

NEW•DIRECTIONS

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

April 2022

Holy Week & Easter

Gregorian Chant, the Easter
Vigil, Octave Gospels

Art reviews

Owen Higgs sees Francis Bacon
and Van Gogh's self-portraits

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Yorkshire ministry
Faithful servants
Titanic faith

Pray for Ukraine

Invasion and its implications



◆ THE DIRECTOR'S CUT ◆

We approach the highpoint of the Church's year yet seem encircled by anxiety. Two years of a pandemic which, at certain points, was the source of widespread alarm and fear among the population has been bad enough. And now, emerging from what we hope to be the end of the pandemic, we are confronted by a brutal war raging on our own continent and by the dreadful possibilities which that war brings for a dramatic escalation of violence between the world's super-powers.

We also know that many of our young people are increasingly anxious in their behaviour and in thought processes. Some have even reported peer pressure to exhibit signs of anxiety where none hitherto existed, and that failure to do so risks social exclusion.

So, faced with this seeming avalanche of anxiety in our world, and it potentially worsening over time as the younger generation come to maturity, what are Christians to make of it and how should we respond to it?

WH Auden's poem 'The Age of Anxiety' sets the scene in stark terms:

*Faces along the bar
Cling to their average day:
The lights must never go out,
The music must always play . . .
Lest we should see where we are,
Lost in a haunted wood,
Children afraid of the night
Who have never been happy or good.*

The poem explores a theme of being lost in an industrialised secular world with hints of what a better, Christian world might look like. A train crossing the Manhattan bridge at sunrise is used as a metaphor for the Resurrection. It does not make for easy reading, but our Lenten journey requires us to challenge ourselves, to ask ourselves difficult questions and to find ourselves anew in the conclusions we draw.

Psalm 27 provides us with a more familiar starting point:

*The Lord is my light and my salvation; whom shall I fear?
The Lord is the stronghold of my life; of whom shall I be afraid?*

*Though an army encamp against me, my heart shall not fear;
though war arise against me, yet I will be confident.*

We know these inspired words to be God's revealed truth, but how might we respond when tested by crisis and what our faith demands of us? Far from a straight-forward question, it means awareness of our frailties and what we need for steadfastness in the moment. Crucially, we know that we cannot rely on our own strength alone and that knowledge is key to freeing us from anxieties and burdens.

Further, we can use the example of others to help us find that strength. St Maximilian Kolbe is one such example; a saint of our times who displayed a level of courage and selflessness almost beyond human imagination in the face of the horrors of Nazism. As the terrors of the Russian incursion into Ukraine unfold, we can turn to St Maximilian:

O Lord Jesus Christ, who said, 'greater love than this no man has that a man lay down his life for his friends,' through the intercession of St Maximilian Kolbe whose life illustrated such love, we beseech you to grant us our petitions.

The forthcoming celebration of the Triduum is at the very heart of our faith; indeed it encapsulates our faith and expresses its essentials with a profundity which is both moving and compelling. We inevitably have a degree of anxiety in our day-to-day lives but at the same time we acknowledge through the liturgies of the Triduum that we are being called out of that state to something better, something deeper, something more lasting and fulfilling.

This year we shall be taking our brothers and sisters from Ukraine with us to those great acts of love: to the Altar of Repose, the Veneration of the Cross, and the Proclamation of the Exsultet:

Therefore, O Lord, we pray you that this candle, hallowed to the honour of your name, may persevere undimmed, to overcome the darkness of this night.

I wish you a prayerful Holy Week and a joyful Easter-tide. **ND**

NEW◆DIRECTIONS

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UKRAINE SPECIAL

New Directions visits the Ukrainian Catholic Eparchy in London (pp4-6); details of their appeal; key questions on Putin's War from Canon Nicholas Sagovsky (p7); ethical perspectives from Professor Robin Gill (p38)



HOLY WEEK & EASTER

Gregorian chant in monastic worship at Quarr Abbey (p13); format and sequence in the Easter Vigil (p14); reading the Easter Octave gospels with Bishop Jonathan Baker (p17)



Cover Image:

People light candles on the eve of the Orthodox Easter service (April 2017) at the Volodymysky Cathedral in Kiev, Ukraine; Shutterstock (also p3).

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

‘The day we hoped would never come’

Bishop Kenneth Nowakowski of the Ukrainian Catholics in Great Britain talks to New Directions about the impact of the Russian invasion and its consequences

The Ukrainian Catholic Cathedral of the Holy Family in Exile is just off Oxford Street and about 100 yards from the front door of Selfridges the department store. It’s also a prime piece of real estate in one of London’s most expensive postcodes. The church was designed by Alfred Waterhouse originally as a Congregationalist chapel and includes two neighbouring properties. Home to a wide network of Byzantine Rite Ukrainian Christians, around 2,500 faithful attend divine worship here each weekend. More than 200 baptisms last year point to a vibrant and committed gathered community

In recent weeks this discreet, hushed building has hosted a number of high-profile visitors. Prime Minister Boris Johnson rushed here soon after the invasion of Ukraine. The Prince of Wales and Duchess of Cornwall followed a few days later to express sympathy and solidarity. The Bishop of Fulham, Jonathan Baker, also comes in ecumenical fraternity, lighting a candle in front of the penumbral iconostasis, its holy watchers keeping a dignified vigil, and being invited into the sanctuary to sign the altar’s ornately covered book which bears the signatures of visiting bishops.

Bishop Nowakowski was appointed to lead the Ukrainian Holy Family Eparchy in London in January 2020, just before the Covid pandemic hit. A Canadian national, he describes himself as ‘a proud Brit’ and has clearly settled in the UK. He explains his family emigrated from Ukraine to Canada in 1890, their name being given a Polish transliteration upon arrival by immigration officials. He was ordained to the priesthood in Saskatoon, Canada, in 1989, where he has ministered as well as in Italy and Ukraine itself for ten years. He main-



tains an obvious affection for the city of Lviv which is being shelled by Russian military as we speak. Noting how the Evensong bells of St Paul’s Cathedral tolled in solidarity at the beginning of the conflict, he explains how touched the Mayor of Lviv was by this and has had churches across the city tolling at 6pm each day. The next Sunday (Lent 3), he says, they will do so in union as Durham Cathedral and St Paul’s make the gesture once again.

‘The day we hoped would never come’ is how he describes the fateful attempt by Russia on 24 February, 2022, to annex Ukraine. It is the greatest assault on a sovereign European state since World War II and a festering threat since the Russo-Ukrainian conflict of 2014. Reuters estimates nearly 3.5m refugees have fled the country already in the first three weeks alone, a number that will surely increase. This also has serious ongoing implications. ‘Whole cities are being pulverized,’ Bishop Kenneth says. ‘These refugees are the classic UNHR definition. Until weeks ago they were middle-class people with jobs in IT, retail, the service industry. Now they have no work and nothing to go back to. Their homes and livelihoods have been destroyed.’ He wel-





comes the latest British initiative to bring in refugees. ‘Over 150,000 people signed up and offered to open their homes on the first day of the scheme going live.’ He also acknowledges this is only the first step. More will be needed.

A brief tour of the building at the start of the visit set out how the cathedral is responding itself in a practical and mission-minded way. A Visitor Centre with its own entrance is being created which will help to receive people and provide immediate support. In addition, a call centre has been established, mainly through a number of donations and sponsorships. ‘The phone has been ringing off the hook,’ Nowakowski illustrates. ‘As many minutes in the hour there are is how many calls we have been getting. So many people have been offering help, which is wonderful, and soon there will be arrivals who need help and support. This is intended to give the information they need.’ There is nothing exclusive about it; the service is not intended solely for participating Ukrainian Catholics or even Ukrainians but for anyone who wants to get involved. He sees it as a ‘partnership organisation’ to engage the greater community. It is already galvanising its links with the Association of Ukrainians in Great Britain and the Ukrainian Women’s Association. They also work well with the four Ukrainian Orthodox parishes here which all look to the Ecumenical Patriarch of Constantinople, not Moscow, but are without a resident bishop, meaning Nowakowski is the main episcopal representative for the diaspora. (The meeting is particularly appropriate considering Bishop Jonathan Baker is the Church of England’s lead bishop for relations with the Orthodox.)

Bishop Nowakowski estimates around 70,000 people in Britain have Ukrainian ancestry and most of them have arrived here since the collapse of the Soviet Union in 1991. 90% of them have family back in Ukraine and he knows from his own congregation they are in hourly contact with

them, be it at home or wherever they have fled to. Moldova has already seen a population surge of about 10% and Polish borders have been constantly open to a torrent of refugees. Anxiety levels are understandably high. ‘The order of the world has changed with this invasion, I think. International rules of engagement in place since 1945 have been totally thrown out,’ he observes. ‘Who could believe we would be seeing the bombing of maternity units and the great lie that this an operation to clean out a fascist regime? The only two countries in the world with a Jewish president are Israel and Ukraine!’

He has a clear assessment of the geopolitics. ‘For Putin, the threat of his people looking over the fence and asking why they can’t have democratic elections is the

thing. President Zelensky was elected in a free and very transparent election with 80% of the popular vote. The idea that these are thugs-in-government and fascists who persecute Russian speakers is a lie. But if you’re going to tell a lie then tell it large, I guess.’ He has a breezy transatlantic turn of phrase. Pope Francis has avoided mentioning Russia by name but calls it ‘a senseless massacre where every day slaughters and atrocities are being repeated. There is no justification for this.’

The bombing is truly tragic, laments Nowakowski. ‘The pulverisation of these cities and the millions of refugees, not including the internally displaced, is a major disaster They had everything and now they leave with nothing.’ Ukrainians, however, are resilient. ‘The Russians must have thought they would be welcomed with flowers but that’s not the case,’ he says. ‘Look at them turning out to fight – opera singers, teachers, ordinary people – all defending their home. You can’t the kill the Ukrainian in the Ukrainian.’ In a nod to his own background, he underlines how he is a fourth-generation Ukrainian himself with much international exposure, but assimilation has never meant losing what it means to be Ukrainian.





He also recounts a number of personal examples. A few priests are now trapped here having coming to visit their families between Christmas and Lent but unable to return. Two have their wives and children stranded in Europe; one family is in the Czech Republic with another in Poland. ‘It’s challenging for us and for them,’ he remarks with understatement.

For now, the churches remain open in Ukraine with the bishops and clergy staying in post. At the outbreak of the war, Ukraine had eight Catholic seminaries with 750 men studying, including one from Coventry who had been sent there by Bishop Kenneth. Except he came back

to the UK for his Christmas break and has not been able to return since because of the travel warning in place. He is now living in the clergy residence at Duke Street, studying remotely via online sessions, and participating fully in the liturgical life of the cathedral.

June marks the 75th anniversary of establishment of a formal ecclesiastical structure for Ukrainian Catholics in the United Kingdom. They are currently 26 parishes and mission centres served by 11 priests. The average age of their congregations is 38 or 39, and church has become a natural place for them to gather in mutual comfort. ‘We come together each weekend to embrace each other, hug, give information,’ Bishop Kenneth concludes, adding with sadness how

they are seeing people dying through the conflict – ‘civilians and members of the armed forces alike, so we keep having these memorial services which is obviously very hard on everyone. The community is devastated, but people come in and pray, they show solidarity, and we believe in peace.’

He thanks us warmly for the visit and offers Bishop Jonathan a liturgical book as a gift, then moves off with efficiency to greet a Jewish delegation. He has an extraordinary role at an extraordinary time – parish priest, international chaplain, diplomat, pastor, bishop. Thank God he is an extraordinary man too. **[ND]**



EMERGENCY APPEAL

Ways to donate:

- Through your local Ukrainian parish
- By bank transfer: Association of Ukrainians in Great Britain, Barclays Bank, 80038237, 20-65-89, ref HelpUkraine
- By cheque: made payable to AUGB, and sent to Ukrainian Catholic Eparchy, Finance Office, 21-22 Binney St, London W1K 5BQ. Ref HelpUkraine
- Through the GoFundMe fundraising page by following the link or by scanning the QR code with your smart device.



<https://rb.gy/dcqgcc>

Putin's War: Four key questions

Western theologian *Nicholas Sagovsky* expresses shock and sadness

As a UK-based theologian, I have been trying to understand what lies behind the catastrophic Russian attack on Ukraine and 'Putin's War', and pose the following theological questions.

(1) What did Putin mean when he said that Ukraine 'has never had its own authentic statehood'? Surely, Ukraine has been, at least since 1991, an internationally recognized, democratic state, with a functioning government, clear borders and a rich history? Its existence is undergirded by international law. Putin's refusal to recognise it as an authentic country – but only a constitutive part of a Russia which includes Moscow, Belarus and Ukraine – harks back to the days of the Russian Empire when international law as we know it was in its infancy and the institutions through which it functions, such as the United Nations and the International Criminal Court, had not yet been founded. Ukraine is a member of the family of nations that relate to one another in accord with international law. Putin has distanced Russia from this, and from the international institutions which protect human rights in the midst of bitter conflicts. His denial that Ukraine is a 'country' prepared the ground for a gross violation of international law. It highlights the need, from a theological point of view, to understand international law as far more than a pragmatic expedient to stop human beings killing and exploiting one another. It is rooted in the will of the Creator: it is ultimately a means of God's blessing.

(2) When the Ecumenical Patriarch (the Bishop of Constantinople) recognised the creation of a self-governing Ukrainian Orthodox Church in 2019, why was the Patriarchate of Moscow so offended that it broke off communion with Constantinople – effectively choosing schism? We have to look at the history, going back to the moment in 988 when Prince Vladimir of Rus (a tribal area, mostly to the north and west of today's Kyiv) accepted the Christianity of Constantinople (today's Istanbul). When he had been baptized, several thousands of his subjects followed suit. For more than two hundred years, Kyiv was a Christian powerhouse from which missionaries spread the Faith as far north as Lake Ladoga, near the modern border between Russia and Finland. However, in 1237-40, Kievan Russia was overrun by the invading Mongols. Much of its land passed under the control of Poland and Lithuania (and so under western, Catholic influence). Leadership of the Church in the east Slavic lands passed to Moscow. Following the fall of Constantinople in 1453, Moscow came to see itself as the 'Third Rome'. After 1686, the metropolitan of Kiev was appointed from and subservient to Moscow.

With Patriarch Bartholomew's recognition of an autocephalous Orthodox Church of Ukraine, pre-existing tensions between the Russian Orthodox Church and the

Ecumenical Patriarchate got far worse. There is now a deep split in Orthodoxy between the Churches loyal to the Ecumenical Patriarchate and those loyal to Moscow. Kirill, Patriarch of Moscow, who has been outspoken in his critique of western decadence (godlessness, consumerism, homosexuality, drug abuse etc), claims that in recognising the Ukrainian Orthodox Church Bartholomew exceeded his authority. This of course is highly questionable, but members of western churches which broke with Rome at the Reformation precisely because they saw the Pope as having exceeded his authority should at least understand what an important issue in Canon Law is here at stake.

(3) Why does Kirill, the current Patriarch of Moscow and all Russia, follow the government line so strongly? The Church in Russia suffered dreadfully under communist persecution; churches were routinely closed and destroyed. The Moscow Patriarchate, supported by Putin, has in recent years been using its conspicuous wealth to build new churches and other facilities in Russia and abroad. For the Moscow Patriarchate, there is a sense that in post-communist Russia the Church has at last been restored to its rightful place in the Russian nation: it should now give spiritual affirmation to the state's political and moral agenda.

*(4) To what extent does Putin personally support this 'spiritual and moral agenda'? For Putin, Ukraine's primary offence is that of espousing a 'liberal' system which emanates from the West – and which brings prosperity without political control. He believes that the Russian way is different: it is not that of constitutional checks and balances but that of the strong leader and the 'unity of soul' in the people he (yes, *he*) leads. Timothy Snyder, possibly the most illuminating writer on contemporary Ukraine, shows in *The Path to Unfreedom* (2018) how indebted Putin is to quasi-Christian thinkers like Ivan Ilyin (1883-1954). For Ilyin, 'holy Russia' must not be seduced by the forces of the decadent West, but, following her own distinctive path, must triumph over them decisively. Putin's metaphysical vision springs from a Christianity improperly digested in a time of radical secular vacuum.*

The situation on the ground is changing rapidly. By the time this article is published, things will doubtless look very different. I take hope from this: every time both the Russians and the Ukrainians celebrate the Orthodox Liturgy, the choir sings on behalf of all the people, 'Blessed are the peacemakers for they shall be called children of God'. In this tragic War, there are on both sides – within and far beyond the bounds of the Orthodox Churches (remember Russia and Ukraine's long-suffering Jewish communities) – 'children of God' who long only to live in freedom and peace. **ND**

The Reverend John Vine: 1924-2022

Donald Easton evokes the life of a good and faithful servant

Father John Vine, who has died at the age of 97, was one of the last surviving incumbents to have been appointed under the old regulations which granted a freehold for life. He was born on 15th May, 1924, and grew up in Orpington, Kent. He read history at Keble College, Oxford and retained a love of both history, particularly mediaeval history, and Oxford throughout his life. After training for the priesthood at St Stephen's House he served his title at St Mary's, Hackney Wick, in London followed by a second curacy at St Alban's, Holborn.

A change of direction then led to a total of twelve years of teaching in theological college. The first seven were at Ely, initially as Chaplain under Principal Balmforth and then, after Balmforth's departure, as Vice-Principal. His lectures included early church history, and his distinctive, song-song style could still be remembered and occasionally mimicked by former students many years later. After a spell as Honorary Curate at Christ Church, St Leonard's-on-Sea, he returned to teaching, this time as Chaplain at Lichfield Theological College, an appointment which he held for five years. He then, in 1967, returned to parish life becoming Rector of Wrington, a Somerset village located west of Bath with a fine, predominantly fifteenth-century church.

But in 1969 he moved to the parish he was to serve for the next 43 years, as vicar of St Cuthbert and St Matthias, Philbeach Gardens, in Earl's Court, London. St Cuthbert's was and is one of London's Anglo-Catholic shrine churches – a tall, red brick, Victorian Gothic structure with rich Arts-and-Crafts furnishings and fittings and an enormous, Spanish-style wooden reredos. It is not an easy parish. The church sits right on its western boundary next to a railway line, and is hidden away in a residential crescent with a very low natural foot-fall. The housing consists almost entirely of flats and mansion blocks, all fitted with entry-phones. It is not an area where any kind of doorstep ministry is realistically possible.

But the church has a primary school from the former parish of St Matthias, and here Fr Vine said a weekly school mass with absolute regularity. Throughout his time he served as Chairman of the Governors, the meetings of which, by his own account, were best prepared for by wrapping a wet towel around the head. The church also has a spacious hall and ancillary buildings. Fr Bill Kirkpatrick, who had a remarkable ministry on the streets of Earl's Court, was attached to St Cuthbert's as

honorary curate, and in 1987 a part of the church hall building was set aside to be the *Body Positive Centre* where HIV/AIDS sufferers could find support. A further development came in 1990 with the opening of the *St Cuthbert's Social Advisory Centre*, set up to help those who had fallen through the social care network – often the homeless. It still does valuable work and attracts clients from a surprisingly wide area.

John Vine's ministry at St Cuthbert's was one of quiet perseverance. It was typified by his visits to a parishioner who had developed severe dementia. She had moved to a care home a long way out in west London and had no conversation. Regularly every week, for many years, he made the journey to sit with her. There was a lot of kindness in him, and I suspect that he felt people's pains more than he showed. He was not very demonstrative. There was nothing flashy about him, or about his preaching, but invariably the content of his sermons was theologically sound and spiritually helpful. He had a good intellect and an extensive library which included all the many volumes of St Thomas Aquinas's *Summa Theologica*. His life revolved around the sacraments, and he kept up a daily mass for many years.

In the early 1980s there was a move by the diocese to close St Cuthbert's. The church is fortunate in having a substantial body of Friends, some of them influential, and these he mobilised very effectively. Questions were asked in Parliament and the scheme was quietly dropped.

There was a definite routine to his life: a trip to the west end on Thursdays for one or two groceries, always to the same suppliers; a walk in Kensington Gardens on Sunday afternoons; two weeks in Kitzbühl for the walking in the spring and in the autumn; short visits to friends in Cornwall and Inverness.

Then in 2008, after nearly 40 years at St Cuthbert's, he fell while clearing the church after the Maundy Thursday vigil, and broke a hip. There was a spell in hospital and many months in rehabilitation, followed by physiotherapy after his return home. He persevered for a long time in the hope of recovery but it was not to be. He never regained mobility. In 2012 he moved to East Grinstead where he had a happy year lovingly looked after by very good friends. But with increasing incapacity it became necessary for him to move to the College of St Barnabas, Lingfield, and there he was beautifully cared for and regularly visited by his friends. He died peacefully in his sleep on the 18th February. ND

From Good Friday to Flourishing

Colin Podmore remembers faithful servant Sir William Fittall

Before becoming Secretary General of the General Synod and Archbishops' Council in 2002, William Fittall spent 27 years in the Home Office, Northern Ireland Office and Cabinet Office. Living in Paris during a year at the elite *Ecole Nationale d'Administration*, he was in a Bible study group with Justin Welby. Three stints as a minister's private secretary taught him calmness under fire: with Douglas Hurd he was bundled into a police station when the Home Secretary's visit to Handsworth threatened to re-ignite rioting, and on his first day with the Northern Ireland Secretary, Patrick Mayhew, the IRA detonated a bomb as their car entered Belfast. From the files that he inherited as chief of the Joint Intelligence Committee's assessment staff he learned the inevitability of failure. As Associate Political Director in Northern Ireland, he worked closely with Peter Mandelson and Tony Blair on implementing the Good Friday Agreement.

To Church House, William thus brought a breadth of experience in policy formation, management and implementation that could never have been acquired within church structures – plus a remarkable intellect, phenomenal energy and considerable stamina. When he left at 7pm after a ten-hour day, his inbox was empty: snap judgements that might need challenge were far better than a black hole. One learned to respond swiftly when emails were copied to him, before he shaped the outcome.

My eleven years working with William were hugely stimulating. We often disagreed, but he relished argument and (though he strove to conceal this) adapted his views in response. Some might feel flattened by his vigour in arguing, but I was exhilarated. Hearing him repeat my counter-arguments to others as his own, I realized that – even when in full-volume send mode – he had, in fact, been listening.

An agent of change (like all good administrators), William was fascinated by history: background and context made for better change. His Home Office experience had instilled great respect for lawyers: legal advice must be sought, and could be interrogated but not ignored. Thus history, legality and good order were prized – as was laughter: funny anecdotes and witty remarks were part of his stock-in-trade.

Not given to insincere courtesies, William rarely



asked, 'How are you?' – except when he wanted to know the answer. He could be very caring, including to colleagues in distress. He was especially committed to increasing the proportion of female senior staff – and noticeably more tolerant of poor performance and bad behaviour by women than sometimes with male colleagues.

William's evangelical identity, nurtured at St Aldate's, Oxford, marked him out from his predecessors. His worshipping at St Mark's, Battersea Rise, where the vicar was a leader of Reform, drew unfair criticism. Perhaps this lay behind his response to a synodical

attack on me after my move to Forward in Faith was announced: 'All of us who work for the Church come from somewhere, and I slightly resent the suggestion – (*Applause*). Perhaps I should stop there! Let me add, however, that for 27 years I served ministers in Whitehall without any of them having any notion of my political conviction. When you come to work for the Church of England you can worship at the most middle-stump parish church, but in terms of Church politics and [the women bishops legislation] that is actually a position. Therefore, all members of staff who are Anglicans... are worshippers and will have their private views, and what Synod expects from us is to distinguish between them and how we serve them, and we try to do that to the best of our ability.'

The Reform agenda was not his own, but loyalty to his local parish church was part of his Anglican DNA. His was a very Church of England evangelicalism: a Reader since 1977 and an able organist, he helped out in neighbouring parishes (as well as playing for House of Bishops services). A sense of where Protestant-minded English laypeople would be was part of his contribution to policy discussions. He was also resistant to authoritarian centralism: his farewell address to the Synod included a comment that 'Executive power in the Church is widely dispersed, and rightly so'.

William's thirteen years as Secretary General were dominated by the women bishops struggle. This was greatly complicated by the proponents' secondary aim of tearing up the 1993 settlement. My impression was that William regarded women bishops as so essential to

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Conquering Cross Hill

From Yorkshire, *Hanna Hart* writes about what it is to share in ministry to a changing landscape

At the southern end of the Diocese of Leeds, by the eastern edge of West Yorkshire, on the last of the rolling moors before the Lincolnshire plains, lies a small town called Hemsworth. Some 15 years ago, Fr Robert and I were called here to serve the people of the town, offer worship in the parish church, and raise our family in the red brick rectory next door.

- Now then, Father, said Gordon the churchwarden and retired butcher, as his wife put down her tea tray on the nesting tables.
- ...are you a member of SSC?

Having shown us around town, the church and the rectory, Gordon had brought us back to his house to conduct the final interview before making his decision. Cath, his smiling wife, was kindly chatting away to me about how the smallest bedroom would make a lovely little nursery. In my confusion I managed not to spill my Yorkshire Tea on the spotless carpet but I failed to explain that the presumed pregnancy was just the result of an overindulgent Christmas Octave and a pair of ill-fitting trousers.

- Yes, said Fr R.
- Will you say daily mass for us, Father?
- Yes, said Fr R.
- Will you take us to Walsingham?
- Oh yes, said Fr R.
- Well then, Father... I don't see any problems. When can you start?

As we drove out of town Fr R stopped in a lay-by on the Pontefract Road and dialled Wakefield diocesan office.

- Well, he said, we're happy and the wardens are happy, so what's next?
- We just need to organise the collation, said the archdeacon.
- Does the bishop not want to see me?
- Oh no, he says he knows you..., doesn't he?
- Yes, Father, said Fr R.

We looked at each other in astonishment and set off towards the M62.

So, when the clergy lined up for the procession on a balmy Tuesday evening in June, the bishop looked around and noticed a few more birettas and spade-end stoles than he had anticipated. He was sure that the obliging youth of fresh complexion, who he knew as the errand boy to the secretary of the Liturgical Commission, would be just the right person to bring Hemsworth into the fold. After all, the young, married curate wore a pleasingly high collar with his jet black stock and had



shown a keen interest in the liturgical arts and practices. The bishop took a second look at the order of service on the vesting press and there they were; those three offending little letters. He had never taken the time to notice the little gold cross on the lapel of the young man's clerical suit.

- Robbie, said the bishop in disbelief, it says here that you are a member of SSC. Is that true?
- Yes, Father, said Fr R, as the bell tolled and the congregation rose for *Lift High the Cross*.

Hemsworth was once a prosperous mining town. Its young were educated in the grammar school and the boys sent down the pits in the surrounding villages, or to the head office if they were clever. The girls would go on to pack chocolates at *Terry's* or work in the knicker factory before marrying at the church and giving birth at the cottage hospital where Nurse Haywood walked the corridors carrying three or four new-borns at a time in her ample bosom. The YMCA was full of the Boys Brigade and St Michael's, the chapel of ease among the terraces had a thriving crowd of children whom Miss Howard, the Sunday school teacher, inspired to grow ever more faithful. Barnsley Road and Market Street were lined with shops, butchers and bakers, cafés and clubs. At Christmas *Cooper's* grocery shop would send for bottles of champagne and luxury goods from Leeds or York and the children would want for nothing.

Now the mines are closed. The air is clear and the spoil heaps are green. The men no longer cough and their wives no longer worry. But with the colliery went both the salaries and the spirit. The high school lets out crowds of listless youths in ill-fitting uniforms. The factories are no more. The YMCA is quiet and the hospital long gone. The streets are dirty and the chippies and betting shop windows are grey and tatty. Teachers and doctors travel in from afar. Even the police station has closed. The only face everyone still knows, is the Rector's. He still blesses and baptizes, marries and buries, and hallows the lives and times of the town.

North of the town square, on the top of Cross Hill, the small medieval parish church of Saint Helen digs its heels into the soil not to slip down the slope in the rain. It digs in its heels against decay and deprivation, against poverty and ugliness. The last standing historic walls in Hemsworth still house the living stones of the Church of God. On the outside it looks as grey and drab as all the other buildings, but when you walk through the doors something happens. It's bright and lofty, it's warm and full of life. There are colourful statues and images, glittering lights and fabrics. The beauty of heaven in a little snow globe reminding us of him who came to us from above, who came to show us the way to that beauty. And there are people inside. There's Pam, the industrious verger who greets everyone with a smile and a kiss, and there's John the sacristan and retired teacher. He spent his whole career teaching the children of Hemsworth in the church primary school. Between the two of them, what they don't know isn't worth knowing about Hemsworth and its inhabitants and parishioners.

One of them is 'little' Billy Cooper, the son of the late Mr Cooper, the grocer, who spent his life behind the counter of his father's shop. To this day he will never be seen without a coat and tie. Now, he walks the mile into town from Archbishop Holgate Hospital – the almshouses where he resides – to get his daily bread from Tesco, and to attend mass. On his way home he stops to have a drink in the Working Men's Club. He is small in stature. He smiles but rarely speaks. When he does, you need to be a third generation Hemsworthian to understand!

Patrick, the soft-spoken policeman, is usually there as well. He was prepared for confirmation a couple of years ago and now he marks the beginning or end of his shifts with morning or evening prayer or mass. Ever since he found himself in church one especially difficult day, his daily dealings with suffering and misery are now sustained by his Lord and Saviour. When work patterns stops him from attending on Sunday morning he sends a message and humbly asks to be given communion after Evensong. Sometimes he goes to mass elsewhere during holidays, but always comes back with a heartfelt *Nay, Father, it wun't like 'ere!*

Late one evening, a few weeks after the collation, the Rectory phone rang.



- Is Father there? He'd better come. It's Eva, she's not got long.

Miss Eva Howard, the beloved Sunday School teacher, lived in a nearby nursing home and now she needed the last rites. The Rector buttoned on his collar, put on his raincoat and picked up his sick communion kit. He ran across to church to bring the Blessed Sacrament and with his flat cap in this pocket set off on his first callout. Having not heard anything from the nursing home staff by lunchtime the next day, the Rector phoned up to see if he needed to start planning the funeral.

- Oh, nay Father, she's sat up in bed eating fish and chips!

With just a soupçon of pride in his healing handicraft the Rector retold this to John, the sacristan, in the vestry while getting ready for the evening mass.

- Oh yes, laughed John, that's our Eva! She'll never die! Your predecessor gave her the viaticum a half a dozen times already!

The Rector kept visiting Eva often, giving her communion and getting a lot of inspiration in return. She had never stopped teaching the faith and encouraging everyone around her, even after Saint Michael's closed and the children grew up, many of whom still come faithfully to mass and have brought their own families. Every time the Rector prayed with her in her nursing home room she added her own prayers of thanksgiving for the wonderful staff and praying by name for them and their families and any other resident who needed a special mention that week. When, after another couple of years and another half a dozen callouts, Eva was finally allowed to end her long ministry and go to the heavenly retirement home, the people of Hemsworth were all astonished that she had actually died.

But before long they were much less surprised when, after the longest human pregnancy ever known, I finally gave birth to our son, who still resides in what was the lovely little nursery in the smallest bedroom in the Rectory. ND



Morning glory, starlit sky

Martin Draper writes on the Passiontide classic by William H. Vanstone

MORNING glory, starlit sky,
Soaring music, scholar's truth,
Flight of swallows, autumn leaves,
Memory's treasure, grace of youth:

2 Open are the gifts of God,
Gifts of love to mind and sense;
Hidden is love's agony,
Love's endeavour, love's expense.

3 Love that gives, gives ever more,
Gives with zeal, with eager hands,
Spare not, keeps not, all outpours,
Ventures all, its all expends.

4 Drained is love in making full,
Bound in setting others free,
Poor in making many rich,
Weak in giving power to be.

5 Therefore he who shows us God
Helpless hangs upon the tree;
And the nails and crown of thorns
Tell of what God's love must be.

6 Here is God; no monarch he,
Throned in easy state to reign;
Here is God, whose arms of love
Aching, spent, the world sustain.

Words: William H. Vanstone (1923-1999)
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Some Passiontide hymns, such as the two ancient Latin Office Hymns, are about the Cross itself. Many more, especially devotional texts, address Christ on the Cross; this poem, with which the author W. H. Vanstone concludes his book *Love's endeavour, Love's expense*, meditates on God in the Cross.

Because it is a hymn about God, the writer does not begin with the passion of Christ. He begins with what, in the author's eyes, are signs of the grace of God visible to all. Both of Vanstone's parishes were post-Second World War housing estates, so he was no sentimental romantic. There's nature – including the swallows which signal the arrival of Spring and the autumn leaves – but there's also human creativity: seeing God's grace in the sort of music which sends a shiver down your spine, but also in the hard slog of the search for truth; he sees it in the treasury of memories of those who are nearer the end than the beginning of their earthly life; and in the simple fact of being young.

In the second verse, he explains that all these things are 'open' for all to see if you use your mind and your senses. He calls them, not only 'gifts of God', but 'gifts of love', and it is fairly easy for the man or woman of

faith to see 'love' in his particular selection. But he goes on to say that love is given in hidden ways too. Agony, with its unwelcome and unattractive pain, is no less a gift of God's love. In fact, he continues: this is love's endeavour – love's *work* – and love's expense, in the sense that God expends, or spends himself totally in it.

The third verse gives us a magnificent series of statements about love, one after the other, so that the cumulative effect, like that of chapter 13 of St Paul's first epistle to the Corinthians, is overwhelming: 'Love that gives, gives ever more'; 'spare not, keeps not, all outpours, ventures all, its all expends.' And the following verse gives us four paradoxes to show how, precisely, when love is sacrificial, even to the point of death, it is creative and life-giving.

Vanstone has so far been speaking of God's love through *concepts*. Abstracts are, the stuff of poetry, but he deliberately does not leave things at that level. In the final two verses, he grounds those same concepts in the loving work of God in redemption: redemption which comes to fruition in the Passion and Death of his Son.

'Therefore,' he says at the beginning of verse 5, in order to mark his progression. In other words, it is *because* love drains itself in giving, binds itself in freeing others and so on, that the one who shows us all this – the one who shows us God – hangs helpless (and that's another paradox, because the helpless one is our 'very present help') on the tree. In passing, it's interesting to note how poets often use the word 'tree' rather than 'cross'; perhaps because a tree is a living thing and the Cross is for us a source of life?

Like *It is a thing most wonderful*, Vanstone sees the more humiliating punishment as telling us 'what God's love must be.'

The last verse is explicit: 'Here is God.' God's love can only be *perceived* in the 'open' gifts of nature and creative process; it is *hidden* in the agony of sacrificial love; it is *plain to see* in the crucified one. Echoing, perhaps, Christ's own conversation with Pilate about kingship, the author says that God is no monarch reigning 'in easy state'. And he concludes by repeating his statement: Here is God. 'Here is God, whose arms of love' – both the 'underneath are the everlasting arms' (Deut 33. 27) of the old covenant and the arms of Christ outstretched on the cross of the new – 'aching, spent, the world sustain.'

This takes us back to where the writer began. The created world, with its wonderful 'open' gifts of love, comes at a cost. The place where we most see the 'arms' of God who creates and sustains it, the place where we can say with certainty, 'here is God,' is in the figure of the one who hangs on the Cross, who aches not only with physical tiredness, but with passionate love for the world's salvation. That is 'love's endeavour' or work, and that is 'love's expense.' **ND**

With heart and voice to the Paschal Mystery

Abbot Xavier Perrin OSB of Quarr Abbey writes of Holy Week Gregorian Chant

We may feel daunted when we arrive at Holy Week, even at the end of a reasonably serious Lent, by the mysteries of this most sacred season. Now is the time to entrust ourselves to the Church's maternal lead, to listen to the voice of the Church: the words she reads out, the prayers she makes, the silence she keeps, and the music she sings. The Church has found in Gregorian Chant an apt expression of her soul. She sings in the Spirit the mysteries of Christ. Christ sings in her and with her to the Father's glory.

Vox Ecclesiae

On Palm Sunday, the voice of the Church – *vox Ecclesiae* – intones the Gradual *Christus factus est* for the first of many times during this week. Taken from the Christological hymn to the Philippians, it aptly expresses the Church's contemplation of the Cross: 'Christ was made obedient for us (touching bottom D) even to death and death on the cross (touching bottom C). Therefore God exalted him (touching top G) and gave him the name which is above every name.' The musical phrase holds together in unity death and resurrection, humiliation and exaltation, thus helping us to pass over smoothly from one pole of the Paschal Mystery to the other.

The Introit of Maundy Thursday, *Nos autem*, is taken from the letter to the Galatians. With it, we enter the *Triduum Sacrum*, the eyes of our souls fixed on Christ for in the Lord Jesus Christ himself are "our salvation, our life and our resurrection".

The voice of the Church conveys the contemplative vision of our Mother gazing at her crucified Saviour. She makes sure that we never celebrate the Cross without the Resurrection. She guarantees the climate of supernatural peace that must prevail in any celebration of the Cross.

Vox Christi

Most texts in Gregorian Chant are taken from the *Psalter*. The Psalms give us access to Christ's voice. They are his prayer. With them, we look at the Passion from inside, from within Christ's soul. One could say the Psalms fully make sense only in the light of the Cross and the Resurrection, on the lips of the suffering Christ.

The Tract on Palm Sunday is Jesus' cry on the Cross: 'My God, my God, why hast Thou forsaken me?' The Offertory is the suffering cry of Psalm 68: 'I looked for someone to help me, but I did not find any'. The Monday, Tuesday, and Wednesday Masses quote some of the most powerful cries of the *Psalter* (Ps 34; Ps 68; Ps 69; Ps 101; Ps 142; Ps 101). Each time, a few verses (never more than three) suffice. The melodies express suffering and dejection by adopting a low tone and a slow movement. In other pieces, Christ's voice becomes

vehement, even anguished. Always, though, after a climax of tensions, the final note is of peace.

The same voice of Christ is heard during the long Vigils of the *Triduum*, both in the psalmody and in the responsories. The *Lamentations* of Jeremiah make it heard in the most poignant way.

However, Christ remains peaceful and divine. The communion of Palm Sunday, in its utter simplicity, sings the consent which closes the prayer at Gethsemane: "Father, if this chalice cannot pass without my drinking it, your will be done." The final notes resound as a victory of filial love.

Christ holds in Himself all the dimensions of His mystery: harsh sufferings and serene obedience, horrible death and unflinching trust. By singing not only with his words but with his voice or even, *in* his voice, we enter his Heart through the humble door of Chant.

Vox Patris

On Good Friday, there is no Introit. Silence is the only fitting preface for the Cross, just as it will be the companion of the tomb on Holy Saturday. When it comes to the adoration of the Cross, though, the cantors intone the *Reproaches*: "My people, what have I done to you? You prepared a Cross for your Saviour!" This is the voice of the crucified Christ, obviously, but one hears in it the Father's voice, too. We recognise God's great cry: "Why is love not loved? Why is mercy not received?" The Church responds to it first in Greek, then in Latin: "*Hagios o Theos!*" 'Holy God, Holy and Mighty, Holy and Immortal, have mercy on us'. The contrast between the humble music of the reproaches and the ardent proclamation of God's holiness is unforgettable.

The holiness of the Cross stems from the merciful heart of the Father in which it was planted before the foundation of the world. The voice of the Father showing His crucified Son breaks the hearts of stone of sinners, thus enabling them to receive the Holy Spirit who opens in them the source of supplication and adoration.

Easter Day

Our heart is now ready (or less unprepared) to sing – over the silence of the great Sabbath – the resurrection of Christ, not as a powerful and loud event, but in the quiet and intimate dialogue of Son and Father: "I am risen from the dead and I am always with you" (Ps 138.5). In this sublime Introit, the Church is one Spirit with Christ who is always *pros ton Theon*, (Jn 1.1). Mother Church leads her reborn children into the 'bosom of the Father' (Jn 1.18) where they sing together with the First-Born: "I am always with you, alleluia" in a melody of powerful simplicity, ineffable kindness and eternal Truth. ND

Mother of all Vigils, Solemnity of Solemnities

John Gayford looks at the Paschal Mystery in liturgy and concept

Since the Second Vatican Council the concept of the Paschal Mystery has been reevaluated and expanded to become a central concept of the Catholic Faith as the essential aspect of Christian redemption. Salvation, redemption and atonement are mysteries and can be equated with the Paschal Mystery. They, as the mystery of the Holy Trinity, can never be explained by human reason. The Orthodox Churches at the First Council of Nicaea in 325 AD spent much time trying to define the doctrine of the Most Holy Trinity but had to agree this was a divine mystery known only to God with humanity only having glimpses of the divine majesty. The Western Church has spent more time over the centuries discussing salvation under its various names but coming to the conclusion this too is also a divine mystery of which we can only have pointers. The Paschal Mystery is therefore best understood in connection with the entire sweep of salvation history including *Salvator Mundi* and the whole process of redemption. The concept of Paschal Mystery has also spread to the Incarnation and the sending of the Holy Spirit at Pentecost.

There is an Old Testament background to *Paschal Mystery* as in Exodus 12: 26-27, where the Angel of the Lord spared the Israelites in Egypt, associated with the ritual meal of a lamb. This can be seen as a prelude to the work of Christ. Jesus is referred to as the Lamb of God. The Jewish Passover has been given Christological interpretation in what Our Blessed Lord did in his act of salvation. This is a mystery as it is beyond human understanding and can only be revealed by Almighty God.

The document *Paschalis Mysteriorum* issued by Pope Paul VI in 1969 reordered the liturgical year and states it facilitates the faithful to communicate in a more intense way, through faith, hope and love with the whole mystery of Christ. Liturgy is there to assist in this process. This process reaches its fulfilment at the feast of Pentecost with the coming of the Holy Spirit when the Preface says: *Today you send the Holy Spirit on those marked out to be your children by sharing the life of your only Son, and so you brought the Paschal Mystery to completion.*

Easter became the feast of feasts or the Solemnity of Solemnities. The discussion crystallised around Sunday as the day on which Easter was celebrated. From then every Sunday became a celebration of the Paschal Mystery, later embracing every celebration of the Eu-

charist. From Patristic times the period after Easter was devoted to the Mystagogical Catechesis (interpretation of the mysteries) not only for the newly baptised but for all the faithful.

St Augustine of Hippo called the Easter Vigil the mother of all vigils and it has also been called the mystery of salvation and is the night when the mystery of the death of Christ and his resurrection is acted out in liturgy. It is therefore logical we concentrate on this nocturnal celebration which can be celebrated between sunset on the Saturday before Easter Sunday and before sunrise on Easter Sunday. In the early church this was a time for baptism and still is an ideal time liturgically especially for adult baptisms. Historically there has been variation of time of celebration and ways of celebrating this liturgy. The Eastern Orthodox Churches have long Easter Vigil liturgies which tend to start around midnight and go on until 3-4 am. The Book of Common Prayer shows that the Easter Vigil was completely removed from Anglican liturgy at the Reformation. The Catholic Revival in the Anglican Church in the 19th century reintroduced this rite, but the path was difficult. Tractarians wanted its reintroduction but liturgy of this type was illegal in England, with priests being sent to prison as late as 1875 and liturgy being disrupted by protesters in the early part of the 20th century. Various altar Missals were produced adapting the Roman Rite for Anglican use. Now most Anglicans have a realisation that the concept of the Paschal Mystery is Biblically focused, in which we dramatically rehearse and relive these historical events with a complex devotional liturgy. The Paschal Vigil (that holy night) is the summation of the passion, resurrection and glorification of Jesus the Son of God. As would be expected there are differences among Anglicans and the Roman formats which have themselves changed in the 20th century. Now the vestments are white or Gold as for Mass throughout the liturgy without having to change from purple.

Churches of the Reformation like the Methodist Church combine a Service of Light, a Service of Word, Service of Baptism and a Service of the Table into a liturgy to make an Easter Vigil Service. Participation in the Easter Vigil in the Anglican Church is often disappointing for so great a Solemnity. Since the introduction of Common Worship options have been introduced to broaden the appeal with lighting a candle, prayers, Bible reading and reaffirming Baptismal promises, leaving

Holy Communion to Easter Sunday. In catholic worship the liturgy has long been divided into a service of light, a Baptismal service and a Mass.

For modern Anglo-Catholics, the liturgy starts outside the church around a fire. The priest should greet the people and explains the meaning of the vigil. The fire is blessed and the Easter candle is prepared originally using a stylus to cut a cross and the number of the current year. For practical reasons this is often marked with a transfer and the priest with his finger points as he says, *Christ yesterday and today, the beginning and the End, the Alpha, and Omega, All times belong to him, and all ages, to him be glory and power, through every age and for ever, Amen.* Five grains of incense are inserted into the candle in the form of a cross as the priest says *by his holy, and glorious wounds, may Christ the Lord, guard and protect us, Amen.* The Paschal Candle is then lit from the new fire while the priest says *may the light of Christ rising in glory dispel the darkness of our hearts and minds.* After incense has been prepared there is a procession into the darkened church led by the Paschal Candle. There are three stations where *The Light of Christ* sung then the Paschal Candle is placed on its stand. The procession represent the journey of the Israelites through the wilderness following the pillar of fire and we are reminded of Our Lord's words *I am the light of the world, he who follows me will not walk in darkness* (St John 8: 12). This signifies Jesus coming into our darkened lives.

The Solemn Exsultet is then sung which is a song of exultation of heaven and earth to Christ Our Almighty King. It is a rite of sanctification of light and night, of place and time, of priest and faithful to celebrate the resurrection of Our Blessed Lord. It can be described as a sacramental full of symbolism and theological meaning sung in beautiful cadences of Gregorian chant. When sung in either Latin or English by a well-tuned light voice it is a liturgical gem. The phrase *Haec nox est (This is the night)* is repeated four times, when Israel was delivered from Egypt, when the darkness of sin is banished, when we are led to grace and when Christ broke the bars of death and rose victorious from the underworld.

Then follows the liturgy of the word with seven Old Testament readings which may be reduced to two but this should include the crossing of the Red Sea from Exodus. Each reading is followed by a canticle which may be a delight to skilled Gregorian chant singers but is more usually replaced with simpler English setting of Psalmody. Each canticle is followed by a collect. The liturgy of the word concludes with the Gloria (usually preceded by the ringing of bells) the Collect, Epistle, Alleluia, Gospel and Homily.

With a litany the Paschal Candle leads us to the font for the blessing of water (which may be said or sung), a possible Baptism, renewing of baptismal promises and sprinkling with holy water by the priest while the *Vidi aquam* (I saw water flowing from the Temple) or other appropriate music is sung. The procession returns to the sanctuary with a hymn or completion of the litany. Sacramental Confirmation would lead the newly bap-

tised into Communion. It is appropriate if they can bring the bread and wine to the altar. The Offertory leads us into the first Mass of Easter. The prayer over the Offering brings us back to the paschal mystery *that what has begun in the paschal mysteries may bring us the healing of eternity.* The Easter Preface is that of the Paschal Mystery concluding, *therefore overcome with paschal joy, every land, every people exult in your praise.* If Eucharistic Prayer I is used there is a proper Communicantes (*Hanc igitur*) "Father, accept this offering from your whole family and those born into the new life of water and the Holy Spirit, with all their sins forgiven". *Pascha nostrum* is the Easter Communion antiphon (Christ our Paschal Lamb) and concludes the liturgy. There can be no doubt that this Easter Vigil liturgy focuses on the paschal mysteries to give the experience of communal joy in our worship and that we are nourished by this paschal sacrament in mind and heart.

Lack of resources and the fact that this liturgy is only undertaken once a year leads regrettably but inevitably to imperfections. Nevertheless there should be no surprise when we hear that some in the early church thought it would be during this liturgy that the second coming of Christ would occur. While this may not literally be true it should be a spiritual experience. In the liturgy of the Vigil of Easter we are shown that the history of salvation extends from eternity to eternity.

Mass on Easter Sunday may include *Victimae Paschali laudes immolent Christiani* (Christian to the Paschal Victim offer your thankful praises). This is a short Easter Sequence that is one of the four mediaeval sequences preserved in the Roman Missal of 1570 after the Council of Trent and can be sung after the Alleluia on Easter Sunday. It sings well in both Latin and English Gregorian chant (EH 519). This sequence in Latin is usually attributed to the 11th century Wipe of Burgundy who was chaplain to the Holy Roman Emperor Conrad II. In this Mary Magdalene is asked what she saw, and speaks, *"The tomb of Christ who is living. The glory of Jesu's Resurrection: Bright angels attesting. The shroud and napkin resting. Yes, Christ my hope is arisen; to Galilee he goes before you"*. It ends by telling us we have obtained a new life. *Scimus Christum surrexisse a mortuis vere: tu nobis victor Rex, miserere. Amen. Alleluia.* "We saw Christ risen truly from the dead: victor King, have mercy on us. Amen. Alleluia." ND

Suggested further reading: -

- Austin, G. *Paschal Mystery*. In the New Dictionary of Catholic Spirituality edited by Downey, M. A Michael Glazier Book. The Liturgical Press Collegeville, Minnesota. 1993.
- Emperius, J.L. *Paschal Mystery*. In the New Dictionary of Theology edited by Komonchak, J.A., Collins, M. and Lane, D.A. A Michael Glazier Book. The Liturgical Press Collegeville, Minnesota. 1987.
- Journal, P. *The Celebration of the Holy Night* in the Church at Prayer (Volume IV the Liturgy and Time) edited by Martimort, A.G. (New Edition) The Liturgical Press Collegeville, Minnesota. 1986.

Outline of the Easter Vigil Liturgy

Part One -The Solemn Blessing of the Vigil or Lucernarium Ceremony of light

1. The blessing of the Fire and Preparation of the Candle.
2. The Procession into the Dark Church led by the Candle.
3. The Easter Proclamation *Praeconium Paschale* (Exsultet).

Part Three -The Baptismal Liturgy

- Procession to the Font led by the Paschal Candle.
- Traditionally the Litany of the Saints is sung.
- The Blessing of the baptismal Water may be said or sung.
- During which the Paschal candle is lowered into the water.
- The *Vidi aquam* is sung. I saw water
- Baptism with anointing may take place.
- Baptismal Promises are renewed by all
- All are sprinkled with Holy Water
- There is a return to the sanctuary

Part Four -The First Mass of Easter

This starts with the Offertory *Dextera Domini* The right hand of the Lord. Often replaced by a hymn as the celebrant goes to the Altar to prepare for the Eucharist in the usual way.

- The creed is not said as its contents have been covered in the renewal of Baptismal Promises
- Bread and wine are brought forward if possible by the newly baptised or their representatives.
- Preface I (The Paschal Mystery) is used with the words *on this night*.
- When Eucharistic prayer I is used there is a proper form said of *Communicantes* and *Hanc igitur* therefore this offering.
- Communion antiphon *Pascha nostrum* Our Easter Lamb. . Special Solemn Alleluia

Part Two-The Liturgy of the Word

There were four Old Testament lessons now increased to seven. Not all need to be used except (3) the Crossing of the Red Sea which is mandatory

1. Creation (Genesis 1-2: 2)
Canticle *Jubilate Domino* Praise the Lord, (or vs.from Psalm 104).
2. The Sacrifice of Abraham (Genesis 2: 1-18).
Canticle *Qui confidunt* They who trust, or verses from Psalm 16
3. Israel's deliverance at the Red Sea (Exodus 14: 14-15: 1).
Canticle *Cantemus Domino* Let us sing to the Lord, or verses from Exodus 15.
4. The New Jerusalem (Isaiah 54: 5-14).
Canticle *Laudate Dominum* Praise the Lord, or verses from Psalm 130.
5. Salvation Freely Offered (Isaiah 55: 1-11).
Canticle *Vinea factus est* He became a vine, or verses from Isaiah 12.
6. The Fountain of Wisdom (Barack 3: 9-15).
Canticle *Attende caelum* Attend O heaven, or verses from Psalm 19.
7. A New Heart and a New Spirit (Ezekiel 36: 16-28).
Canticle *Sicut cervus* As the deer, or verses from Psalm 43 and 43.
Gloria (with ringing of bells)
Collect
Epistle- Romans 6: 3-11
Alleluia and verses
Gospel Readings in three year cycle
Homily

From Good Friday to Flourishing

continued from page 9

the Church of England's credibility with the political establishment that legislation had to be passed even if it took an undesirable form, and that he assumed too readily that a sufficient majority would share that view. Perhaps, however, the proponents' belief that legislation embodying both of their aims could succeed had to be tested to destruction before an inclusive settlement could become possible. William paid the price, postponing retirement to his native south-east Kent until the matter was resolved.

Always committed to the Church of England's breadth, William by now absolutely 'got' the traditional catholic position: the resulting package owed much to his powers of drafting and persuasion. Such was his commitment to the settlement that in 2018 he accepted the role of Independent Reviewer. His reports were exemplary, com-

binning thorough, cogent and dispassionate analysis with notable pastoral sensitivity, especially to the concerns of ordinary laypeople.

In William Fittall the Church of England has lost a distinguished and faithful servant; many of us mourn an engaging and inspiring colleague and friend.

Sir William Fittall (26 July 1953-10 March 2022) was Secretary General of the Archbishops' Council and General Synod from 2002 to 2015. He was made a Knight Bachelor in the 2016 New Year Honours 'for services to the Church of England' and awarded the Canterbury Cross by the Archbishop of Canterbury in June 2017. [ND]

Dr Colin Podmore was Clerk to the General Synod (2011-13) and Director of Forward in Faith (2013-20).

Lovingly he greets us

Jonathan Baker reads ahead to the Easter Week gospels

What feels like a hundred years ago, when I was the Vicar of Holy Trinity, Reading, a Solemn Mass was celebrated every day in the Christmas and Easter Octaves. My predecessor, the late Canon Brian Brindley, wrote to me, commiserating that he had left me with such a burden. There were plenty of other challenges, but the determination of the parishioners to maintain these liturgies made the undertaking nothing but a joy. That remains the only period in my ministry when I have kept the Octaves anything like so thoroughly or with such splendour. I have missed the experience every year since.

The Easter Octave is different from the Christmas Octave, of course, with its various saints, colours and themes. Each of the Easter days is a Solemnity, and the whole octave can be justly considered as one unbroken celebration, and each day within it a liturgical recapitulation of Easter Day itself. (I use here the Roman nomenclature ‘Solemnity’. The Common Worship Calendar lists every day in Easter Week as a (lesser) Festival. The *Book of Common Prayer* provides a proper Collect and readings for Easter Monday and Tuesday.) The Easter Day sustainment will be obvious to those who are accustomed to praying the Divine Office. Every morning, at Lauds, and every evening, at Vespers, the antiphons, psalms and canticles are those of Easter Day, while the short responsory at both is replaced with the text (taken from Psalm 118): *This is the day which was made by the Lord: let us rejoice and be glad, alleluia.*

At mass, certain features likewise recur daily throughout the Octave. Perhaps most striking among these is the Sequence (one of only four retained in the modern Roman Rite), *Victimae Paschali* (‘Christians, to the paschal victim’) composed in the eleventh century and translated, among others, by John Mason Neale. For those familiar with its traditional plainchant setting, this text evokes the joy of the resurrection as surely as *Conditor alme sidorum* marks out Advent. *Alleluia* may always be used as the psalm response, and the double alleluia (with its own season-defining chant) is added to the dismissal. The Roman Canon provides a proper form of the *Communicantes* and of the *Hanc Igitur* for use throughout the Octave. The former stresses the bodily reality of the resurrection: Christ is risen *secundum carnem*, according to the flesh. The latter emphasises the link between the celebration of the paschal mystery and the rites of Christian initiation. The oblation is offered especially for those whom the Lord has been ‘pleased to give the new birth of water and the Holy Spirit’.

The connection between baptism and Easter is made repeatedly in the various texts of the (Roman) mass throughout the Easter Octave. On Easter Monday, for example, the Collect is addressed to God ‘who gives constant increase to your Church by new offspring’. On



The Disciples Peter and John Running to the Tomb on the Morning of the Resurrection: Eugène Burnand, 1898

Thursday, the Collect likewise speaks of ‘those reborn in the font of Baptism’. On Friday, the Communion Antiphon is taken from St Paul’s letter to the Galatians (3.27): ‘All of you who have been baptised in Christ have put on Christ, alleluia’.

The First Reading at mass (from the Acts of the Apostles) charts the growth of the early Church. There is a special emphasis on St Peter (whom we last met in the Scriptures during the Solemn Liturgy of Good Friday). On Easter Day we have Peter’s address to Cornelius and his household (Acts 10). On Monday and Tuesday, we read extracts from Peter’s speech on the Day of Pentecost, and on Wednesday and Thursday his healing of the cripple at the Beautiful Gate and its aftermath. Easter Friday and Saturday take the story on to Peter’s encounter with the priests and scribes in Jerusalem. Peter, who denied his Lord three times and fled in shame, has, in the power of the risen Christ, become an evangelist, teacher, healer and leader of the apostolic band.

The Gospel readings consist, fittingly, of a selection of resurrection appearances from each of the four. On Monday, we are with the women who meet the risen Jesus as they run from the tomb; he greets them and tells them not to be afraid. Meanwhile the chief priests and the elders discuss how they are to deal with reports of the empty tomb. Tuesday brings us the story (from St John) of Mary Magdalen, weeping near the tomb. She is named and called by the one she supposes to be the gardener. Wednesday finds us on the Emmaus Road. The Lord explains the Scriptures and makes Himself present in the breaking of the bread. On Thursday, (St Luke again), the risen Christ shares grilled fish with the disciples on the sea-shore and again unfolds the Scriptures to them. Friday: the great catch of fish (St John) and another Easter breakfast by the sea. On Easter Saturday, one ending of St Mark’s Gospel, and the Lord’s command to the Eleven, ‘Go out to the whole world, proclaim the Good News to all creation’. Finally, on Sunday, the Octave Day of Easter, we are given St Thomas’s words to make our own: ‘My Lord and My God!’ ND

Congratulations to...



Fr Clive Jones SSC whose service to the Church has been doubly recognised in recent weeks. He has received an award from the Lord-Lieutenant of Greater London for his sea cadet chaplaincy work and appointed Honorary Canon of Rochester Cathedral.



Fr George Westhaver who has been presented with the Dunstan Award for Prayer and the Religious Life, by Archbishop Justin Welby at a Lambeth Palace ceremony for his 'outstanding service as Principal of Pusey House since 2013 and for keeping up the witness of the Church to the World before and through the pandemic'.

Fr Charles Card-Reynolds who has been made a Canon of Cape Town by Archbishop Thabo Makgoba for his work at the University of Western Cape in setting up the St Bernard Mizeki scholarships and the formation of the St Bernard Mizeki shrine at S. Philip's, District 6 Cape Town. Delayed from last year, it was conferred via Zoom and he pictured suffragan Bishop Joshua Louw of Table Bay who presented the licence a week later.



Letters to the Editor

I was disappointed to see Thurifer dismissing General Synod as a 'talking shop...signifying nothing'. During the last Quinquennium a number of important measures were discussed in some depth, including lobbying HM Government to ban fixed-odds betting terminals, homelessness/housing and the nature of the sacrament of priesthood (as a result of the proposed merger with the Methodist Church). At the previous session, Fr Cartwright's motion on relative poverty included a speech made by me in support of the Bishop of Chelmsford, who had rightly criticized the culture of timidity within the Church for tackling the housing shortage. As a result of the speeches, meetings have since been held with the Church Commissioners to explore serious proposals around how they may assist in this area; this is hardly 'bloviated hot air'.

A forthcoming session will have to include a debate on a Private Members' Motion calling for the introduction of Same-Sex blessings, since this has achieved the requisite number of signatures. These are important issues for the Church, and while much of Synod can feel pointless, Catholic candidates will not be encouraged to stand if voices within the movement are disparaging.

Yours,
Andrew Gray
Lay Representative, St Eds and Ipswich

In his review of the Tate Britain Exhibition *Hogarth and Europe* Owen Higgs is rightly critical of the imposed opinions by the eighteen commentators (ND March).

The *Observer* reviewer was similarly critical and stated: 'But the longer I stayed, the more the feeling grew in me that I was not really allowed to enjoy what I was seeing and that if I did, I was a bad or insensitive person. I no longer fully trusted myself to smile at these muslin collars and rosy cheeks, these crisp bonnets and soft jowls'.

It is unfortunately a sign of the narrow mindedness of certain authorities that they believe themselves justified in imposing their contemporary opinions on the rest of us often with ideas which are far more dangerous. It is hardly to be wondered at that some people attend performances of operas in order to boo the offensive updating seen as necessary in order to bring a work into line with today. We are rightly critical of authoritarian governments but we should also ask: How free is Britain?

Yours faithfully,
Thomas E. Rookes

◆ WANDERING BISHOP ◆

Norman Banks

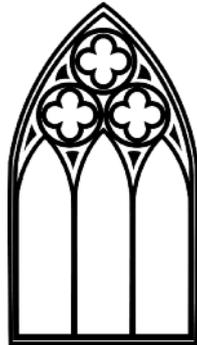
Over 400 actors and crew from Warner Bros filming a night scene for the *Charlie & the Chocolate Factory* prequel used my garden to position a massive crane with powerful arc lights to light up the night sky, making it an Ash Wednesday to remember. Despite the churned-up grass being and trampled flower beds, I remain calm and cheerful throughout, encouraging amongst their frenetic activity. And friendly, despite the smudge of dirt on my forehead.

Energy and vision at Saint James, Colchester, converting a former Chinese restaurant into a Pilgrim Centre to serve the church and community. With the PCC we discuss how best to maximise resources for long-term security and sustainable parish ministry.

Confirmations galore. Occasions of grace and joy for candidates and their families, and affirmation for clergy and congregations. The Holy Spirit moves powerfully among us, renewing and restoring, especially after the trauma of the Great Interruption. Photographs full of smiles, followed by food and wine and positive thankfulness that we can again gather together, delighting in one another's company.

ACS Vocations Team met to prepare for the annual Vocations Weekend, planned for St Katharine's, Limehouse, this year. We hope is to help potential candidates for ministerial priesthood navigate the new national guidelines. Criteria have become qualities, the selection conferences is less focussed on the academic and aims to be more intuitive. Catholic candidates will need to be ever more robust and realistic about the challenges as they offer themselves for ministry in our increasingly secular and complex society.

Saint Mary at the Elms is the closest church to the medieval shrine of Our Lady of Ipswich, once regarded in England as second only



to Walsingham. 20 years ago, I was present when an Image based on the original, which escaped the fire at Smithfield in the sixteen century and literally landed up in Nettuno, was restored through the work of the Guild of Our Lady of Ipswich (Meyemana). The statue was carved by the late Robert Mellampy together with the statue in Lady Lane on the site of the original shrine. Both sculptures have recently been donated by Robert's children and an array of ecumenical and Nettuno guests, met to re-establish the Guild and commit to renewing friendships and pilgrimage between the two shrines.

Another statue to be blessed, this time at St John's, Sevenoaks: a stunning St Anne with Our Lady carved by Alan Lamb. I worked with Alan on the project to restore the Image of Our Lady Greeting in All Saints, East Barsham, which in medieval times marked the beginning of the Holy Domain of Walsingham. His carving is distinctive, largely in the fifteenth century English hieratic style, so common before the Reformation and now so very rare. His St Anne in bright vibrant colours is a delight and a worthy focus for prayer. His best known work is the prow sculpture on the Royal Barge, Gloriana.

Westminster Cathedral, to support Fr Jonathan Goodall at his ordination. A poignant moment, as I'd been privileged to be one of the two Presenting Bishops at his consecration in Westminster Abbey. Cardi-

nal Vincent was, as always, gracious warm and kindly, acknowledging with gratitude Jonathan's journey of faith and 32 fruitful years of ministry in the Church of England. It was Fr Jonathan who arranged our presence at the canonisations of Pope St Paul VI and St John Henry Newman in Rome where we had sat together as Ebbsfleet and Richborough.

Having heard so much about Tonbridge School Chapel, it certainly didn't disappoint. Faithfully restored after the fire of 1988, it is again a glorious and worthy worship space. It was the school's first confirmation for three years and the chapel glowed with light, energy and life as 40 youngsters prayerfully and sincerely affirmed their faith and committed themselves to walking in the Way of Christ.

To Walsingham with the Council of the Guild of All Souls and an opportunity to celebrate a Requiem in the Chapel of St Michael and the Holy Souls for David Morgan, recently departed, who loyally served the Guild for many years (ND February). The GAS is to celebrate its sesquicentennial next year and remains deeply faithful to its origins. In recent years it has sponsored an annual day-conference on bereavement, providing free prayer cards and tracts. Uniquely, The Guild has a chantry chapel and priest who lives and works in Walsingham. How comforting to know the departed are remembered at the daily mass and with a dedicated person specifically to help the bereaved with spiritual counsel and support.

Finally, I discovered on my Tonbridge visit that Fr Arthur Tooth, famously imprisoned for ritualism in 1877, had been a pupil at the school. He founded The Guild of All Souls in 1873 and, as a reminder of his heroic and visionary work to restore the Catholic identity of the Church of England, his purple stole is displayed in the Guild Chapel. ND

◆ MARCH DIARY ◆

Thurifer

A popular public house and restaurant in my leafy suburb of Wokeburyfield Green now seeks to entice passers-by by boards advertising ‘a curated wine list’. Readers will be well aware of the noun *curate*. They used to abound in the Church of England but are becoming something of an endangered species. There are curators in museums and art galleries and in archives and, doubtless, they curate (look after, care for, preserve) their paintings, *objets d’art*, and documents. But what is it to curate a wine list? Is it the wine which is curated or the list? Does it mean no more than the wine has been carefully chosen and described?

It is oddly disconcerting how one palpable, egregious error can undermine confidence in an entire book. In recent years, Andrew Gimson has carved out a literary niche by producing a series of books of brief lives. One is on Kings and Queens since 1066, another on Prime Ministers from Walpole to May. His short chapters, usually between four and a dozen pages, are sharply etched profiles that capture the significance, strengths and weaknesses of each subject. In his latest offering on USA Presidents, *Brief Lives from Washington to Trump*, he has Abraham Lincoln’s assassin as Robert Booth. Surely John Wilkes Booth, for it was he, is engraved on the consciousness? Evidently not.

One of my favourite printing errors was that of an Oxbridge or Camford place of worship that managed three different dates for Ash Wednesday; all of which were incorrect. And, *mea culpa, mea maxima culpa* somehow (I still cannot work out how) in preparing a liturgical calendar for the year, I succeeded in locating the Feast of Corpus Christi in November. It was not spotted until 3000 copies came back from the printer.

Another grammatical and linguistic glitch to add to the growing list. Earlier this year the Shadow International Trade Secretary, Nick Thomas-Symonds asked about an expensive event held in a venue owned by a donor to the Conservative Party, against Civil Service advice. He wrote (inter alia), ‘it is understood that the department’s own press office stated that the reason for such expense was due to it being organised at “short notice” and therefore down to availability. However, in correspondence it *showcases* that it was not down to short notice, but the *insistency* of the former secretary of state’ [Liz Truss]. Given that it is quoted in the *Guardian*, it may be the gremlins at the newspaper rather than the worryingly grammatically slipshod Shadow Cabinet member.

Polymath and ubiquitous man-about-the media that is Stephen Fry first attracted my attention on Radio 4’s *Loose Ends*, chaired by Ned Sherrin, on Saturdays too many years ago than I care to admit. He essayed an acidulous don, Donald Trefusis, Regius Professor of Philosophy, Extraordinary Fellow St Matthew’s College, Cambridge. Archly mellifluous, acerbic, didactic, very funny, he was a remarkable creation. Sir (it cannot long be delayed, surely?) Stephen has gone on and achieved the top rank of showbiz aristocracy. In recent years my admiration has waned as he became increasingly preachy, embraced more, and yet more, trendy causes; when his familiar tropes became tedious. Particularly egregious was the faux modesty, often displayed. Oh gosh ... not me ... not silly old me? Pish, pash ... you are too kind dear-heart. In my Christmas stocking was his latest offering: a book about ties. It exudes all his strengths and weaknesses. It is a neat conceit, occasioned by the coronavirus lockdown.

The design is charmingly attractive. The photographs, the easily followed diagrams of various knots are excellent. The Trinity knot proved to be, not surprisingly, the most complicated and demanding, requiring some dexterity, yet was singularly unattractive when knotted. Much of the text was less than appealing. A large amount seemed to be the result of assiduous internet trawling and reliant on web-sites of tie designers and manufacturers. References to himself in the third person grated and irritated, as did other stylistic tics: ‘Shush, Stephen, shush’. Name-dropping was to be expected. In a short book there was excessive repetition. Two thirds of the way through the book, I was bored with the potted history of Jermyn Street and its ties’ emporia popping up in slight variations. Given his pre-eminence among the political and cultural glitterati, it is unsurprising that he voices the prevailing ethos and, thus, apologises for the ancestry of manufacturers in less enlightened times and his own membership of exclusive clubs and societies. He does not go so far as to resign from the Garrick and MCC. He kowtows to the dictatorship of the terminally aggrieved and annoyed and historically ignorant. Most of the ties are hideous.

I like ties. I never feel properly dressed without one, even casually attired. As a callow youth I invariably wore a tie indoors or out. I flirted with the flower-power psychedelic and the kipper before settling with the safety of conformity and convention. Plain, polka dots striped are my preferences, paisley occasionally. Comic, never, yet I am not authority on such matters. My worst sartorial *faux pas* was to attend an interview for a job wearing a pin-stripe suit, a check shirt, and a polka-dot tie. Quite a geometrical array. But I was appointed. After that it was bow ties all the way. ND

◆ THE WAY WE LIVE NOW ◆

Christopher Smith

Many readers will remember a book about punctuation that came out some time ago (in 2003, to be precise) by Lynn Truss called *Eats, Shoots and Leaves*. The title was from a description of the panda bear that she'd come across. What does a panda eat? It eats shoots and leaves. But whoever had written the text had put a comma after the word 'eats', so that it read as though the panda, having eaten, would take a firearm out of its holster and shoot at someone or something, before leaving. What does a panda do? It eats, shoots, and leaves. I was reminded of the book's title a few years later when I saw a very brief letter from my former English teacher in the bottom right-hand corner of the *Times* letters page: *Sir—stern resistance to the apostrophe can be found among inhabitants of a local block of flats, where a notice in the communal area reads 'Residents refuse to be put in chutes'.* If an apostrophe had been in place after the s of 'residents', the notice would have conveyed its intended meaning about how people should dispose of their rubbish: 'Residents' refuse to be put in chutes'.

One apostrophe, one comma, each tiny thing making a huge difference to the meaning of a sentence. And Lynn Truss had plenty more examples to follow, including 'Ladie's Hairdresser' and 'Mens Coat's'. That last reminds me of a restaurant in Durham which called itself 'Peters Pizza's'. Two words, with one apostrophe in perfectly the wrong place.

Somewhere in all this is a lesson about attention to detail. It has become fashionable for people to think of themselves as either big-picture types or detail types. 'How's that going to work, then?' 'Oh, I don't know. Someone else needs to work out the detail.' And yet what do we see in God's action but detail? We

see it in the Incarnation, we see it in the events which we will commemorate again during the coming Triduum. Not only does God paint the big picture, but he is concerned enough about the detail to go back and fix it when it goes awry.

The detail is in the apostrophe or the comma that makes the correct sense of the sentence. The detail is in the Babe of Bethlehem who is truly a new-born child, without ceasing in any way to be God. The detail is in the true God and true man on the cross of Good Friday, and what goes on on the cross matters because the Word was made flesh and dwelt

Attention to detail is a fine quality in the Christian life: being prepared for mass, saying our prayers, having a rule of life, putting right the wrong we do...

among us. It's at the heart of the Christian faith: the man on the cross is not just a man on a cross. God has joined us in our human nature and shared all that it means to be human, without ceasing to be the God who created the universe. He has taken flesh and, in doing so, enriched what is human without diminishing what is divine. There is much detail there, and it is right that we should work hard to understand it.

As a boy in my middle years at school, I was taught my own language out of a textbook called *The New First Aid in English*. There are more recent editions of *The New First Aid in English*, but mine dated from 1959, and I encountered it in the mid-70s. It's all about the detail, and we worked hard at it. Just to give you a sense of the book, it opened

with parts of speech, and went on with the correct usage of verbs, adjectives and adverbs, pronouns, conjunctions and prepositions, punctuation, derivations and spelling. Theodolite. Turpentine. Engineer. Marmalade. Chrysanthemum. Test 1 began, 'Parse the words **in black type**'.

I can recall puzzling over such things as Adjectives of Distinction under the tutelage of Miss Kirby. Demonstrative adjectives of distinction are: this, that, these, those, yon, yonder. Example: 'This stone was found on yonder hill.' Now, it must be said, I don't think I have ever used the word 'yonder' except humorously, but I'm glad I at least know it when I see it! But I'm also glad to have been taught that level of detail, and I'm pleased I see it coming back into primary schools nowadays.

So how about, from us, a little more attention to detail? How about a little more time spent on the detail of our faith? How about working at it a bit harder, making sure that we didn't leave it with our teenage selves on the day of our confirmation? How about some deeper Christian conversation, and a way of circumventing the English reserve of talking about our faith? For the better we can articulate it to each other, the better we will be able to articulate it to those who know nothing about it.

Attention to detail is a fine quality in the Christian life: being prepared for mass, saying our prayers, having a rule of life, putting right the wrong we do, setting aside time to study the faith and the scriptures, sharing in the shepherding of each other in the Christian community. What does a panda do? It eats not only shoots, but it also eats leaves. What does God do? God so loved the world that he gave his only Son. It is God who is in the detail. ND

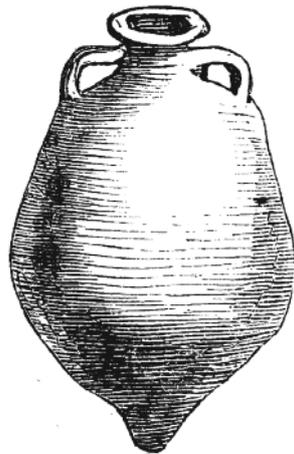
◆ TREASURE IN CLAY JARS ◆

Festus

It is almost too easy to pull the BBC up for its slips and mistakes but taxpayers might be interested in the brief interview it ran on BBC for the Queen's accession anniversary in February. The Most Rev Justin Welby said warm things about Her Majesty but the subtitles described him as 'The Archbishop of Cant'. Considering the dictionary definition of cant as 'hypocritical and sanctimonious talk, typically of a moral, religious, or political nature' this seemed harsh even by their standards.

Certainly Charles George QC takes the archbishop's words seriously. February's General Synod took place at the same time as the Ely Consistory Court hearing in Jesus College, Cambridge, concerning the proposed removal of a chapel plaque dedicated to Tobias Rustat, benefactor and slave trader. He created the first fund for the purchase of books at the university but his memorial is problematic. 'Why is it so much agony to remove a memorial to slavery [sic:]' opined Archbishop Welby in a Synod debate. The remarks 'should not have been made,' wrote George, formerly Dean of the Arches and our most senior ecclesiastical judge, and fellow experienced lawyer John Bullimore, to the *Church Times*. 'The case is presently under consideration...His Grace's clear indication that the result should allow the relocation is a breach of the *sub judice* rule that forbids discussion of matters under active consideration in the courts. Such comments would not have been allowed in the Houses of Parliament, nor should they be in the General Synod...restraint in commenting needs to be maintained by members of the General Synod, however senior.' Legal advice worth noting.

Forget social media and the internet, the CT Letters page seems to be the place now for major announcement or challenge. It was where the Revd Vicki Burrows ig-



nited a row over 'bullying and harassment...a culture of fear' in the Diocese of Llandaff where June Osborne is the bishop. A Church in Wales disciplinary committee found that the bishop had 'a case to answer' over treatment of the Dean of Llandaff, the Very Revd Gerwyn Capon, who has been on sick leave for the last two years with work-related depression. Exonerated of spurious charges over mis-spending, he has 'documentary evidence' that Archdeacon Peggy Jackson is also hostile. Burrows says her original public correspondence brought about 'a flood of responses from others referring to Bishop Osborne's behaviour'. A survey of diocesan clergy there in January found morale to be low. 56 per cent responded and ranked diocesan leadership at a maximum of 2.2 out of 5; the rest said they didn't participate for fear of re-priming. Bishop Osborne remains in post but Vicki Burrows has resigned as Garth Ministry Area Leader because she 'can no longer minister with any sense of integrity in Llandaff'. How different The Two Ronnies' little serial *The Worm That Turned* (1980) where England was run by a militant Diana Dors and her all-female stormtroopers; at the end the two men escape over the border to Wales for their happy-ever-after. Probably not so likely now.

Also in December, the Church in

Wales published the Monmouth Enquiry and Review on the 'retirement' of the Rt Revd Richard Pain as Bishop of Monmouth in 2019. The previous December the CiW released a controversial statement which 'had not been agreed with the members of the Diocese of Monmouth senior team and caused them considerable distress' adding it 'formally withdraws the statement and unreservedly apologizes'. The report is also 'partially redacted to protect the anonymity of some of those involved'; on many pages more than half the text is blocked out.

A theological debate recently for perplexed pilgrims. Weary travellers arrived at the Walsingham children's pilgrimage one Friday last month to be served sausages – in Lent! The dilemma for some was helped by the custom that those on pilgrimage have a dispensation from the Friday Fast. And anyway, the next day's main meal was fish fingers. What a teaching opportunity.

Several Roman Catholic brothers and sisters seem upset at the banning by Pope Francis of the 'Extraordinary Form' or Latin Mass as it's more affectionately known. The Ordinariate was designed for Anglicans to embrace Rome but maintain their 'Anglican patrimony', including the Book of Common Prayer. They could pass their copies around at a time like this for consolation in the 39 Articles, particularly XXXVII: *The Bishop of Rome hath no jurisdiction in this Realm of England*.

Former ND editor Fr Philip Corbett reports concerns with his church building at All Saints, Notting Hill. They hope to get up a fundraising appeal to address its leaning. Located in the Tory stronghold of Kensington & Chelsea, the constituency memorably went red in the 2017 election but returned a Conservative again in 2019. It is not known whether the church is currently leaning to the right or the left. **ND**

A GREAT PLACE TO GROW OLD: Re-imagining Ministry among Older People

Tina English

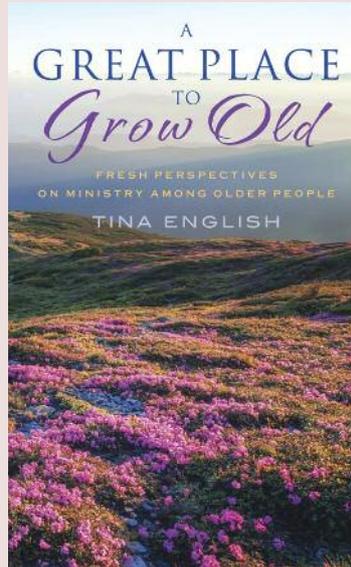
DLT London 2021

ISBN 0232534586

This is a useful manual for any church considering developing its ministry to older people. The distinction is made between ‘third age’ and ‘fourth age’, those who are ‘active retired’ and those for whom their deteriorating physical and mental capabilities are narrowing life’s opportunities. The needs and possibilities for the actively retired are considered early on but the book increasingly focuses on ministry among those in the fourth age.

The terrain is well covered. It begins with an evaluation of dementia as an umbrella term and a comprehensive list of ideas for activities for those with dementia. The author has a passion for ministry to those in care homes. She established in 2015 ‘Embracing Age’ a charity based in West London but which now has resources to assist any church reaching out to their local care homes. She draws on her experience and those of others in writing about the care of carers and about the variety of activities which churches with buildings or none can engage in. The final chapter is a comprehensive guide to getting started on a new phase of ministry to older people.

Tina English writes out of a more evangelical background than most readers of *New Directions* and admits that she found the chapter on ‘mission’ difficult to write. Relax. Any church which reaches out to serve their community will find the Gospel truth: ‘*Give and it will be given back to you, a full measure...*’ A church in North London joined a scheme whereby local churches of-



ferred on a weekly rota night shelter to the homeless. Not only did rewarding friendships become established with the clients but others, not members of the church, began to offer their support as volunteers to cater or sleep in. Conversations ensued. What is important is that church people are equipped to listen and then able to ‘*give an account of the hope that is in you*’ (1 Peter 3.15).

The Look Up Tool of the Church Urban Fund is a valuable resource for any Church of England parish. So called affluent parishes discover that they have high figures of pensioner poverty (valuable house, little income), so called poor parishes that they have a surprising number of well-qualified graduates (lower cost housing). From a careful understanding of our community, ideas germinate about how we may serve. We live in an unequal society with an aging population. The chapters here on dementia and how to begin new work (any new work) would be sufficient in themselves. This is a practical book to place in the hands of someone who says, ‘There must be something more we could do to help.’

+ Peter Wheatley

WHATEVER HAPPENED TO TRADITION?

Tim Stanley

Bloomsbury Continuum, 2021

ISBN 1472974123

In October last year I was obliged to remain prone with my head centred for at least six hours a day for seven days. This potentially boring situation was necessary to recover successfully from an operation to my left eye. It worked. Fortunately, I have been listening enthusiastically to podcasts and audible books for a few years; I had already bought the hardback of this book and was delighted to find that it was available on Audible.

Perhaps contrary to expectation, the theme is treated in a way which is light-hearted, uplifting and optimistic and was more entertaining than some of my podcasts. The author – who as far as I am concerned is from the younger generation – regrets the ignorance and rejection of tradition which he says characterizes Western Societies. As he puts it in the introduction: ‘Here in the West, we have been at war with our traditions for decades, in the mistaken belief that emancipating ourselves from history would set us free.’

Published last year, the examples he uses to make his various points are current, from the burning and restoration of Notre Dame, through identity politics, protests about the words of patriotic songs at the Proms in 2020 and the persecution of the Yazidis in Iraq, to the visit of St Therese’s relics to Barlinnie Prison in 2019.

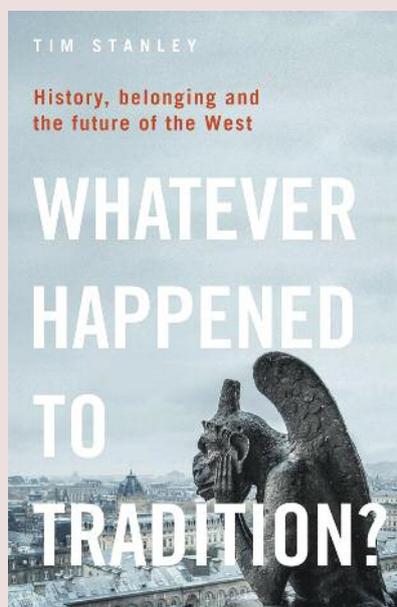
The argument is organised in two parts, in effect Part One is ‘background’ - definition of Tradition, The West’s war on it, The Invention of Tradition and The Uses of Nostalgia. It is interesting how

even reading the word Nostalgia can evoke almost instinctively a negative reaction, probably the result of a typically Western European up-bringing and education. That is one of the strengths of this book; Stanley persuades the reader to take a wider, more thoughtful view of words, opinions and attitudes which we think we already understand.

Another strength is that he articulates clearly and succinctly ideas that may have been tumbling around in the reader's mind for months or years. An example of this is his argument that fundamentalists of any persuasion annihilate tradition so that it can be replaced with their own authority – although, on reflection, Hitler did not exactly annihilate traditions, he dragged back various 'traditions' from the past and invented new ones in order to strengthen his position as 'Führer.'

Readers of this periodical may be pleased to know that Stanley views the 'Enlightenment' as an 'anti-tradition', and one of the main reasons why the West is 'such an existential mess.' When God is no longer at the centre of all things, human beings no longer define themselves in relationship to Him and each other. Liberalism has the effect of making us put our own appetites first, which can lead to influential or powerful people imposing their own view of how society should work. So, liberalism – having been conceived as a philosophy of freedom – becomes oppressive. Clearly these oppressive views are efficiently disseminated by 'social' media, so that someone like Kathleen Stock – a left-wing lesbian feminist professor of philosophy, who would a decade ago be viewed as a pinnacle of the liberal left – can lose her job for espousing 'unacceptable' views.

Part Two of the book could be called the application of the argument - to Identity, Order, Freedom, Equality and Faith – as the author says, 'how traditional forms of living can help us navigate a mutable world.' I found this section educational in an undemanding way; for



example he explains the rites of Aboriginal animistic religion and their concept of 'The Dreaming.' I had not realised that I wanted to know about this, but found it interesting and lucidly explained. The clarity of his language means that this book would be helpful to non-believers interested in Christianity; on page 115 he gives a succinct summary of the differences between the catholic and protestant understanding of the Eucharist.

Part Two contains some pleasing phrases; 'sex is the pole around which gender dances', 'anyone who expects to feel safe in a driverless car has never owned a printer', 'men unleashed will behave like pigs. Being a man, I suspect this is true', 'I have to be seen to be believed.' The latter from Queen Elizabeth II, although earlier monarchs would probably concur – Queen Victoria was unpopular when she became reclusive after Prince Albert's death.

This book is optimistic because the author thinks traditions can be revived to transform lives, easing the pervasive anxiety and restlessness which characterizes Western societies. He is a living example of the power of tradition - from Marxist historian in his twenties, to Roman Catholic writer, commentator and columnist for a traditional newspaper.

Jane Willis

A LIFE-LONG SPRINGTIME: The Life and Teaching of Fr George Congreve SSJE

Luke Miller

Sacristy Press 2022

ISBN 978 1789591989

Any bibliophile will tell you that one of the great joys of second-hand book shopping is the opportunity for serendipity: the happy find, the pearl of great price concealed amidst a pile of mediocrity. Similarly, the least interesting book in any library is the one I am meant to be reading. So it was that the young Luke Miller, finding a moment to spare at St Stephen's House in 1989, found and opened a volume by Fr George Congreve SSJE. In picking it up and reading, (the now) Fr Miller found a pearl that was to captivate him for thirty years and more. We should all be grateful, since it has led to a number of publications and lectures, culminating in this slim but important book.

Congreve was an early member of the Society of St John the Evangelist (SSJE). A disciple of Fr Benson, the Founder, Congreve was at the same time responsible for correcting some of the former's extreme beliefs, such as his preaching of a 'deadness' in 'mortified' relationships within a religious community, which threatened to destabilise or even threaten the future of the Society. In a phrase which will delight aficionados of the Religious Life, though perhaps not those who have to live it, Miller reports that in the early years, 'Community Recreation was an exercise neither in community nor in recreation'. Later, Congreve was also to be influential in ensuring that SSJE maintained its ethos as a Religious Community at a time when a number of brethren felt it was more suited to being a gathering of mission priests.

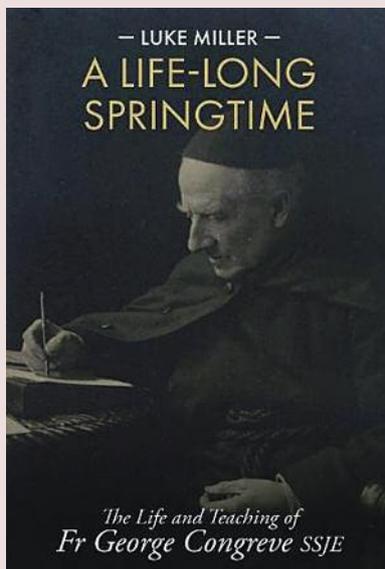
Congreve was admired and respected in his own lifetime, and widely published. However, he died in 1918, as the Church and the world began to face up to a very dif-

ferent existence in the aftermath of the First World War, and his writings quickly slipped out of print. Fr Miller's central thesis is that Congreve's importance as a theologian is long overdue a reassessment, as he has much to say to the Church today.

Three examples will show why Miller's argument is convincing. First, Congreve offers a persuasive theology of mission, which is 'a necessary instinctive action in our new nature of Christ in us'. The Church receives help and grace from those whom she brings to Christ, and without them 'is incomplete ... all the members share in the enrichment of life in virtue which the conversion of each new member brings'. In an era when many are timid about proclaiming the unique message of salvation in Jesus Christ, but at the same time desperate to fill the pews in order to pay the quota or keep the SDF bean-counters at bay, here is a theology of mission which will repay careful study.

Secondly, Congreve was a great lover of nature, believing it to be a sacrament which points beyond itself to God. He was interested 'not so much in the preservation of the natural world as in its redemption.' As such, his writings offer a genuinely Christian theology of the environment, with a focus on God and a theological depth which is lacking from much contemporary commentary on the subject.

Thirdly, Congreve was a staunch defender of the morality – and thus the necessity – of the First World War. No doubt this contributed to his fall from public view in subsequent years, but Miller argues that Congreve sets his justification of conflict in the context of self-sacrifice, in which 'all are called to be the faithful warrior, whether or not bearing arms'. Congreve lost close family members in the First World War, so he was not naïve about the cost of war. Whilst his teaching on this subject is undoubtedly a challenge to modern sensibilities, it enables him to offer a clear defence of the just war theory. Fr Miller suggests that this is helpful



in an age when 'the churches often neither assert pacifism nor offer a positive justification for fighting, and are thus reduced at best to silent sympathy and at worst to hopeless irrelevance'. This sentence seems a prescient commentary on the reaction of the churches to Putin's monstrous invasion of Ukraine, which is in its third week as I write this review.

All of these cases, and others, have their root in a malady which Congreve diagnoses with admirable succinctness in a defence of the Religious Life. They are examples of what happens when 'religion has become a department of sentiment'. Here alone is proof that Congreve is worth revisiting today. Like his hero, Luke Miller writes elegantly and accessibly, but not at the expense of substance. If Fr Congreve's work is to enjoy the renaissance it deserves, this book is the natural starting point.

Ian McCormack

A PILGRIM GARDEN: Reflections for the Shrine of Our Lady of Walsingham

The Shrine of Our Lady of Walsingham, 2022

This book has not been written; it has been created. It is, in itself a work of art, a prayer book, a spiritual guidebook and an exhibition. As a creation it has a wonderful harmony of word and image. It is presented as a precious object, a

treasure. It is a fitting celebration of the centenary of Anglican Marian devotion in Walsingham. The book invites and guides the praying of all twenty mysteries of the Rosary, with reflections written by the twenty guardians of the shrine. These are enhanced and complemented by the photographs of Tessa Hobbs who both designed the garden in 2004, Bishop North tells us 'drawing on her own deep faith', and has overseen its development and maintenance until very recently.

The reflections have an introduction by the Master of the College of Guardians Bishop Philip North and a guide to praying the Rosary. They conclude with a reflection on the Walsingham Prayer and finally one by Tessa Hobbs on the spirituality of the garden itself. She writes; 'This garden is a special garden because it is a sacred space, the Lord 'walks' its paths, and many blessings and much love is experienced here.' The purpose of this book is to take the reader as slowly and prayerfully as they wish both through the Rosary and the paths of the garden. As Bishop North writes about this book 'I hope that you will delight in this book, and that as you journey though this Pilgrim Garden, you may encounter the Risen Christ and open your heart to receive him.'

This connection between gardens and the Rosary is a powerful and creative one. Some of the Guardians draw out some of these resonances. Bishop Martin Warner points to the Burne-Jones painting of the Annunciation where Gabriel blends in with the fruitful foliage of a tree 'which reminds us of the Garden of Eden.' Betty Jarrett reflects on the garden as a place of refuge as Gethsemane was to Our Lord. The twenty reflections offered by twenty individuals, male and female, ordained and lay, from many walks of life, offer a kaleidoscope of rich images and phrases to bring fresh light onto the Gospel passages. Some are deeply personal and all the more engaging for that. There is surely something here for everyone; it is book, if used prayerfully, that will be a source of blessing to many.



A PILGRIM GARDEN
†
Reflections from
The Shrine of Our Lady of Walsingham

The photographs themselves invite the reader to pause and contemplate the shapes, textures and colours of the startling range of plants in the garden. Some photographs are full page, some are double. There are occasional images of the architecture that surround the garden, giving the strong impression of walking along the pathways. The photographs were, in my experience, powerful prompts to prayer and reflection. Tessa Hobbs is able to communicate through these images the spirit of the place. They took me to the Shrine and helped me to see it with fresh eyes. I found several breath taking; both of the

garden but also of the buildings.

If you would like to keep something of Walsingham in your home buy this book. If you would like to introduce someone to Walsingham give him or her this book. Walsingham has been part of my life for over forty years and this book authentically communicates and celebrates the place I know and love.

Andrew Hawes

A Pilgrim Garden: Reflections from The Shrine of Our Lady of Walsingham is available exclusively from the Shrine Shop: www.shrineshoponline.co.uk

THE SHRINE OF OUR LADY OF WALSINGHAM

Year of Jubilee Centenary Events



THE NATIONAL PILGRIMAGE

Monday 2nd May

12 noon Mass
2.30 p.m. Sermon, Procession
and Benediction

All Priests Associate wishing to
concelebrate please contact Venetia
Davies (v.davies@olw-shrine.org.uk) to
register.

WALSINGHAM FESTIVAL EXETER CATHEDRAL

Saturday 21st May

11.30 a.m. Mass

Tickets available, free of charge, from
Eventbrite: <https://bit.ly/3sML6Rg>. In
addition, all clergy wishing to robe
(cassock & Cotta, no stole) please contact
Venetia Davies by 27th April with name,
address and diocese.

WALSINGHAM FESTIVAL BLACKBURN CATHEDRAL

Saturday 18th June

12 noon Mass

Tickets available, free of charge, from
Eventbrite. In addition all Priests Associate
wishing to robe please contact Venetia
Davies by 13th May with name, address
and diocese.

WALSINGHAM FESTIVAL DURHAM CATHEDRAL

Saturday 15th October

12 noon Mass

Please check our website (www.walsinghamanglican.org.uk) for further details.



Forward in Faith National Assembly Saturday 28 May 2022 at St Alban, Holborn

12pm Sung Mass & Sermon
2pm Meeting & Presentations
1pm Buffet Lunch
Expected to conclude by 4pm

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THEATRE

The Collaboration

Young Vic, London

'It's like a black mass,' exclaims Andy Warhol as he films Jean-Michel Basquiat stabbing a fervent paintbrush at his easel-mounted canvas. 'I see it now!' Two very different men, with different styles, coming from different standpoints, and at a different time. The Young Vic's *The Collaboration*, directed by Kwame Kwei-Armah, is set in New York in 1984. Warhol, then aged 56, had become better known for parties than painting. His best work from the 1960s was behind him, but the money and reputation followed like a tailwind. Into this calm maelstrom comes gallerist and art dealer Bruno Bischofberger, brimming with commercial excitement and Swiss enthusiasm as played by Alec Newman.

The play opens with him showing Warhol the art of Basquiat, the scene's new *enfant terrible*. Obviously, and naturally, Warhol dislikes it as he peers incredulously at the imagined canvas hanging on the fourth wall. But Bruno persuades him to meet with Basquiat with an eye to doing something together, and the scene shifts to Warhol's stylish, pristine and sanitized apartment. The play convincingly recreates the encounters which brought these two seminal artists together for a brief blaze of output before their deaths within 18 months of one another in the late 1980s.

Warhol is played by Paul Bettany, a welcome return to the stage after 20 years. His most recent tv role was as the sneering, loathsome Duke of Argyll in *A Very British Scandal* over Christmas. He is wholly convincing as the jaded and lost artist in middle age, all night-clubs and neurosis. The part, as written by Anthony McCarten, is a gift to any actor and an especial

jewel in the hands of someone like Bettany, not least with subtle references to the artist's Catholicism. McCarten went beyond Warhol's formulaic tv interviews to mine his diaries which were a morning ritual of downloaded gossip from the day and night before in rapid streams, usually dictated to a secretary. Warhol no longer knows what he is famous or good for, which can be both dangerous and destabilising. Enter Basquiat, given full cherubic magnetism by Jeremy Pope (also seen on Netflix in Ryan Murphy's *Hollywood*, amongst others). He is both coiled spring and damaged stray, painting with urgency and determination. 'How



long does it take you to do one of these?' asks Warhol. 'Oh, about two hours,' comes the reply.

The first half takes its time to set out the stall. There is much disquisition on what it means to be an artist, the nature of art, and the role of originality. Basquiat blazes like a comet; Warhol's slow-burn has gone off the boil. The younger admires the older (their age gap is 30 years), and Warhol comes round to the idea of doing something together – although it terrifies him. There is a primacy to Basquiat's approach whereas Warhol prefers to be at one remove or more, at the very least. What fulfilment means for both is a moot point and one the narrative never completely resolves, but perhaps that's just the way it is for great artists.

Having done all the intellectual stuff, the second half sets up neat tension. Warhol arrives at Basquiat's apartment this time, a contrast of squalor and disarray. They have already finished 16 canvases but must complete the 17th

and final one for the joint exhibition. Bruno arrives to encourage this and shows the planned poster, depicting the two artists as boxers. Warhol is dressed noticeably differently now: the formal coat has gone, replaced with jeans, trainers, a biker jacket. But Basquiat, though bewitching, is unreliable: drugs, fame, artistic temperament – all conspire to make him far from a safe bet. Only his artistry proves dependable. His on-off girlfriend (Sofia Barclay) appears before he does, wanting cash for an emergency abortion, instructing Warhol to find it for her in the refrigerator where Basquiat also keeps his caviar and champagne. She goes; finally he comes. His close friend has been attacked by police and lies comatose in hospital. Yes, it's a Black Lives Matter moment and a reproach to all those overlooked and neglected deaths before the fate of Floyd. The only thing Basquiat can do is paint, and here the threads of the play are

brought together with breath-taking intensity: Warhol filming, to Basquiat's displeasure; Basquiat expiating his pain in paint; Warhol wanting Basquiat to be shirtless, Basquiat demanding the same, and the disfigured torso through a previous assassination attempt bringing more confessional opening-up from Warhol than ever seemed possible. Two men motivated by personal tragedy and scars, pointing to the burden of damage in their lives. If artists see the world differently it is because they need to.

This is a brilliant piece. It asks serious questions without making heavy demands. Hopefully it will transfer and also be performed regionally. Ironically the Warhol-Basquiat joint exhibition was not well received by critics but the pieces went on to command record amounts at auction. Not all art is initially recognised for its value, nor artists for their worth.

Rebecca Maxted

EXHIBITIONS

Francis Bacon: Man and Beast

Royal Academy, London,
until 17th April, 2022

Francis Bacon was born into a well-off English family who lived in Ireland. He later became a star of London's Bohemia. This show seeks, successfully, to put the country boy back into the louche Soho habitué. It flags artistic influences on Bacon: Picasso, Velázquez, Muybridge (though not Poussin whose 'Massacre of the Innocents' (Musée Condé) was hugely important for Bacon's bared teeth and screams of pain – and influenced him long before the horrors of World War 2). And it shows how animals, especially in photographs, meant so much to him. Throughout his life Bacon retained the country boy's realism about man the animal – some of the show's most interesting pictures are of the bullfights he had no qualms about visiting. Indeed, it is no surprise to read the po-faced notice that Bacon was not a supporter of animal rights. He wasn't a supporter of gay marriage either, on the grounds that legalising gay relationships took the danger out of them.

The show is long – 8 big rooms at the Academy – and is prefaced by a warning about the violence in many of the exhibits. The violence is what we expect from Bacon, though with so many pictures in the exhibition the constant level of pain and anguish and torture isn't always maintained. And Bacon's signature surreal bio-morphs do pall. But occasionally he paints a nice monkey, and the final bull is fairly gentle.

In fact, Bacon is good at reproducing details from normal life, such as a doorknobs. And the show demonstrates how he loved colour too. Moving from room to room there is more and more dramatic colour, bright and unsatu-

rated, though Bacon being Bacon there is also the occasional suggestion of a Rothko which has been gobbled at or a Barnett Newman graffitied.

And then there is religion. Bacon grew up in Ireland when it was still a Catholic country. He wasn't 'conventionally' religious, but religion keeps on cropping up. His biggest pictures are triptychs. The second picture in the show is a Crucifixion. It has more than a hint of Rembrandt's 'Flayed Ox' which also appeared in one of the



Installation view of the 'Francis Bacon: Man and Beast' exhibition at the Royal Academy of Arts, London showing Francis Bacon, Study from Portrait of Pope Innocent X, 1965. Private collection. Photo: © Royal Academy of Arts, London / David Parry. © The Estate of Francis Bacon. All rights reserved. DACS 2022

Screaming Popes (not in the show). However much a bad boy Bacon might have been, he was a bad boy rebelling against the things Irish bad boys traditionally rebel against, and rebelling within the tradition.

Indeed, the three popes in the show are amongst the most successful works on display. In them Bacon draws a comparison with Velázquez while knowing that the two are very far apart. The Spaniard is a consummate manipulator of paint, two hundred years ahead of his time, with a subtle grasp of character, and a desire to be a gentleman. Bacon is a painter who didn't draw well but used paint with impact – sometimes as with Rembrandt or Manet the shape the paint describes dissolves and the paint becomes its own point. And Bacon is a painter of ideas, painting quite a different kind of pope from Velázquez', one who is animal and visceral rather

than super *subtil* with a will to power. Which is perhaps one of the weaknesses of his vision, that it is ultimately reductive. Very much not the whole human story though a story still worth telling.

Not that Bacon approved of storytelling in pictures, even if stories do creep in, both in the implications of some of the scenes, eg, the men in the long grass, or the Triptych 'Three Figures in a Room,' and more directly with the Furies in 'Triptych Inspired by the Oresteia of Aeschylus 1981.'

Taken altogether this show makes clear the artistic vision which made Francis Bacon one of the leading British and international artists of his generation. The contrast with Thomas Gainsborough, promoted by the National Gallery as the archetypal English painter of the archetypal English painting – 'Blue Boy,' on loan from the Huntington Collection until 15th May, 2022 – could hardly be greater. Gainsborough set out to be the heir to Van Dyck's swagger painting with beautifully painted fabrics, poses which bespeak a natural authority, and a certain amount of dressing up in historical costume, a tradition, of course, carried on in real life by the Bright Young Things and Prince Harry.

'Blue Boy' was Gainsborough's calling card and his first great success at the Academy. He embraced and enhanced the grand manner. He had studied Van Dyck closely, even to copying in 'Blue Boy' the haircuts of George and Francis Villiers in Van Dyck's picture of them (it's on loan from the Royal Collection to the National for the show). He also copied the lips of the boys, which are a little too cute in the originals and frightening if looked at carefully in 'Blue Boy' himself (like the early stages of the picture of Dorian Grey). So, where Bacon shows the animal beneath the clothes, Gainsborough loves the clothes and just hints at the animal who wears them. They are two sides of the same coin.

Recommended.

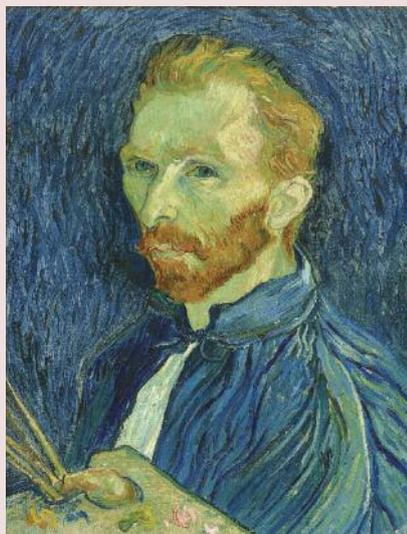
Owen Higgs

Van Gogh: Self-Portraits

*Courtauld Gallery, London,
until 8th May, 2022*

This is the first major show at the Courtauld since works were completed last year to make the building safe and to reorganise the top floor gallery. It is the best show in town. 37 self-portraits by Vincent Van Gogh (1853-90) are extant, all from the last four years of his life. 16 are in this exhibition. The Courtauld is also showing a picture of the Belgian artist Eugène Boch (Arles, 1888). It is included because Van Gogh because in a letter to his brother Theo that by painting Boch he would 'do the portrait of an artist who dreams great dreams, who works as the nightingale sing, because that's his nature.' With Boch shown against a starry sky, the Van Gogh symbol of the infinite, his portrait is a statement of Van Gogh's own intense artistic personality. It shows what he meant when he wrote the painter's work was 'to show people that there's something in human beings besides what the photographer is able to get out of them with his machine ... painted portraits have a life deep in them'.

Boch hangs next to the other non-self-portrait in the show, the picture of Van Gogh's chair. This



*Vincent van Gogh (1853 - 1890),
Self-Portrait, September 1889,
National Gallery of Art,
Washington DC*

was painted in Arles as a companion piece to 'Gauguin's [less rough] chair'. The plain, humble seat has often been taken as symbol of Van Gogh's personality. Of course, like many of the actual self-portraits in the show, it is not the complete Vincent Van Gogh. Indeed, he continuously experimented with painting different versions of himself. And at the same time he took ideas and techniques from other artists, notably Monet and Seurat, and developed them into his mature style. So it is that in the self-portraits, more than the landscapes, Van Gogh finds himself as an artist and shows who he is to the world.

Yet or, perhaps, because of all the experimentation, it's not clear what he actually looked like. There is a copy of the one remaining photograph of him, aged 19, and a little podgy. By the time of the earliest works in the show, a set of drawings and 'Self-portrait in a felt hat' (1887), he is gaunt, after losing many of his teeth to scurvy while working as a missionary. But he's well-dressed and his beard is full.

Other self-portraits from that year – which show the use of pointillist technique with a very unpointillist choice of vibrant, clashing colour and thick, almost impasto brushwork – are less suave, but he's still wearing a jacket, white shirt and blue tie. However, the eyes, and Van Gogh sometimes gives himself blue or blue-green eyes just to check on the effect, have begun to stare ever more strongly, warily, challengingly.

And it is the eyes which come to dominate this exhibition. They show a history of a soul which is both fierce and vulnerable. In the straw-hatted pictures – the nearest we get to the Kirk Douglas film – they show a man made wary by rejection. In the Courtauld's own picture of the artist with his ear bandaged the eyes suggest a man made simple by suffering. And in the self-portrait from August 1889, painted in the psychiatric hospital at St-Rémy as a means to drag him-



self out of illness, the deadened eyes suggest the artist almost less than human.

But, next to that picture, reunited with it for the first time in over a century, and painted a week or so later, there is one of Van Gogh's finest pictures of himself as an artist. It is extraordinary how the two pictures could be painted so close in time to one another – and how fast his hair must have grown. In the later portrait, which usually hangs in Washington D.C., the artist is poised, with a trim moustache. His eye is piercing and he holds a palette as symbol of the standing of painting and of this painter. The whole is certainly intense, but it is vital rather than decaying. This is the man who wrote, 'what I'm most passionate about, much more than all the rest in my profession – is the portrait, the modern portrait'.

The effect of the passionate struggle, the successful struggle, to achieve the modern portrait makes this show strong and compelling, and ultimately tragic. There is a heroism about Van Gogh and an insight into how he saw himself which is profoundly moving. Visiting the Courtauld shortly after seeing Francis Bacon at the Academy, a good show of a good painter, was to contrast deep humanity and suffering with shock tactics which sicken but are reductive. Even in the worst of personal circumstances, Van Gogh's vision is life-affirming.

Owen Higgs

In peril on the sea

They had unsinkable faith, finds *Adam Edwards*, on the Titanic's anniversary

This year, on Maundy Thursday, as the watch before the Altar of Repose ends and we move to the pain and desolation of Good Friday, spare a prayer for the souls of those, who, 110 years ago that day were part of the unfolding tragedy of the sinking of RMS Titanic.

On 10th April 1912 with jubilation, the largest ship afloat set sail from Southampton bound for New York. The estimated 2,224 crew and passengers included some of the wealthiest people from around the world wanting to be a part of this exciting new adventure.

Following stops in Cherbourg and Queenstown she headed west for New York. At 11.40pm (ship's time) on 14th April, 375 miles south of Newfoundland, Titanic hit an iceberg. The metal plates along her starboard side buckled, opening up 5 of her 16 watertight compartments to the ravages of the sea; she had been designed to survive the flooding of 4 of these compartments. The evacuation of the ship began. At 2:20am, the ship broke apart with 1,000 still aboard and just under 2 hours later she sank. Of the 2,224 passengers and crew, 1,500 died that night. It remains the deadliest peacetime sinking of a cruise ship and still captures our imagination 110 years later.



A number of priests are recorded as being passengers on the Titanic and of that number that set out on that fateful voyage from Southampton was Father Thomas Byles, the Roman Catholic priest of St Helen's church, Chipping Ongar. Fr Byles was born in Leeds, the son of a Congregational minister. He became an Anglican whilst studying at Oxford, and in due course followed his younger brother across the Tiber. He was formed for the priesthood at the Beda College in Rome and was ordained to the priesthood in 1902.

The reason for Fr Byles being aboard the Titanic was supposed to be a joyous one; he was travelling to New York to officiate at the wedding of his younger brother, William.

Fr Byles wrote a letter on 10th April, the day Titanic set sail. The letter, addressed to 'Miss Field' was posted when Titanic called into Queenstown. In the letter Byles talks about the timetable that they have and described the size of the ship, and that everything has so far gone to plan, except for the minor annoyance that he has lost his umbrella!

The morning of the disaster was the Octave Day of Easter and Fr Byles celebrated Mass for the 2nd and 3rd class passengers in their respective lounges. The contents of his sermon were recounted by Fr Patrick McKenna in his diary. Fr





in his memory. The cause for his Beatification was opened in April 2015.

As we approach the 110th anniversary of this tragedy, we make this prayer that appeared in an article about Byles in the *Church Progress*: “To his soul and to the souls of all who went down with him in the freezing waters of the North Atlantic on that memorable early morning may God grant eternal rest.”

Francis Browne was an Irish Jesuit who was undergoing formation when he was given a ticket as a present from his uncle to take part in Titanic’s maiden voyage from Southampton to Queenstown. During his short stay on the ship he took dozens of photos of life on board Titanic, which are a wonderful record, including the last known photographs of the Captain Edward J Smith. During his time onboard he was befriended by an American millionaire couple. They offered to pay his way to New York in return for Browne spending the voyage in their company. Browne telegraphed his Superior, requesting permission, but the reply was unambiguous: “GET OFF THAT SHIP- PROVINCIAL”. Browne duly disembarked at Queenstown, meaning that we have his photographic record of this remarkable ship. Browne went on to become a decorated military chaplain in World War One as well as a prolific photographer. ND

Byles preached on the need for a spiritual lifeboat in the shape of prayer and the sacraments when we are in danger of spiritual shipwreck in times of temptation. These words feel as fresh to us now as there were 110 years ago, and it was prophetic of him as just a few hours later, he would be administering the sacraments and leading people in prayer as a physical shipwreck happened.

As Titanic hit the iceberg, Fr Byles was on the upper deck, praying with his breviary. As the desperate attempts at evacuation started, Fr Byles gave much help and assistance to the 3rd-Class passengers, helping them into the lifeboats where possible. It is recalled that he was twice offered a place in a lifeboat himself but refused. His brother, William, in an article for the Brooklyn Daily Eagle, said that Fr Byles had a duty, as a priest, to stay to the last and that he knew his duty.

Towards the end, practical assistance turned to spiritual assistance and he prayed with and for fellow passengers and prepared them for their death. His prayers included the rosary and passengers, Catholics, Protestants and Jews alike according to witnesses, gathered around him. It is this praying with people gathered round him that is portrayed in the 1997 film, *Titanic* – one of three film portrayals of Fr Byles. During this time, he also heard confessions, gave absolution and blessings. After all the lifeboats had been launched, there were 100 passengers trapped on the stern of the ship, awaiting their watery fate – to these passengers Fr Byles gave absolution. The strains of the hymn ‘Nearer my God to Thee’ were also heard being sung. Fr McKenna described him in this final act as a ‘victim to duty and conscience’.

It is not known if Fr Byles’ body was ever recovered from the North Atlantic, and if it was then it was never identified. In the sermon at his Requiem Mass Fr Byles was described as a man of “great learning and great zeal, who possessed a kindly love for the poor and a spirit of great humility”. Fr Byles’ brother and his wife later travelled to Rome for an audience with Pope Pius X, who described Byles as a ‘martyr for the Church’ and a stained glass window was installed in St Helen’s Chipping Ongar

ing his short stay on the ship he took dozens of photos of life on board Titanic, which are a wonderful record, including the last known photographs of the Captain Edward J Smith. During his time onboard he was befriended by an American millionaire couple. They offered to pay his way to New York in return for Browne spending the voyage in their company. Browne telegraphed his Superior, requesting permission, but the reply was unambiguous: “GET OFF THAT SHIP- PROVINCIAL”. Browne duly disembarked at Queenstown, meaning that we have his photographic record of this remarkable ship. Browne went on to become a decorated military chaplain in World War One as well as a prolific photographer. ND



◆ POEMS ◆

Good Friday

by Christina Rossetti

Am I a stone and not a sheep,
That I can stand, O Christ, beneath Thy cross,
To number drop by drop
Thy blood's slow loss
And yet not weep?

Not so those women loved
Who with exceeding grief lamented Thee;
Not so fallen Peter weeping bitterly;
Not so the thief was moved;

Not so the Sun and Moon
Which hid their faces in the starless sky,
A horror of great darkness at broad noon —
I, only I.

Yet give not o'er,
But seek Thy sheep, true Shepherd of the flock
Greater than Moses, turn and look once more,
And smite a rock.

Brought up in a middle-class home, Christina Rossetti (1830-94), sister of the artist Dante Gabriel, embraced Tractarianism and was a devoted Anglo-Catholic throughout her life. She attended Christ Church, Albany St, NW1, (currently on lease to the Antiochian Orthodox in London) and where she was confirmed in 1845. That same year, the incumbent, William Dodsworth, who was a friend of Dr E.B. Pusey, had found a house for Pusey's experimental religious order in the parish. It opened on Easter Wednesday, 1845, and went on to become the Ascot Priory community.

Rossetti wrote much powerful religious poetry, including *In the Bleak* Midwinter. The concluding stanza brings a deliberately Catholic note, connecting with



Moses and the Old Testament, the 'stricken rock with streaming side' which prefigures Christ on the cross and the way to new life.

Easter

by Gerard Manley Hopkins

Break the box and shed the nard;
Stop not now to count the cost;
Hither bring pearl, opal, sard;
Reck not what the poor have lost;
Upon Christ throw all away:
Know ye, this is Easter Day.

Build His church and deck His shrine,
Empty though it be on earth;
Ye have kept your choicest wine—
Let it flow for heavenly mirth;
Pluck the harp and breathe the horn:
Know ye not 'tis Easter morn?

Gather gladness from the skies;
Take a lesson from the ground;
Flowers do ope their heavenward eyes
And a Spring-time joy have found;
Earth throws Winter's robes away,
Decks herself for Easter Day.

Beauty now for ashes wear,
Perfumes for the garb of woe,
Chaplets for dishevelled hair,
Dances for sad footsteps slow;
Open wide your hearts that they
Let in joy this Easter Day.

Seek God's house in happy throng;
Crowded let His table be;
Mingle praises, prayer, and song,
Singing to the Trinity.
Henceforth let your souls always
Make each morn an Easter Day.

G.M. Hopkins (1844-89) was not properly published as a poet during his lifetime. A convert to Roman Catholicism (received by Newman in 1866), he became a Jesuit priest and held teaching posts in Sheffield, Lancashire and Dublin. He was greatly impressed and influenced by Christina Rossetti; they met in 1864. His poems often have 'sprung rhythm' and deploy archaic terms or word-contrasts. This Easter poem draws on his religious conviction, seeking resurrection joy and the eucharistic hope that each morning should recap the great feast.

◆ TOUCHING PLACE ◆

ST. GREGORY, HEMINGSTONE, SUFFOLK



You don't have to go far north of Ipswich to be deep into the countryside. On its low mound, Hemingstone church is well out of its village, adding to the feeling. From the south side (1) this building looks 14th century, but that comes from the window tracery, and there is more to it than that. A church may have been on the site for a long while, with a rare dedication to Saint Gregory, the Pope who sent Augustine to Canterbury in AD 597. A closer look at the building suggests

that at least part of the tower dates from more like 1500 (there is a bequest towards it in 1489), and the walls may be 11th century in part, to judge from long-and-short work. On the north side (2), there is an early 16th century brick porch, to its east another small brick construction which looks like a vestry. That is what it is used for now, but its history is more complicated than that. It was erected by the lord of the manor Ralph Cantrell and his wife, who were Catholic recusants. Cantrell's father William was a close associate of the Duke of Norfolk, and is commemorated by an altar tomb monument in the nave, further evidence of the Catholicism of the Cantrell family. The parish did not conform to the new religion of the late 16th century and was presented at Bishop Redman's Visitation in 1597, when it was said of the Cantrells that they 'repaier not into the church to hear divine service, but they sitt usually in a lyttle newe house built by him to hear divine service'. It has an external



door to enable the Cantrells to enter the room without going into the church, and they cut a hole through the church wall, with a shutter on their side of what is known even today as 'Ralph's hole' (3), so they could 'attend church' without being part of the service.

Map Reference: *TM 145536*

Simon Cotton

parish directory

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

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

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

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

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

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

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. A Parish under the patronage of Ss. Wilfrid & Hilda. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial (CW), 4pm Solemn Evensong, 2nd Sunday of the month Solemn Evensong with Benediction. Daily Mass, Monday to Saturday, at 8.45am and Daily Evening Prayer, Monday to Saturday, at 5.30pm and the Rosary on Wednesdays at 5.00pm before Evening Prayer. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: apear2@gmail.com

BOURNEMOUTH St Katharine, Church Road, Southbourne, BH6 4AS. A Parish under the Episcopal oversight of the Bishop of Richborough. Sung Mass at 10.30am on Sunday. Contact: Dean Quinton, Churchwarden 01425 672601 deanquinton@hotmail.com

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

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

BRIGHTON WAGNER Group The Annunciation (11am) Fr. Anthony Murley 01273 681341. **St Bartholomew's** (10.30am Solemn Mass) Fr. Ben Eadon 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) 01 273 822284. **St Paul's** (11am) 01 273 203231. (Sunday Principal Mass times in brackets.)

BRISTOL Ebbsfleet parishes All Hallows, Easton BSS OHH. Holy Nativity, Knowle BS4 2AG. Sunday Mass 10:00 a.m. (both Churches), Weekday masses: Tuesday 7:15 p.m & Wednes-

day 10:00 a.m. (All Hallows). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhallowseaston.org Philip Goodfellow, Churchwarden. 07733 111 800 phil@holynativity.org.uk www.holynativity.org.uk

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

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

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

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

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

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

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

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 Massheadar, 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 Fr. Martin Hislop (Parish Office 020 8974 8079). Web page: www.stlukeskingston.uk

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

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

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

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

LONDON N21 Holy Trinity, Winchmore Hill, Green Lanes, N21 3RS. *A modern catholic parish under the Bishop of Fulham.* Every Sunday: Parish Mass 10.30am with Junior Church. Weekdays: Wednesday 11.00am Rosary or Exposition and Simple Benediction followed by 12.00 noon Angelus and Mass. Friday 12 noon Angelus and Mass. For the Sacrament of Reconciliation and other enquires contact Fr Richard Bolton at rdeb2010@btinternet.com or phone 0208 364 1583

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

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

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

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham.* Sunday: Parish Mass 10am. Weekdays: Mon 10am, Tue/Wed/Thur/Fri 12.15pm, Sat 10am. Parish Priest: Fr Michael Bailey - 0208 3294 8373 www.sswsml.com

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

LONDON SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10.30am. Choral Evensong (termtime) 6pm. 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: saintstephen@homecall.co.uk www.saint-stephen.org.uk

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

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

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

LOWESTOFT St John the Baptist, Lound. *Society Parish under the Episcopal oversight of the Bishop of Richborough.* A warm welcome awaits you at our listed medieval building with a superb interior by Sir Ninian Comper. Sung Mass on the first and second Sundays of the month. Please contact 07828661970 for details and dates. www.loundworship.co.uk

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

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

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

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

PORTSMOUTH The Ascension and St Saviour, *Society Parishes under the Bishop of Richborough.* **The Ascension PO2 OJG**, Parish Mass 11am. Low Mass: Thursday 6.30pm. **St Saviour PO2 8PB**, Parish Mass 9.30am. Low Mass: Monday 10am, Wednesday 11.30am, Friday 6.30pm. Solemn Evensong and Benediction (last Sunday) 6pm. Modern rite, traditional ceremonial. Fr Benjamin Weitzmann SSC 02392439711 www.ascensionportsmouth.org.uk

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

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

REDDITCH St Peter's Church, Crabbs Cross, Littlewoods, Redditch, B97 5NJ - Services: Sunday Sung Mass 10am, Thursday Said Mass 10am. Contact: Diane Mowatt 01527 542222

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

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

SCARBOROUGH St Saviour with All Saints, *Parish affiliated to the Society of Ss Wilfrid and Hilda and under the Episcopal Care of the Bishop of Beverley.* Sunday Mass 9.15am with refreshments to follow. Evening Prayer and Benediction as announced. Weekday masses: Thursday 10.15am. Major Festivals times vary. Fr David Dixon 01723 363828 frdavidstmart@gmail.com stsaviour-scarborough.org.uk

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

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

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

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

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

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

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

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Continued on next page

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

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◆ AFTERWORD ◆

Robin Gill's ethical perspectives on warfare, *Christian Ethics: The Basics* (Routledge, 2020)

The US Catholic Bishops' 1983 pastoral letter *The Challenge of Peace* concludes emphatically that 'the nuclear age is an era of moral as well as physical danger':

In simple terms, we are saying that good ends (defending one's country, protecting freedom, etc.) cannot justify immoral means (the use of weapons which kill indiscriminately and threaten whole societies). We fear that our world and nation are headed in the wrong direction. More weapons with greater destructive potential are produced every day. More and more nations are seeking to become nuclear powers. In our quest for more and more security, we fear we are actually becoming less and less secure.

Remarkably they break away from traditional Catholic teaching that sees, following Aquinas, just-war as the only legitimate position. Instead, they treat just-war and pacifist traditions as both contributing 'to the full moral vision we need in pursuit of a human piece':

We believe the two perspectives support and complement one another, each preserving the other from distortion. Finally, in an age of technological warfare, analysis from the viewpoint of non-violence and analysis from the viewpoint of the just-war teaching often converge and agree in their opposition to methods of warfare which are in fact indistinguishable from total warfare (para. 121).

For them, just-war and pacifist perspectives 'share a common presumption against the use of force as a means of settling disputes'. The nuclear era makes this presumption imperative. Specifically, the Bishops distinguish carefully between just causes and just practices:

Just causes for going to war [*ius ad bellum*] they assess, as others have, in terms of seven criteria: just cause; competent authority; comparative justice; right intention; last resort; probability of success; and proportionality. They find 'competent authority' and 'last resort' especially difficult today in democracies, regretting that the United Nations Organisation is relatively powerless.

Just practices within war [*ius in bello*] they consider simply in terms of proportionality (again) and discrimination. Proportionality in both contexts causes them huge problems in a nuclear age, as that even in the non-nuclear Vietnam War 'the conflict had reached such a level of devastation to the adversary and damage to our own society that continuing it could not be justified'. Nuclear weapons, in addition, face massive problems of discrimination, especially given their potential for massive collateral damage on non-military populations.

Recent Anglican positions include Oliver O'Donovan who examined just-war theory in depth prior to the

Iraq War in *The Just War Revisited* (2003). Highly critical of statements on war by some church leaders, with their 'voices raised with perfect foreknowledge around me', he does not place much reliance upon the UN. Noting critically its indecisiveness ahead of the Iraq War, that 'the quickest way to make the great UN experiment a memory of past history is to try to use it as an icepack to freeze the nations of the world into inactivity'.

O'Donovan mainly seeks to give greater nuance to the just-war theory categories, such as 'just intention':

to distinguish innocence from guilt by overcoming direct co-operation in wrong. To search for a pure intention *behind* this intention is to chase a will o' the wisp. An act of war, like any other act, is inserted into a dense weave of practical purposes and intentions, most of which will inevitably be peculiar to the circumstance and the particular agents.

Applying this concept of intention to the atomic bombing of Hiroshima he then claims:

One can test for the intention to harm non-combatants by a simple hypothetical question: if it were to chance that by some unexpected intervention of Providence the predicted harm to non-combatants did not ensue, would the point of the attack have been frustrated? If on 6 August 1945 all the citizens of Hiroshima, frightened by a rumour of what was to occur, had fled the city, would the attack have lost its point? If the answer is 'yes', then there was an intention to harm, and their deaths were not collateral.

Nigel Biggar, goes further, as the title of his 2013 book *In Defence of War* suggests, arguing that even military belligerence can be justified, although with this important qualification:

By 'just war' I do not refer to war that is simply or perfectly just; and I certainly do not refer to a war that is holy. 'Just' here means 'justified' – on balance and all things considered. No war waged by human beings will ever be simply just; but that is not to say that no war can ever be justified (p.3).

Nevertheless he also notes:

As I believe in the fact of gross and intractable wickedness, so I believe that punishment is necessary and that it has a basic, broadly retributive dimension. Retribution is important because wrongdoing needs to be contradicted, fended off, and reversed. Not to contradict it and fend it off and try to reverse it is to imply that it does not matter and, therefore, that its victims do not matter... Human beings are capable of loving what is good and doing what is right, sometimes with heroic courage. Equally, however, they are capable of becoming so wedded to evil that sweet reason, for all its patience, cannot detach them. ND

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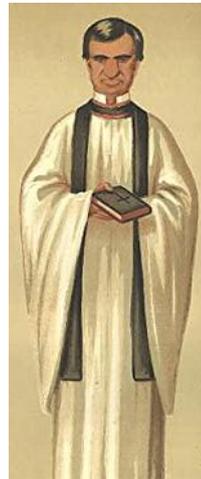
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Recognising God's Moment

Every aspect of the spiritual life has one purpose: to be attuned and responsive to the call of Christ in each moment. Those whose self-discipline and conformity to the commandments of God are blessed in living in this way, are holy. It is this awareness of the Spirit that the Christian should desire and pray for. This is the simplicity that T.S.



Elliot wrote about in *Four Quartets*: 'Quick, now, here, now, always. A condition of complete simplicity (costing not less than everything)'.

The disciplines of prayerful reflection on God's Word, careful engagement with the sacraments of Penance and the Eucharist, being attentive to the needs of those around us; in short, loving God and our neighbour as ourselves, will carry us forward a very long way in coming close to this ongoing response to the call of Christ. This all may seem too elevated for some readers; it may be that expectation which many 'church goers' judge as 'going a bit too far.' Be assured it not impossible, that must be the case for we are created for this purpose, and the whole work of Christ, and the gracious provision of the Holy Spirit enables this to be realised (even if most of us only touch the edge of holiness).

One simple spiritual exercise that can bear fruit very quickly is using an 'examination of consciousness' often called (after Ignatius) the 'Examen'. It is a simple process which enables an individ-

ual to review the day, or any other period of time, to discern at which points they experienced communion with the Lord, and at which points they rejected the call of Christ. It only takes a few minutes. All that is needed is a time to look inwardly, with the help of the memory, at the response of body, mind and spirit to the events of the day.

Begin by simply asking the Lord to show you where you have been close to him or where you have stepped away from him as the day has unfolded. Then recall the places you have been in, then re-run the memory with the people, then the actions and words in those different settings. As you reconstruct your day pay attention to anything that stands out. There may have been a moment of joy and consolation, and there may have been a moment that you recall with regret or even shame.

Reflect on these prominent moments and turn these into appropriate prayer of thanksgiving, penitence or intercession. Make a mental note of any area of life you should be more attentive to. End by praying the Lord's Prayer.

If this exercise is used regularly it becomes very fluent process that can be used at different points of the day, to raise awareness of the Lord's call. It is not in pursuing huge ideals or by extreme asceticism that most of us draw closer to God, but by living in the desire to love and serve him in every moment. This is one way that can help. **ND**

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The Bishop of Wakefield
LEEDS

The Right Revd Tony Robinson SSC
Pontefract Ho, 181A Manygates Lane, Wakefield WF2 7DR
01924 250781 / 07834 206317
bishop.tony@leeds.anglican.org

The Bishop of Lewes
CHICHESTER



The Right Revd Will Hazlewood
Knowle Cottage, Knowle Lane, Halland, Lewes BN8 6PR
01273 425009
Bishop.Lewes@chichester.anglican.org

The Right Revd John Ford
(formerly Bishop of The Murray)

The Right Revd John Gaisford SSC
(formerly Bishop of Beverley)

The Right Revd Dr John Hind
(formerly Bishop of Chichester)

The Right Revd Martyn Jarrett SSC
(formerly Bishop of Beverley)

The Right Revd Roger Jupp SSC
(formerly Bishop of Popondota)

The Right Revd Robert Ladds SSC
(formerly Bishop of Whitby)

The Right Revd Michael Langrish
(formerly Bishop of Exeter)

The Right Revd Peter Ramsden
(formerly Bishop of Port Moresby)

The Right Revd Nicholas Reade
(formerly Bishop of Blackburn)

The Right Revd Lindsay Urwin OGS
(formerly Bishop of Horsham)

The Right Revd Glyn Webster
(formerly Bishop of Beverley)

The Right Revd Peter Wheatley
(formerly Bishop of Edmonton)



The Bishop of Birmingham wishes to appoint a
Priest in Charge (House for Duty)
St Agatha, Sparkbrook with St Barnabas, Balsall Heath

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

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

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

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

Birmingham and the city region with its hospitals, universities and other organisations offer opportunities for ministry which might complement the parochial need for priestly ministry most Sundays and the equivalent of two days each week.

Presentation is currently suspended to allow discussion of possible future pastoral reorganisation which can proceed once the new priest is appointed.

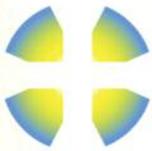
Closing date: 3rd April 2022
Interviews: 28th April 2022

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

Full details at cofebirmingham.com/vacancies

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



 **FORWARD
INFAITH**
supporting  **The Society**

Supporting The Society under the patronage of S. Wilfrid and S. Hilda

Visit our website www.forwardinfaith.com

To receive an email alert when a news item is published,
sign up at www.forwardinfaith.com/news.php

The Resources pages include

- material about women bishops and women priests
- information about the House of Bishops' Declaration
- articles, addresses and statements
- the Forward in Faith 'brand pack'

See the About Us pages for information about Forward in Faith.