King (Bishop of Lincoln 1885-1910) put it in his retreat addresses *Duty and Conscience* – 'One person, doing their duty, can do great things for God'.

The late Queen provided an example of dutiful Christian living that step by step, and day by day, enabled her to fulfil her role and to develop a discerning heart and mind. Being dutiful fixes the mind and will on the task of the moment. In this way, duty draws us into the details of our daily life, and in this way to serve God in all things. To walk the path of the 'unworthy servant,' to repeat the prayer 'thy will not mine be done,' is the way of the cross. This was the path of Queen Elizabeth which enabled her, in the face of many crises, to maintain a stability in herself that was a source of strength to others. It enabled her to be an agent of reconciliation (as in Ireland) and a guiding spiritual light (as in the pandemic). We can certainly say of her 'well done, good and faithful servant, enter into you master's happiness!'. ND

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