

*“Serving the people and their parishes”*

# **PARSON AND PARISH**

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The English Clergy Association, as the successor to the Parochial Clergy Association, exists to support in fellowship all Clerks in Holy Orders in their Vocation and Ministry within the Church of England as by law Established. The Association seeks to be a Church of England mutual resource for clergy, patrons and churchwardens requiring information or insight; to support Clergy serving under Common Tenure as well as those still enjoying Freehold of office; to monitor ever-burgeoning bureaucracy and continued legislative and other processes of change; and to promote in every available way the good of English Parish and Cathedral Life and the welfare of the Clergy.

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**PARSON & PARISH**  
*the magazine of the English Clergy Association*  
*“serving the people and their parishes”*  
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*Front cover photograph: St. John the Evangelist Churchyard, Lostock Gralam, Cheshire*

*Back cover photographs: from the village of Lower Peover in Cheshire –  
people were really pulling out all the stops for this Armistice anniversary.*

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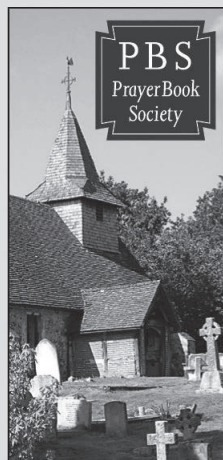
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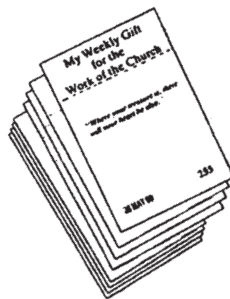
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## From the Editor

The 100th anniversary of the ending of the First World War is clearly an extremely significant occasion, and is reflected in this edition of Parson & Parish with a compelling piece by The Revd Canon Rachel Mann and a short, moving article by the Chaplain General, The Revd Dr David Coulter, about what it means to face death in battle, written for the centenary anniversary of the Battle of Passchendaele, in 1917. All over the country, and indeed across the world, memorial events and services will have been held, involving many people both young and old. In this respect the parish churches of England and Wales, in particular, are in an almost unique position, bringing together as they do all members of their communities – of all Christian denominations and other faiths as well as those of no faith. The opportunity to represent the whole community in this way is an incredible privilege, which is acknowledged and respected throughout the country.

In her book *Fierce Imaginings*, from which the piece in this edition is taken, Rachel Mann speaks at some length about Grandfathers, and it is certainly through Grandfathers that many of us of a certain age learned something of that long and bloody conflict, notwithstanding the reluctance of many survivors of the First World War to ever speak of their experiences. My maternal Grandfather, one of the gentlest people I ever knew, and a committed Christian throughout his life, enlisted in the Honourable Artillery Company in 1916 and was very badly wounded at the Battle of Passchendaele the following year, at the age of just 19 years – and he carried the scars of his wounds, both physical and mental, for the rest of his life, as a constant reminder of that awful time.

In much the same way, the names of local lads on War Memorials throughout the country continue to remind all who read them today of the ultimate sacrifice of so many. There is indeed great poignancy in just stopping and reading those lists of names, formally every Remembrance Sunday of course, but also informally, simply going in and out of churchyards and churches, and of course in the beautifully maintained war cemeteries in Europe and further afield, and being reminded of them.

This centenary anniversary is very important, both for what we remember and also for the continuation into the future of that remembering given that, at a personal level, fewer and fewer people will have had any contact with men, and women, who actually fought in, lived and worked through “the war to end all wars”. Just how, and what, will we be remembering into the future? It is I think a very timely and important question, and one that authors such as Rachel Mann, and others, are currently giving much thought to, as are current exhibitions such as the “Lest We Forget?” Exhibition at the Imperial War Museum in the North. It is very much a question that the Parsons, and Parish Churches, of England and Wales, and of the whole of the United Kingdom, together with other religious leaders, politicians, members of the Armed Forces,

## ***Parson & Parish***

voluntary and uniformed organizations, will be key in answering in the coming years and decades. It is also one that this journal will come back to, from time to time.

“At the going down of the sun, and in the morning, we will remember them”.

*The Revd Alec Brown*

Editor

### ***Editor's Postscript***

Apologies to all members of the ECA, and all readers of Parson & Parish – it had been my intention to distribute this edition before the anniversary of the Armistice, but a heart attack in the summer, from which I am recovering slowly and facing bypass surgery imminently, slowed down the process considerably!

## **Patron of the Association**

It is with very great pleasure that I am able to announce that our new patron is The Rt Revd and Rt Hon Dame Sarah Mullally DBE, Bishop of London.

Before her ordination, Bishop Sarah was the Chief Nursing Officer in the Department of Health and in 2005 was made a Dame Commander of the British Empire for her contribution to nursing and midwifery. She began her ministry in the Diocese of Southwark before becoming Canon Residentiary and Canon Treasurer at Salisbury Cathedral. From 2015 she was Suffragan Bishop of Crediton in the Diocese of Exeter. She was installed as the 133rd Bishop of London in St Paul's Cathedral on 12 May 2018.

We are therefore very honoured and most grateful that Bishop Sarah has so kindly agreed to support the Association in this way.

*Peter Smith*

***Our website: [www.clergyassoc.co.uk](http://www.clergyassoc.co.uk)***

**Centenary of Passchendaele: A reflection on what it means to face death in battle**  
*The Revd Dr David Coulter, Chaplain General*

First broadcast on Radio 4, Sunday 30 July 2017

On 29 August 2017, a Sergeant T Flynn paid tribute in The Irish News to Father Willie Doyle MC, a Jesuit Priest and army chaplain who went missing in the Battle of Langemarck during the Third Battle of Ypres: “We had the misfortune to lose our chaplain, Father Doyle, the other day. He was a real saint and would never leave his men, and it was marvellous to see him burying dead soldiers under terrible shell fire. He did not know what fear was, and everyone in the battalion, Catholic and Protestant alike, idolised him... He loved the men and spent every hour of his time looking after them... I am confident that no braver or holier man ever fell in battle than he.” His body was never recovered, but he is commemorated at the Tyne Cot Memorial to the missing.

The chaplain, as a non-combatant, stands as a sign of peace in the midst of war and in time of death and injury they provide a different sort of care. They embrace the silence and allow God to speak when the air is filled with anger, disbelief, guilt and pain. “Why?” people ask, and “Where is God in the midst of this?” If God is not there in such times he is not anywhere. Over 300 army chaplains died in the World Wars serving God and their soldiers in the front line.

The death of a comrade in arms leaves a hole in the lives of those who knew them, and the bond of comradeship forged in battle makes the loss ever greater. The collective grief of the unit is profound, and while every death has an effect, an operational death seems to have a disproportionate impact on all those involved.

It is the chaplain’s role to help frame the moment, to allow with dignity the outpouring of grief, and to offer space and comfort to those most raw. A word of prayer or a simple service can be cathartic and, in the midst of grief, appears to matter, by allowing the love of God to carry them through the valley of the shadow of death.

Families at home are often relieved that a chaplain was there to commend to God’s safe keeping their loved one and to ensure they received a dignified farewell and a safe passage home.

On operations there is little time to grieve as the mission continues.

In her book *I married a soldier*, Brenda Hale speaks of how on Thursday 13 August 2009 she was informed her husband Mark had been killed in Afghanistan.

*Closing the dishwasher I flipped open the laptop again and found I was holding my breath. There was nothing. Taking a deep breath, I opened up the carrier bags and started to stack butter and vegetables into the fridge. Each time I finished putting a few items in, I turned back to the table and clicked “Send and receive” on the laptop.*

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*I could feel my heart beginning to beat more rapidly as I thought what might be. Oh God, please let him phone. I'll send him another email, I whispered to myself. Leaning over the laptop I drew up another message and typed rapidly, "Mark, honey, I'm so worried. Email as soon as you get a chance. I love you so, so much." I held my breath again and I pressed the "Send" button, but over the whoosh of the email being sent, a sudden rap on the front door made me freeze.*

*In that instant, I could feel an invisible hand clasp my heart, which was now thumping like a stone against my chest. I turned and walked to the door, my hand held against my chest to calm my beating heart. I couldn't help thinking. They've come to tell me about Mark. Dragging back the door, I saw a man in a smart grey suit and a lady standing side by side. The man spoke quietly and flashed a military ID card. "We are from the army," he said. "Are you the wife of Captain Mark James Hale?"*



## **Fierce Imaginings**

*Rev Canon Dr Rachel Mann*

We cannot capture now how complete the silence on Armistice Day would have been between the wars, especially in the immediate post-war era. By the 1980s I think many of us had expected the practice to begin dying out, left to a few civic expressions each Remembrance Sunday. However, as the Great War generation began to disappear there seemed to be an upsurge of interest in keeping the silence. The news began to report not only on Remembrance Sunday but also on Armistice Day people were keeping silence. Britain's ongoing adventuring in world affairs – and the consequent regular deaths of soldiers – has no doubt been a factor in this sustained phenomenon. The upsurge of interest in finding one's family past – encouraged by wider access to historical records via the internet – has also ensured that more people are aware of their family's connections to the great struggles of the twentieth century. But perhaps also the communal nature of the silence has become a kind of matins for a culture uncertain of what it shares and of where it is going.

If it is important to bring a hermeneutics of suspicion to state-legitimised practices of silence – for surely the powerful can use it for their own ends – it is important to recognise that some kinds of silence might nonetheless be an appropriate response to violence. It has become fashionable in a number of situations – upon the death of an admirable person in sport, for example – to offer a minute's applause instead of a minute's or two minutes' silence. Silence is perceived as too solemn, as lacking that key dimension of modern living – the celebration of a life. It is striking how modern funerals have assumed the character of celebrations and memorials. The rigorous bleakness of the Book of Common Prayer is too spartan for us. The way silence exposes us to ourselves is too much for us. In the context of mourning and death 'silence' signifies the reality we shall all face – that we too are ultimately dust. It is what will greet us all one day.

Jay Winter<sup>1</sup> persuasively argues that the rituals of remembrance which emerged around the time of the Great War represent more of a testing of civic and religious concepts than some sort of radical break with the past. This is certainly a helpful corrective when many of us are inclined to emphasise the profound rupturing impact of the violence. The use of silence and flowers (poppies) and the singing of hymns around a focal point (a memorial, rather than the Eucharistic table) are contiguous with traditional Christian practices. The language of sacrifice, of dying that others might live and so on was a co-option and extension of common notions. And it is not clear what else a grieving culture could do. To attempt to face the scale of injuring made by four years of fighting without some gesture towards a transcendent meaning would surely have broken the nation.

Yet if a kind of active, attentive silence is one appropriate response to the war's

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<sup>1</sup> Jay Winter, *Sites of Memory, Sites of Mourning* (Cambridge: Canto, 1995).

project of silencing, it cannot be enough. For if the Great War has defined our responses to war in many ways and has done so by co-opting Christian symbols and practices, the civic rituals fail to take those Christian practices seriously enough. The Christian story was complicit in the war in any number of ways, but it also draws as close to an honest apprehension of state-legitimated violence as any other strategy we have. For Christ is not so much about the glory of sacrifice as the exposure of violence and its mechanics, as well as the subsequent invitation to commit in a different way. For the God in Christ is all about passion: he becomes our victim, handed over to us, the subject of our jealousies, fears and the desire to be in control. This is a god tortured at the end of a whip. This is a god who is mocked and killed. This is a man thoroughly caught up in and destroyed by the violence of the world.

In this ironic world it is the perpetrators of violence who claim to be agents of light: the keepers of the peace, the protectors of the faith and the saviours of the nation and civilisation. Further violence or violence from one's occupiers (or in the case of war, from an outside threat) is humanly commendable. These are good causes. These are people standing up for something more than personal self-interest – they seek to save the nation. These people, then, are wearing metaphorical white hats. Yet the only kind of god who wants or needs a blood offering is us. The bloodthirsty god whose hunger is only appeased by the death of his only son haunts our imaginations. It is the kind of image that can keep us as frightened children; keeping us in bondage instead of liberating us.

The oddness of Jesus – his revelatory power in relation to war and violence as injuring – lies in his full humanity. The philosopher Stanley Cavell's study of *King Lear* and his remarks about the character of Cordelia, in particular, help us appreciate this profound humanity of Christ. Cordelia has often been compared to Christ in the honest faithfulness of her commitment to love rather than flattery. She pays the price for refusing to flatter her father Lear: she is exiled. In the midst of Lear's later 'madness' she forgives him for banishing her. Edmund's perfidy – he hangs Cordelia – prevents Father and Daughter from truly consummating their reconciliation. Cavell suggests, 'If Cordelia resembles Christ, it is by having become fully human, by knowing her separateness, by knowing the deafness of miracles, by accepting the unacceptability of her love, and by nevertheless maintaining her love and the whole knowledge it brings.'<sup>2</sup> Christ is fully human for – in the end, in his injuring and torture, in his pain and death – he is forsaken and separate; he knows the deafness of miracles and yet maintains his love. He is the victim who transforms his fate into destiny and exposes our violence, accepts his annihilation and yet does not demand revenge.

If Christ embraces humanity he also represents God. This god embraces victimhood – silencing, objectification and injuring – and exposes what our violence does. He invites us to commit to another way. Resurrection is a symbol of this invitation. For this risen God is not one who glories in sacrifice, nor comes seeking revenge. The

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<sup>2</sup> Stanley Cavell, *Must We Mean What We Say? A Book of Essays* (New York: Scribner, 1969), 302.

invitation is to reconciliation. The offer is forgiveness. The challenge is to make a commitment to a Way of going on which rejects silencing, objectification and injuring. The Risen Christ leaves it up to us to make that commitment. He exposes what state violence is – with war being an example of that – and reveals how it is part of each of us. We can no more disown it than dare revel in it.

*Rev Canon Dr Rachel Mann is a poet, writer, broadcaster and Anglican priest. Until the end of 2017 she was Poet-in-Residence at Manchester Cathedral. Fierce Imaginings: The Great War, Ritual, Memory and God (2017) is published by Darton, Longman and Todd (DLT) and is available from all good booksellers. It was reviewed in The Reader vol. 117(3), p.30. We are extremely grateful to DLT and to Dr Mann for permission to publish this extract.*

## **BOOK REVIEWS**

### **The Reshaping of Britain Church and State since the 1960s: a Personal Reflection Clifford Hill**

Wilberforce Publications 345pp ISBN 978 0 9956832 9 7

The Revd Dr Clifford Hill, sociologist and theologian, is a preacher and broadcaster with numerous books in print. He was a Senior Lecturer in the University of London and lectured for the Home Office to senior police officers and prison governors on race and community issues. He and his wife Monica have immense experience pastoring churches and founding community groups. They have a long and distinguished history of involvement in evangelistic work at national level.

There is much here for Anglicans to engage with. Clifford's story in this book begins in 1974 when he was contacted by Canon John Poulton, who was Archbishop Donald Coggan's Secretary for Evangelism. We are then taken through a fascinating account of the author's involvement in the events which followed the Archbishop's 'Call to the Nation', which led on to the Nationwide Initiative in Evangelism.

This is not a dry chronicle – on the contrary, it charts what happened from the point of view of one who was intimately involved with what was really going on 'behind the scenes' and many personal encounters are described.

There are hard lessons here as the author writes frankly about the opposition Coggan met amongst some fellow-bishops. We are told that:

More than half of the bishops in the Church of England by this time were theological liberals as were many clergy and Free Church ministers. The Bishops reacted in anger forming a cabal to present the Archbishop with the threat that if ever he stepped out of line again and made such an appeal to the public without consulting them, they would denounce him publicly. They further threatened that if he followed up his 'Call to the Nation' with a full-scale evangelical campaign they would not only oppose him but they would prevent any evangelical bishop getting into Lambeth Palace for a long time to come.

Dr Hill then takes us through a fascinating survey of church and the nation through the periods in office of subsequent Archbishops of Canterbury and provides a useful history of approaches to mission in England, giving copious examples of the many initiatives undertaken, including community-based evangelism, the Church Growth movement, the work of the Evangelical Alliance and much more. The influence of the Charismatic Renewal movement across the denominations is given some attention. As an accomplished sociologist the author explains carefully and perceptively the changes

in British culture and society in the period under review. As a scholar and teacher of biblical prophecy and its application, the author's conclusions will disturb some. Having charted the rise of secularism and the many challenges faced by Christians in our times, he writes:

The opportunity for the re-evangelisation of the nation, as we have already said, was missed in the period of 1965 to 2015 which was a time of great social change. But a new day is dawning. The intensity of the great shaking of the nations is increasing rapidly. We may all soon be engulfed in a modern 'Babylon' of unbelievable intensity. But God is offering to Christians the most incredible opportunity, because only those who have their trust in him will be able to stand and be 'overcomers'. Living in 'Babylon' has never been easy. The 6th century BC Jews discovered this in the Exile, but their faith survived and thrived. The Christians in the Early Church faced the cruel persecution of the Roman Empire, and through the presence of the Risen Jesus among them they not only survived, but they thrived, and the blood of the martyrs became the seed of the church as their numbers vastly increased to bring the message of salvation to the world.

This can happen again! God always uses these periods of shaking the human institutions of the nations as an opportunity for spiritual intervention and for communicating his truth. If Christians had understood the nature of the battle and had rightly used the power of the Holy Spirit that was available to the church in the second half of the 20th century, history could have been very different....

In the Epilogue he offers the devastating opinion that:

If we are to offer an honest assessment we would have to say that for 50 years the leadership of the institutional churches of Britain have failed the nation and are to a large extent responsible for the moral and spiritual state of the nation today.

This book will be of great interest to readers who have ministered during the last, turbulent half-century, and can hardly fail to stimulate much debate and further reflection about the extent to which the churches in this country have been faithful to their primary responsibility to communicate the gospel.

*Reviewed by a member of the ECA*

**The Grace of Waiting: Learning Patience and Embracing its Gifts**

Margaret Whipp Canterbury Press 104 pages 2018

It is not often that I read a book which has both practical application in my work and personal life and which I find deeply moving. This is one of those books which I will return to again and again. It is, in my opinion, a modern spiritual classic.

*The Grace of Waiting* is a deeply pastoral, challenging book of great wisdom. The author uses her wide experience as a hospital chaplain to explore the most difficult times of unchosen waiting and deep suffering. This exploration arises from a pastoral concern for those she has met who express the frustration and pain of these times of waiting and the resulting isolation, anxiety and fear. Whipp notes the difference having someone to talk to makes in these situations and her aim at these times of being 'a true attendant on grace'.

The book begins with an exploration of 'the waiting room', the physical and metaphorical place which we all inhabit in times of change and transition. She describes the disconnect in these times of waiting with the 'relentless march of activity' which our culture idolizes. She suggests that we adopt a different perspective on time, one that encompasses a contemplative view of 'God's good time', and the grace which may be waiting for us as we embrace patience and its gifts.

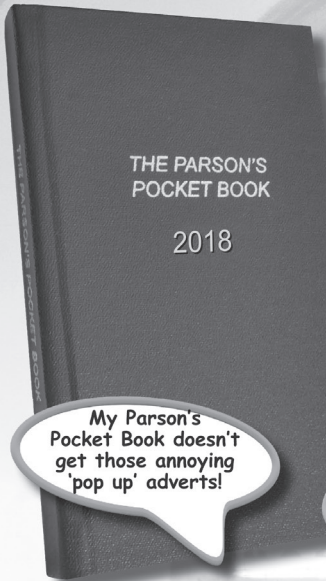
The aim of the rest of the book is to enable us to practise the practice of patience that we might be able to deepen and sustain our 'spiritual capacity for graceful waiting'. Whipp asks: how can we develop skills and resources to draw on when we are in these times of waiting? Each chapter therefore has a 'practicum', a spiritual exercise for the reader to develop the skills of graceful waiting. The subsequent chapters use five metaphors for waiting: the wilderness, the winepress, the watch, the winter and the womb. These 'classrooms in the school of waiting' use rich biblical images and wisdom to see the lessons that can be learned from these seasons, what aspects of patience need to be practised at these times and she also includes what 'gifts' might be found along the way: sustenance, consolation, simplicity, renewal and naming.

Each chapter is full of insight, wisdom and challenge which we may sometimes find uncomfortable. In the wilderness Whipp points out the need for us to give up the illusion of total control over all our lives and practise surrender. How also, for example, the wine press of suffering can offer the perspective of the gift of simplicity which provides an alternative to bitterness if we are prepared to embrace it.

The book concludes with a reminder of the example of the God of waiting who is 'longsuffering and of great mercy'. The God who in Jesus showed us his vulnerability and his willingness to wait for us. The gift to be found in these reflections, says Whipp, is the gift of thankfulness, which is at the heart of the virtue of patience. The practice of gratitude is our response to the grace of God in our lives, the grace that knows us and our suffering intimately, that walks with us in these times of waiting and longs to enfold us as we respond to him. This is a book to savour, to refer to and to give to others.

*The Rev'd Cassandra Merservy, B.A., P.G.C.E.*

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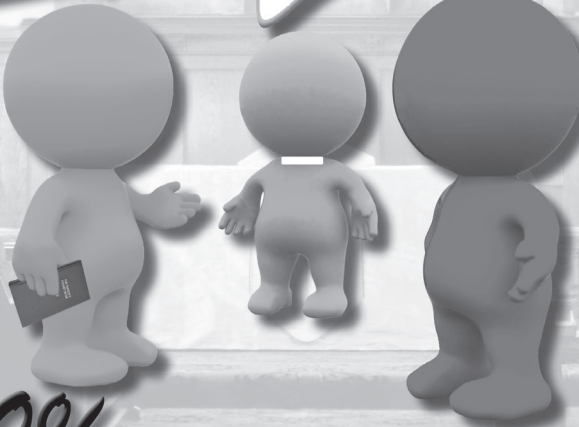
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– Other memberships are available.

For your subscription you will receive a membership pack with a unique RSSStG badge, membership card, car sticker, welcome letter from our Chairman, information on the Society, including members' benefits, St George's Day petition form and two previous issues of our Journal. Thereafter you will receive 3 copies of our Journal per year, updates via e-mail and you can become involved in the many events and activities that are held around the country.

### Membership Application Form:

Name .....  
Email .....  
Address .....  
Postcode ..... Tel No. ....  
Where did you hear about the Society? .....

I / We wish to further the Aims and Objectives of the Society (as printed in the 'St George For England' Journal) and now apply for membership of The Royal Society of St. George.

Signature:..... Date:.....

For more information or a brochure on the Society, please contact us at Head Office:

Address: The Royal Society of St George, Enterprise House, 10 Church Hill, Loughton,  
Essex IG10 1LA, England

Telephone: 020 3225 5011 – Fax: 020 8508 4356 – Email: [info@royalsocietyofstgeorge.com](mailto:info@royalsocietyofstgeorge.com)

Website: [www.royalsocietyofstgeorge.com](http://www.royalsocietyofstgeorge.com)

Facebook page – [www.facebook.com/RoyalSocietyofStGeorge](http://www.facebook.com/RoyalSocietyofStGeorge)

Twitter account – @RSSStGeorge – LinkedIn – The Royal Society of St George Official Group

*Our Society is non-political, non-racist, non-sectarian and membership is open to all those who agree with our aims and objectives.*



## **GRANTS FOR “A REST FROM DUTY”**

### **THE ENGLISH CLERGY ASSOCIATION BENEFIT FUND** **(registered charity no. 258559)**

#### ***From the Almoner***

The English Clergy Association can sometimes help by way of a grant towards a holiday. We know from the postcards and letters we receive how much our help has meant to the recipients. We are able to make in the order of 50 to 60 holiday grants a year. These grants are specifically for holidays, or rests from duty, for serving or retired clergy of the Church of England (as set out below).

#### ***Eligibility***

The Association is able to make grants towards “a rest from duty” to those who are:

- (a) clergy of the Church of England, engaged in full time ministry or part time ministry in the Church; or
- (b) clergy engaged in some other employment, occupation or calling; or
- (c) clergy who have retired from ministry in the Church or from other employment, occupation or calling but who perform duties calculated to advance the work of the Church of England.

A request for an application form should be made either by letter or by e-mail:

**The Rev'd Richard Hall, LL.B., M.A.**  
**45 Howard Park, Greystoke, Penrith, Cumbria CA11 0TU**  
e-mail: [revrichardhall45@gmail.com](mailto:revrichardhall45@gmail.com)

#### ***A note from the ECA Treasurer***

You can now nominate the English Clergy Association Benefit Fund to receive all or part of any tax refund due to you. Please complete page CH2 of your Self Assessment Tax Return, entering code UAH88UG in box 5. If you are able to tick the Gift Aid declaration your donation will be augmented by a further 25%.

## **Postcards 2018 (addressed to The Revd Richard Hall)**

*Thank you so much for your generous support for our holiday in Snowdonia. We are having a wonderful time exploring castles and riding the steam train!*

Thank you for helping my family have a wonderful holiday in Germany and the Czech Republic – a view from Koblenz on the Rhine!

*We have had a most wonderful break here in Somerset following a long period without a holiday. We are very grateful for the grant – many thanks.*

*We thank you for the grant for our holiday in mid-January to Disneyland Paris. After a challenging autumn, this was the perfect holiday for our children. We had a wonderful time as a family and are deeply grateful for the grant. Best wishes to all the Trustees of the ECA.*

*Greetings to you and to all the ECA Trustees from Ager in the Lot-Et-Garonne region. It has been a delightfully relaxed week, and I am sure I shall return to my parish suitably refreshed. Thank you again.*

Thank you for the grant to enable me to take this holiday in Nigeria. This gift went a long way – blessings.

*I write from our holiday cottage on the Lizard in Cornwall. We have been blessed with really fine weather and have enjoyed being away together as a family. Your generous donation made this holiday possible for us and we would like you to know how grateful we are for helping us in this way. With thanks and all good wishes.*

We have eventually been able to get away on holiday here to Llandudno. We have had a good week together and are especially grateful to the English Clergy Association for the grant which has helped make this possible.

*We just got back from a fantastic holiday in Italy – Pisa, Florence, Assisi and Rome. Many thanks for the grant that helped make this possible.*

Thank you so much for your support. I enjoyed a wonderful week in Cluj, Romania with Christian friends. We particularly enjoyed a restaurant that had an automated ceiling art piece that worked by clockwork- such fun! Also appreciated the beauty of the city.

Thanks to all the Trustees involved with the ECA for your very kind contribution for our travel to encourage the missionary team in Madagascar. The trip was a humbling and thought provoking time. The servant hearts of those involved and the way in which the Gospel is changing hearts were wonderful to behold. Praise God!

Through the generosity of the ECA we were able to visit our American relatives in the Rocky Mountains. Glorious views and vistas around every bend! Our three children loved seeing Bison, Elk, Moose and Marmot at close range. A holiday full of delights – thank you.

*With huge thanks – a postcard from holiday in the Haute Savoie with my family, made possible due to the kindness and generosity of the ECA Benefit Fund. Do please pass on my thanks to the Trustees!*

*A postcard from our holiday this week in Swanage, kindly funded by your generous grant. We have been blessed by glorious sunshine all week, the children had great fun on the beach and in the sea, as well as a visit to 'Monkey World' which they found to be lots of fun! Thanks again.*

*Despite plenty of rain we are enjoying our week in Keswick. The Convention has encouraged us and our daughter is enjoying seeing friends. Thank you for the support that made this possible.*

*Many thanks to you and all at the ECA for the grant towards our family holiday in the USA. So far we have visited New York City, Niagara Falls, Pittsburgh, Lancaster PA, Washington DC and now to the Smokey Mountains! All the best to you all.*

We would like to thank the ECA for their grant which helped us have a relaxing week's holiday here in Devon.

*We're enjoying a wonderful time in Swaledale – and seem to have been here with the first wet weather on record! It is a beautiful, quiet place and we are both really relaxing and enjoying some good Yorkshire grub!*

We are so grateful for the ECA Grant which helped to make it possible for us to come on holiday here, to the Hte Savoie. Wonderful walking, mountains, food and enjoyment of creation. We are all enjoying it tremendously – hugely refreshing. Thank you!

*Just a brief note from Filey to say thank you for the holiday grant. The family have had a great time, visiting lovely gardens, beaches and an aquarium. With very best wishes from us all.*

Just a short note to say a big 'thank you' for the contribution from the ECA to the cost of our holiday here in Trebarwith (N. Cornwall). Although the weather has tailed off a bit, we've been having great fun catching some waves and exploring the local area. Many thanks again, in Christ.

## WILLS — Making a Donation in your Will

The Association and our Benefit Fund are helped greatly if there are legacies and bequests. By making a posthumous gift of money or property you may also reduce your estate's Inheritance Tax liability.

The options for a donation in your Will are:

- a legacy of a specific sum
- a bequest of specific property
- a bequest of the residue of your estate or a share of it with other charities or individuals

What to do to help us in your WILL:

If you wish to include a donation in your WILL please first consult your solicitor.

A simple form of legacy might include the following words:

“I hereby bequeath, free of tax, the sum of £ \_\_\_\_\_ to

the English Clergy Association Benefit Fund (Registered Charity No. 258559) OR to The English Clergy Association (4 St John's Road, Windsor, Berks SL4 3QN) and the receipt of the Hon. Treasurer or other proper Officer for the time being of the English Clergy Association shall be a complete discharge of such legacy.”

This wording can easily be adapted to cover the bequest of a property or of all, or part of, the residue of your estate. In any case of doubt please ask your solicitor or get in touch with the Chairman, Secretary or Treasurer. This is especially appreciated if you intend to lay down conditions as to how the bequest should be used.

To THE ENGLISH CLERGY ASSOCIATION:

**\*New Members** I desire to become a Member of the English Clergy Association, and to receive its Journal, and herewith enclose the Annual Subscription of £15.00 (year ending December 2019). (*For the retired, the subscription is £7.50 p.a. including the Journal.*) Free for ordinands in training and those in their first year of ministry. Please indicate if this applies to you.

**\*Renewal Subscription for Members**

I enclose my Subscription of £15.00 for **2019** (*retired subscription £7.50*).

Name in full:

Parish and Postal Address:

Post Code

Telephone

Diocese and Deanery

Date

Please complete as clearly as possible. Receipts *on request*: please tick here if required { }

**BANKERS ORDER**

Messrs (Bankers and branch)

Address

Post Code

Please pay COUTTS & CO. (18-00-02), 440 Strand, London WC2R OQS, for the credit of the ENGLISH CLERGY ASSOCIATION, account 02129949,

the sum of fifteen pounds (£15.00) / the sum of seven pounds fifty pence (£7.50)  
[strike out one]

on the..... day of ..... 201..... and annually, until further notice.

Name

Signature

Address

Sort code and account no.

Please complete the Banker's Order, remembering to sign it, and return it through the post to **The English Clergy Association**, Hampton Vicarage, 54 Pershore Road, Hampton, Evesham, Worcestershire, WR11 2PQ. This Order entails no liability beyond your Annual Payment and you may withdraw it at any time.

