

# **new**directions

August 2011  
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serving Catholics and Evangelicals seeking to renew the Church in the historic faith

## **You are called**

**Philip North reflects on  
vocation and the priestly life**

### ***Also in this issue:***

- **Books: Biographies Special**
- **The Bishop of Ebbsfleet on Betjeman**
- **The Company of Mission Priests**



# parish directory

**BARRY** near rail, bus and town centre *Gredo Gyrnu (FIF Wales)* **St Mary's, Holton Road** Sunday: solemn Mass 8am and 11am, Sunday Club 11am, daily Mass, except Friday; **St Cadoc's, Goldbrook Road** Sunday: Solemn Mass 9.30am, Vespers 6pm Saturday, Benediction 1st Saturday of the month. Parish Priest: Fr John Hughes ssc 01446 406690

**BEXHILL-on-SEA** **St Barnabas, Sea Road** Forward in Faith. Sunday - 11am Parish Mass, First Sunday 4pm Evening Prayer and Benediction 4pm. Mass daily at 10am except Monday (but check the noticeboard). Second Tuesday 10.45am Walsingham Cell. Warm welcome to families. In the centre of Bexhill. For times of Confession and other information contact: Fr Roger Crosthwaite 01424 212036

**BIRMINGHAM** **St Agatha, Stratford Road, Sparkbrook (B11 1QT)** "Any similarity between the Church of England and St Agatha's is purely coincidental!" (A Diocesan Official - 2007) Sunday Mass 11am. Secure Parking. Canon John Herve ssc - 0121 449 2790

**BISHOP AUCKLAND** **St Helen Auckland, Manor Road, West Auckland** Medieval church, *Forward in Faith, Resolutions ABC*. Sunday: Sung Mass 10am, Evensong and Benediction 6pm. Weekday Mass: Mon 7pm, Tues, Fri, Sat 9.30am, Wed 10am, Rosary Mon 6.30pm. Parish Priest: Canon Robert McTeer ssc 01388 604152 [www.sthelenchurch.co.uk](http://www.sthelenchurch.co.uk)

**BLACKPOOL** **St Stephen on the Cliffs, Holmfield Road, North Shore** Vicar: Canon Andrew Sage ssc. Sundays: Said Mass 9am, Solemn Mass (Traditional Language) 10.30am, Evensong 6pm; easy access and loop. Tel: 01253 351484 [www.ststephenblackpool.co.uk](http://www.ststephenblackpool.co.uk)

**BOSTON LINCOLNSHIRE** **St Nicholas, Skirbeck** Boston's oldest Parish Church. *Forward in Faith Parish* under the Episcopal care of the Bishop of Richmond. Sunday: Low Mass 8am (1st and 3rd), Sung Mass 9.30am. Daily Mass, offices, benediction and confessions as displayed on notice boards. Rector: Fr Paul Noble ssc 01205 362734 [www.forwardinfaithlincs.org.uk/stnicholasboston.html](http://www.forwardinfaithlincs.org.uk/stnicholasboston.html)

**BOURNEMOUTH** **St Ambrose, West Cliff Road, BH4 8BE**. *A Forward in Faith Parish with Resolutions ABC in place*. Sunday: 8am Low Mass, 9.30am Sung Mass, Traditional Ceremonial, modern Rite, 6pm 1st, Songs of Praise; Evensong 2nd and 3rd, Choral 4th or 5th. Weekdays Low Mass: 8am Tuesday and Friday modern Rite. Parish office 01202 766772

**BOURNEMOUTH** **St Francis of Assisi, Chaminster Road (corner of East Way)** *A Forward in Faith Parish* under the care of the Bishop of Richmond. *Resolutions ABC*. Sunday: 8am Low Mass, Parish Mass 10am, Evening Prayer and Benediction 6.30pm - first Sunday of each month and major festivals. For information about all services during the Interregnum contact Barbara Geatrell 01425 470370 or Hubert Allen 01202 511845 (Parish Office) Churchwardens [www.stfrancis-bournemouth.org.uk](http://www.stfrancis-bournemouth.org.uk)

**BRADFORD** **St Chad, Toller Lane** (B6144, 1 mile from city centre). Sunday services: Low Mass 8.30am, Solemn Mass 10.45am, Evensong and Benediction 6.30pm. Weekday Masses 8am (except Wednesday 7.30pm and Thursday 9.15am). Parish Priest: Canon Ralph Crowe ssc 01274 543957. *Resolutions ABC*. English Missal/BCP [www.st.chads.dial.pipex.com](http://www.st.chads.dial.pipex.com)

**BRIDPORT** **St Swithun** *Resolutions ABC*. Sunday: Low Mass 8am; Solemn Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 7pm, Wed 9am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

**BRISTOL** **All Saints, Pembroke Road, Clifton** (near zoo and suspension bridge) Sunday: Mass 8am, Family service 9.30am (Mass 2nd and 4th Sunday), Solemn Mass 11am (children's group), Evening Service with Benediction 6pm. Feast days: 7.30pm Solemn Mass. Daily Mass. Confessions: Saturday 11.30am, 5.30pm or by arrangement. *Resolutions ABC (Ebbfleet)*. Information, appointments: Fr Richard Hoyal 0117 970 6776

**BRISTOL** **Christ Church, Broad Street, Old City Centre BS1 2EJ**

*Resolutions ABC*. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). Parish Priest: Fr Richard Hoyal 0117 9706776 [www.christchurchcitybristol.org](http://www.christchurchcitybristol.org)

**BRISTOL** **Holy Nativity, Wells Road (A37), half a mile from Temple Meads Station** *A Forward in Faith Parish, Resolutions ABC*. Sunday: Solemn Mass and Junior Church 10am, Friday Mass 10.15am. The parish is in interregnum. Contact: Philip Goodfellow, Churchwarden 07733 111 800 [phil@goodfellow.org.uk](mailto:phil@goodfellow.org.uk)

**BROMLEY** **St George, Bickley** Sunday: Low Mass 8am, Sung Mass 10.30am. Daily Masses: Mon 7.30am, Tues 9.30am and 7.30pm, Weds 10am, Thurs 9.30am, Fri 9.30am and 6.30pm, Sat 9.30am. Times of Confession and other information from Fr Owen Higgs on 020 8467 3809



KETTERING St Mary the Virgin

**CARDIFF** near rail, bus, Millennium Stadium, city centre and Bay Daily Mass; *Gredo Gyrnu*. **Bute Street St Mary**: Sunday: Solemn Mass 11am; **Pentre Gardens St Dyfrig** and **St Samson**: Sunday: Solemn Mass 9.30am; **Paget Street, Grangetown St Paul**: Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr Ben Andrews 029 20 228707

**CHARD** **The Good Shepherd, Fumham**. *Resolutions ABC*. Sunday: Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am. Contact: Heather McCann on 01460 64531

**CHELMSFORD** **The Ascension, Maltese Road (10 minutes walk from the station)** *A Forward in Faith Parish* under the Bishop of Richmond. Sunday: Mass 8am; Parish Mass 9am followed by Parish Breakfast. Weekdays: Tues 7pm, Wed 9.30am, Fri 8am, Sat 10am. Modern rite, Traditional ceremonial. Parish Priest: Fr Ivor Morris 01245 353914 [www.ascensionchelsford.org](http://www.ascensionchelsford.org)

**CHESTERFIELD** **St Paul, Hasland, Derbyshire** Sunday: Sung Mass 9.45am (Family Mass 1st Sunday), Evening Prayer 3.30pm. Masses: Tues 7.15pm (Benediction last Tues of month), Frid 12 noon, Sat 8.30am. **St James, Temple Normanton, Chesterfield, Derbyshire** Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Fr Malcolm Ainscough ssc 01246 232486

**COLCHESTER** **St Barnabas Church, Abbott's Road, Old Heath, Colchester** *A Forward in Faith Parish. Resolutions ABC*. Sunday: Said Mass 8am, Sung Mass 10am. Weekday Masses: Mon 6pm, Tues 10am, Thur 7pm, Holy Days 7.30pm. Check website for other daily services [www.oldheath.org.uk](http://www.oldheath.org.uk) Vicar: Fr Richard Tillbrook ssc 01206 797481 [fathercarp@hotmail.com](mailto:fathercarp@hotmail.com)

**DEVIZES** **St Peter's, Bath Road, Devizes, Wiltshire** *A Forward in Faith Parish* under the episcopal care of the Bishop of Ebbfleet. *Resolutions ABC*. Sunday: Low Mass (BCP/EM) 8am, Sung Mass 10am, Exposition, Devotions and Benediction (First Sundays) 5pm. Thurs Low Mass 7pm. Mass on major Saints Days and other Festivals (times vary). Fr Peter Moss ssc 01380 724785

**EASTBOURNE** **St Saviour's** *A Forward in Faith Parish with Resolution ABC*. Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information from Fr Jeffery Gunn 01323 722317 [www.stsaviourseastbourne.org.uk](http://www.stsaviourseastbourne.org.uk)

**FOLKESTONE** **Kent, St Peter on the East Cliff** *A Forward in Faith Parish* under the episcopal care of the Bishop of Richmond. *Resolutions ABC*. Sunday: 8am Low Mass, 10.30am Solemn Mass, 6pm Evensong. Weekday Masses: Mon 10.30am, Tues 7pm, Thur 12 noon, Sat 8am. Daily Offices. During Interregnum: 01303 254472 [www.stpetersfolkestone.org.uk](http://www.stpetersfolkestone.org.uk)

**GRIMSBY** **St Augustine, Legsby Avenue** Lovely Grade II Church by Sir Charles Nicholson. *A Forward in Faith Parish* under Bishop of Richmond. Sunday: Mass 9am, Parish Mass 10.30am, Solemn Evensong and Benediction 6pm. Weekdays: Mon, Wed and Sat 9.30am, Tues and Fri 7.30am, Thur 7.30pm. Vicar: Fr Stephen Jones 01472 877109

**HARLOW** **St Mary Magdalene Harlow Common (southern side of Harlow, Chelmsford diocese)** *Resolutions ABC*. Sunday: Low Mass 8am, Parish Mass 10.30am, Evening Service and Benediction 6.30pm. Weekday Masses: Tues 7.30pm (preceded by Exposition at 1900); Wed 9.15am; Thurs 10am; Fri 6.30pm; Sat 9.30am. Vicar: Fr John Corbyn ssc 01279 453848

**HARTLEPOOL** **St Oswald's, Brougham Terrace**. *A Forward in Faith Parish* under the episcopal care of the Bishop of Beverley. Sunday: Sung Mass 9.30am, Benediction 6pm. Daily Mass, Offices and Confessions as displayed. Parish Priest: Fr Graeme Buttery ssc 01429 273201

**HEMPTON** **Holy Trinity (near Fakenham, Norfolk)**. *ABC, FIF*. The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 9.30am. Linked to the Shrine of OLW. Parish Priest: Fr Allan Buik ssc 01328 820030

**KETTERING** **St Mary the Virgin, Fuller Street** and **St John the Evangelist, Edith Road** *A Forward in Faith Parish* under the episcopal care of the Bishop of Richmond. Mass: Sunday 10.15am; Fri 10am at St Mary's; Tues 6.30pm at St John's. Parish in interregnum. Enquiries: Patrick Cooper 01536 420336

**KINGSTON-upon-THAMES** **St Luke, Gibbon Road (short walk from Kingston railway station)** Sunday: Low Mass (English Missal) 8am, Sung Mass (Western Rite) 10.30am, Evensong and Benediction 5pm. 3rd Sunday each month: Teddy Bears Service for pre-schoolers 9.30am. For further information phone Fr Martin Hislop: Parish Office 020 8549 4551 [www.stlukeskingston.co.uk](http://www.stlukeskingston.co.uk)

**LEAMINGTON SPA** **St John the Baptist** *Resolutions passed*. Daily Mass. Sunday: Low Mass 8am, Parish Mass 9.30am, Solemn Evensong and Benediction (1st Sunday only) 3.30pm. Traditional Catholic Worship in a friendly atmosphere. Parish Priest: Fr David Lawson ssc 01926 422208 [www.fifparish.com/stjohnleamington](http://www.fifparish.com/stjohnleamington)

**LIVERPOOL** **St Agnes and St Pancras, Toxteth Park (FIF & ABC)** Sunday: Parish Mass 10am; Solemn Evensong and Benediction 6.30pm. Daily Mass. Sunday School. Glorious J.L. Pearson Church, with modern catholic worship, good music and friendly atmosphere. Parish Priest: Canon Christopher Cook ssc 0151 733 1742 [www.stagnes.org.uk](http://www.stagnes.org.uk)

**LONDON E17** **St Michael and All Angels, Palmerston Road, Walthamstow** *A Forward in Faith Parish* under the episcopal care of the Bishop of Richmond. Solemn Mass: Sunday 10.30am. Tues and Wed 10am Mass, Fri 7.30pm Exposition and Benediction, 8pm Mass, Sat 9.30am Holy Rosary, 10am Mass. For further details contact Parish Priest: Fr Jon Ravensdale ssc 020 8520 6328

**LONDON EC3** **St Magnus the Martyr, Lower Thames Street (nearest Tube: Monument or Bank)** *Resolutions ABC*. Mass: Sunday 11am, refreshments following, Tues, Thur and Fri 12.30. Visitors very welcome. [www.stmagnusmartyr.org.uk](http://www.stmagnusmartyr.org.uk) Fr Philip Warner [saintmagnus@bulldoghome.com](mailto:saintmagnus@bulldoghome.com)

**LONDON N1** **Holy Trinity, Hoxton** Sunday: 10am Solemn Mass and Sunday School. Midweek Services: contact David Fordham 07885 064161

**LONDON N17** **St Benet Fink, Walpole Road, Tottenham** *A Forward in Faith Parish* under the care of the Bishop of Fulham. Sunday: Sung Mass 10am. Friday: Low Mass 9.30am. Contact Fr James Hill - 0208 888 4541

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## LEAD STORY

# You are called

**Philip North** explains why accepting the call to priesthood is the greatest risk of all – but God never abandons those whom he calls

if you  
want a  
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safe  
predictable  
life,  
do not  
even think  
about  
involving  
the  
Holy  
Spirit

**W**e have a new archdeacon in my parish in London. And sad to say, he is exceptionally good at his job. Now that's bad news for us parish priests. When you're a priest, the one thing you don't want is a top-notch archdeacon who plays it by the book. We're first up for the new-style archidiaconal visitation, and I have to say the preparations are not going well. We've been sent a questionnaire with about seventeen million questions which I had to go through the other night with my churchwardens. It was not a happy evening. Have your fire extinguishers been serviced? No. Have you got a health and safety policy? No. Have you got an investment policy? Is your terrier and inventory up to date? No. No. No. No. I don't think we could tick a single box. It's official. I run the worst parish in the whole wide world. I am the worst priest ever.

### Risk assessment

But one question in particular intrigued me. It said, 'Do you carry out risk assessments for all church-based activities as prescribed in your insurance policy?' I'll let you guess the answer. This got me thinking about ordination. What if we were to stop and carry out a risk assessment for an Ordination to the priesthood? Just imagine the template. Description of activity – calling down of Holy Spirit through laying on of hands. Level of risk – catastrophic. In ordination the priest does that which defies all risk assessment. It is simply off the scale. It is quite impossible to do anything as wilfully foolish, placing one's whole life in the hands of the Holy Spirit. From that moment on, there is simply no saying where God might send a priest and how he might use his life.

### An act of trust

In ordination we witness an act of total and unconditional self-offering, an act of the purest trust. Try risk-assessing that. Look what happened to Peter. At Caesarea Philippi Jesus gave to St Peter exactly the same gift as is given to the new priest. 'I will give you the keys of the Kingdom of heaven, whatever you bind on earth shall be considered bound in heaven.' Those words were spoken to Peter and his life was turned upside down. This ordinary fisherman, living a quiet life by the gentle shores of the Galilee,

found himself suddenly catapulted across the known world, preaching good news, healing the sick, founding churches, changing lives with the Good News of salvation. He was abused and imprisoned, captured and humiliated and ended his life hanging upside down on a cross. If you want a quiet, safe predictable life, do not even think about involving the Holy Spirit. Yet that is the risk that a priest takes.

### A tough mission field

Of course I probably shouldn't be telling you all this. In the Church of England we go to very considerable lengths to try and make priesthood a bit more safe and harmless and domestic. We have contracts and role descriptions, ministerial review and terms and conditions. Mostly we don't even call it priesthood, a rather dangerous term, and talk instead of ministry or leadership. We try very hard to make priesthood respectable, as if we were the spiritual apparatchiks of a state-run organization or leaders of a purely human institution. Well, it won't work. The days of priestly respectability are long gone. And that is very good news indeed.

God is sending priests out into the toughest imaginable mission field. The priest is called to share Good News in a nation where 93% of people never go near a church and where negative perceptions of faith are so deep that it is commonplace for priests to be insulted in the street. He is called to speak up for Jesus Christ to a culture where truth is reduced to a matter of mere opinion and where he will have to find answers to the searching questions posed by a virulent and revitalized atheism. He is to preach a message of self-sacrificial love to a culture that worships material acquisition, that thinks that well-being is purchasable and which seems to lack the space, the time and the imagination for the language of God.

### Deep-seated confidence

To rise to that unprecedented challenge, what we need is a renewed priesthood, filled with the Holy Spirit and addicted to risk. We need priests who live for danger, who are filled with a zeal for salvation, a love of the poor and a passion for the Kingdom. We need entrepreneurs, church-planters, evangelists. And to do that we need above all a priesthood that has a deep-seated



confidence in itself, that is not afraid of the divine and sacramental nature of its calling. We need priests who know what they are.

Why do we have priests? For one reason only, which is to preside at the Eucharist. Priests are not enablers or caretakers or teachers or social workers or church leaders. They are ministers of the Sacraments. Without that there is no need for any of us. We exist to make Jesus present in bread and wine. The priest's whole life, his ministry, his being will be formed by what he does at the altar. Day by day he goes to the altar to break bread. And then the whole of the rest of his life will be a living out of that transaction. The priest is to exemplify Eucharistic living. At the altar, the priest celebrates the power of God to forgive sin as he releases into the world the saving power of the cross.

### Reconciliation

And then, day by day, he has a ministry of reconciliation. One of the titles of the Pope is Pontifex which means bridge-builder. This is the priest's task – to build bridges between God and sinful humanity, to build bridges between lost souls and the Church which is the source of salvation, to build bridges between families who are at war with each other and individuals whose lives are being damaged by conflict. Jesus pours his healing love into a broken world, and the priest is sent out now as a minister of that healing, a reconciler, a bridge-builder.

At the altar, the priest presides over a miraculous act of transformation as ordinary bread and ordinary wine are charged with the life of the divine and become the body and blood of Jesus Christ. And as he transforms bread and wine, so day by day he has a ministry of transformation. His task is to work for a society which reflects the values of God's kingdom. He works to uphold the dignity of human life from cradle to grave, he needs to give voice to the poor and the neglected and the sidelined, he needs to find a prophet's voice to engage with the structures of power in the communities he serves to strive for justice and fairness. Jesus longs to transform an unjust world, and the priest is sent out now as an agent of that transformation. At the altar the priest holds up the body and blood of Jesus Christ and shows him to the world.

And then, day by day, he has the ministry of evangelist. His task is to speak the Good News,

clearly, boldly and without fear. He is called to challenge, to shake up, to bring people to the point of decision. He needs to seek new ways to communicate the timeless message of the Gospel, to use every gift he has at his disposal to capture imaginations with the person of Jesus. Jesus longs that everyone should know him and love him, and the priest is sent out as his witness.

### Evangelism

This is a life of risk. But at the same time it is a life of joy. God never abandons those whom he calls. Peter knew Christ most fully when he dared to step out of the boat and join him on the water. While the challenges of contemporary priesthood are intense, the more risks the priest takes, the more deeply he will know God's love and support and the more he will know the perfect intimacy of relationship in him. Never mind those daft TV shows where people do absurdly risky things like somersaulting over cars and eating scorpions. It is impossible to take any greater risk than to accept the call to priesthood. This is the most beautiful and profound act of self-offering.

Take, Lord, and receive all my liberty, my memory, my understanding and my entire will, all I have and call my own. You have given all to me. To you, Lord, I return it. Everything is yours; do with it what you will. Give me only your love and your grace, that is enough for me.

*A version of this sermon was preached on the Feast of Ss Peter and Paul for the ordination of Fr Ian McCormack at the Church of St Peter and St Leonard, Horbury in the Diocese of Wakefield ND*

Peter knew  
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the water



Ordination of Fr Ian McCormack



# The Company of Mission Priests

**Mark McIntyre** on the many different activities undertaken by the Company and the sense of fellowship that characterizes it

**T**he Company of Mission Priests has, since its foundation just after the Second World War, sought to model in the church a pattern of truly collaborative ministry, even before it was fashionable. Through the clergy houses, where a group of priests ministered together, there was a sense of working together for the sake of the kingdom and the people of God. My own experience as a student before ordination was that this ethos rubbed off on the congregations. I found there was again a sense of working together, priests and people, to give a vibrant model of Christian life. It is true to say that where this CMP model of ministry works best, the Shepherd gets stuck in with the tasks to be done and is there with sleeves rolled up and hands in the sink!

In recent years the Company has rediscovered a heart for mission under the inspiration of St Vincent de Paul, our co-patron. St Vincent is an ideal inspiration for us, because of his untiring work for the poor and his desire to preach and encourage parish missions. St Vincent himself modelled a pattern of ministry that was truly collaborative, founding the Congregation of the Mission and the Ladies and Daughters of Charity. The



work of CMP today is very varied; many are working in urban parish settings, some in schools and others in institutions such as prisons and detention centres. Many members of the Company have been involved in the growing work of parish mission weeks and weekends and have seen their own parishes strengthened by them.

A final important element of the Company of Mission Priests is the sense of fellowship and joy shared by its members. The Company is organized into regional Chapters which meet at least three times a year. But members who live in the same town or immediate area are encouraged to establish a Cell Group that meets more frequently for prayer and meals together so that we can support one another personally and in

our ministry. One of the abiding characteristics that I have found in the Company's life is the support and acceptance of who I am both as a person and as a priest. St Vincent de Paul often refers to those who worked with him in the mission as his 'Confreres' – brothers with him in the mission. Again at its best CMP seeks to model this pattern of life amongst its members and with the congregations we serve.

**Alexander Lane** on the recent history of the Company and the events of the General Chapter

**I**n 1992 the Company had over 40 members; but the decision of the Church of England's General Synod in that year to proceed to the ordination of women to the priesthood caused a crisis of conscience for many. As a result, in 1994 over half of the members withdrew in order to seek admission to the Roman Catholic Church.

During 1994 and 1995, the remaining members engaged in a serious and prayerful re-examination of the Company's life and purpose. This led, among other things, to a recognition of our affinity in spirit, and work, with the original body of Mission Priests, founded by St Vincent de Paul in 1625, and, then, to our joy, to a growing affiliation with the worldwide Vincentian family, which includes the Congregation of the Mission, the Daughters of Charity, and our own Anglican Sisters of Charity, as well as the Society of St Vincent de Paul and some other bodies. We have gained much from this ecumenical closeness, and we are very grateful to our confreres and sisters for their help and guidance.

As part of this ongoing formation in the Vincentian



tradition it was decided that we would devote a General Chapter to this aim. An approach was made to the CM Fathers at St Lazare in Paris, the *Maison Mère* (mother house) of the Congregation of the Mission and the final resting place of St Vincent De Paul. They gladly welcomed us into their midst for a week in June. The week consisted of



our usual 'in house' business, as well as some fantastic input on the life of St Vincent and St Louise de Marillac from Sr Brenda Mattinson DC. We visited the places associated with St Vincent, and not only said Mass at Clichy, where Vincent was parish priest, but also we renewed our Promises and admitted Fr James into our company in the Church in front of St Vincent's remains, a wonderful experience. I had the joy of playing the Cavaille Coll organ on that occasion. General

Chapter is always a highlight of our year as a Company, when we spend time together, laughing and enjoying each other's company, as well as attending to the serious business of the Chapter.

In a first for the company we were also via Skype to greet Fr Gregory Gay CM, the Superior General of the Congregation of the Mission, who has become a good friend to us. All in all a most memorable Chapter.

**James Hill** describes his admission to the Company and how the presence and spirit of St Vincent inspired him

I'm not one for old bones. It was, therefore, with some indifference that I went to the *Maison Mère* of the Congregation of the Mission, where the body of St Vincent de Paul, its founder, lies in a beautiful casket above the high altar of their chapel.

I was there for the General Chapter of the Company of Mission Priests, to which I was due to be admitted. Twenty or so of us met at St Pancras Station and travelled to the Gare du Nord and then across Paris on the Metro; the foolish of us pulling behind us unnecessarily full suitcases for a five day stay – well, you just never know what the weather's going to be like, do you?

My initial indifference soon evaporated as we met in the chapel for Evening Prayer. The sense of holiness and prayer in that place was palpable, and it was a wonderful place in which to pray individually and as a Company. I was admitted to the Company on the Thursday as we celebrated Mass beneath the body of St Vincent, who had dedicated his life to the service of the poor. There was something very special about that moment and I felt that God was calling me afresh to follow in the footsteps of St Vincent in my life and in my

parish by seeking Christ in the poor and underprivileged and serving him in them. I was especially moved by St Vincent's maxim: 'You are the servants of the poor...they are your masters.' This has opened my eyes anew to the needs of the poor and underprivileged in my own parish, of whom there are many, and my congregation and I are looking for ways in which we can reach out to them in the spirit of St Vincent.

I commend the writings and spirituality of St Vincent to you, both clergy and laity. They are full of wisdom and insight as to how we might better live out our Christian vocation in the service of Christ in our neighbour. I also commend the Company of Mission to Priests to ordinands, deacons and priests who feel that they may have a vocation to live out the Vincentian life in our Company.

However sceptical I may have been at first, the presence of St Vincent and his spirit have inspired me afresh in my ministry. May he continue to witness to the service of the poor; may he pray for the Company of Mission Priests and for the parishes and institutions we serve; may he continue to inspire all Christian people to recognize Christ in the poor and to meet and serve him in them. **ND**





# Ordination Round-up

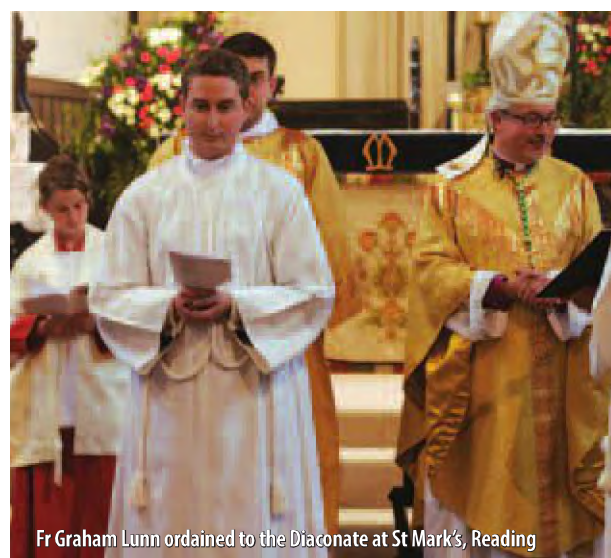
Once again our constituency has been blessed with a number of ordinations both to the priesthood and the diaconate. In many dioceses our candidates have been amongst the youngest to be ordained. We are sure that readers of *NEW DIRECTIONS* will continue to pray for these men as they live out their vocations. We must also continue to pray for an increase in vocations to the permanent diaconate, priesthood and religious life. **ND**



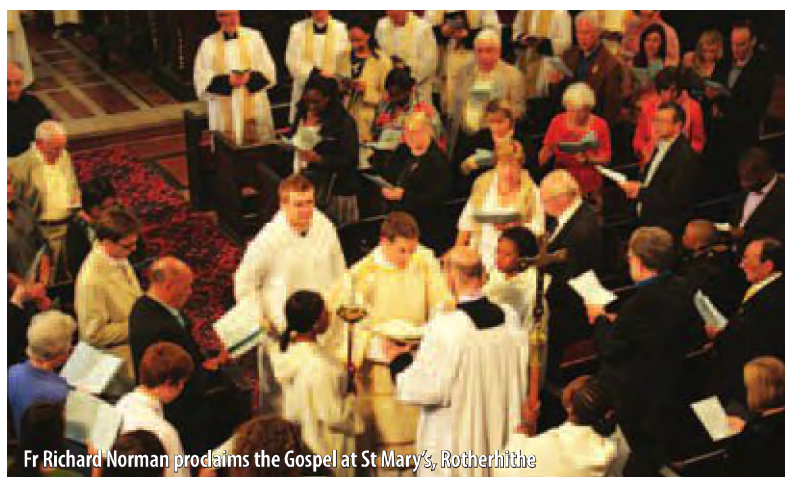
Fr Grant Naylor ordained deacon at Durham Cathedral



Fr Adrian Furse ordained priest to serve in The Wistow Benefice



Fr Graham Lunn ordained to the Diaconate at St Mark's, Reading



Fr Richard Norman proclaims the Gospel at St Mary's, Rotherhithe



Fr Tony Hutchinson who serves at the parish of St Chad, Stafford



At the Ordination of Fr Michael Childs, St Margaret's, Swinton





Fr Russell Stagg (above) and Fr Gavin Cooper (below) ordained deacon at St Paul's Cathedral



Fr Ian McCormack following his ordination at St Peter's Horbury

## Midsomer Manoeuvres

**B**arnaby sighed. 'Must admit, Lewis, that I'm baffled. Thought I knew all about Midsomer from watching the screenings of the cases which my cousin, the first Inspector Barnaby, tackled. But things aren't going according to script now.'

Lewis nodded. 'Well, us meeting isn't either, but what's the problem?'

'Midsomer's soaring middle class crime rate.'

'Nothing new there, surely. Midsomer's always had more murders than Al Capone's Chicago.'

'That's it, Lewis. Used to be simple. Murderer always the vicar.'

'Yes, Barnaby. Made solving things easy.'

'But now it's not murder. Young Wives Club at the local church nicked for decorating the church with marijuana plants. Next village the Brownie leader had the girls running a protection racket, pelting those whom didn't cough up with A&M hymnbooks.'

Lewis swigged his pint. 'What about the vicars?'

'All gone soft. Mugging now not murdering.'

'Well, you're not alone with odd goings-on church-wise. We've had a rash of graffiti saying 'Bishop of Oxford is Innocent.''

'Ah, Sergeant Hathaway. Come and join us. A pint?'

Lewis confided to Barnaby. 'Hathaway may have a clue. He was an apprentice vicar before he abandoned God for the Squad.'

Hathaway nursed his pint. 'Simple. The new CofE policy dreamed up by the Bishop of Oxford that Church schools shouldn't favour churchgoing families but take non-churchgoers'

Hathaway concluded. 'So Midsomer's churchgoing parents despairingly think that a conviction or conversion could be the only way in for their kids. As for the Bishop of Oxford. Probably he'll soon be chairing a committee on falling church attendance.'

*Alan Edwards*



# faith of our fathers

**Arthur Middleton** draws our attention to four spiritual classics and the benefits of reading them

**S**ources of nourishment that can assist us towards maturity in the Christian life are called the spiritual classics because they have stood the passage of time and have sustained the lives of generations of Christians. There is so much of value in them for Christians today in the form of sound advice from spiritual masters who have travelled the road before us, immersed in Word, Sacrament and prayer. They have drawn maps to help others on the same journey. Consult a wise priest or spiritual adviser for help and guidance about such reading.

I mention four such classics. The first, *Introduction to the Devout Life*, is by a French bishop of the seventeenth century, a great pastor and spiritual counsellor. He explains his purpose in a preface: 'My intention is to instruct those who live in towns, in families, and whose circumstances oblige them to lead to all intents and purposes an ordinary life.'

## Authentic witness

The second comes from a monastic writer in a fifteenth-century Europe of change and decay, but also a Europe of change and reconstruction. In a time that has similarities to our own in its social, economic, political and religious instabilities, Thomas à Kempis wrote

*The Imitation of Christ*. Like Mother Julian's *Revelation of Divine Love*, it illustrates an important point that the greatest religious discoveries are made where the pressures are greatest. Julian of Norwich is described today as a woman of hope in the midst of death, despair and destruction, and this hope rests on something outside herself, on the Lord who is with us, 'our protector while we are here.' She has absorbed the essence of Scripture into her very being and can therefore express it as a living wisdom that has been distilled into her very life.

A fourth book, from the Russian Orthodox experience, is autobiographical. *The Way of a Pilgrim* (trans. R.M. French) is primarily about a man who wants to know and experience prayer at first hand. It illustrates how he draws his inspiration for prayer from the reading of the Bible and the *Philokalia*, a collection of sayings from spiritual masters in the Orthodox Tradition. These sayings are concerned with the interior life of contemplative stillness and union with God.

## Sources of insight

The purpose of reading such books is to discover insights concerning oneself, the true self, and what changes are needed if spiritual growth is to bear

fruit. At the same time we are seeking a deeper knowledge and awareness of God and what it means to be a follower of Christ. Once these insights are given we must respond to them and let them affect us, allowing God to translate them into the different situations of our lives. The fact that Thomas à Kempis was a monk and Julian of Norwich an anchorite, and the Pilgrim had a pattern of life peculiar to himself, does not imply our copying them in the way they lived. It is the spirit and principle of their discipleship that we must grasp. This was rooted in an ever-deepening awareness and transformative knowledge of God that they communicate in a living way and is of general application to all Christians.

## Lasting testimony

Such writing speaks to the reader not merely as the transcript of a mere author, a storyteller, philosopher or even a friend. It speaks in some way as one's own self. Therefore if what is read is listened to, things will be said that may not be written in these books. This will be due not to those who have written them, but to the One who speaks in each one of us. Hence the appeal of such works to a wide and varied circle of readers, because they have touched the deepest springs of prayerful thought and personal devotion.

George Eliot said that even though à Kempis was a monk with a different pattern of life, nevertheless he was born of the same humanity, and lived under the same silent far-off heavens with the same desires, the same strivings, the same failures and the same weariness. The secret of the *Imitation's* charm lies in the fact that it is the faithful transcript of a soul, just an ordinary soul, gifted with no special endowments of intellect, favoured by no special opportunities of birth nor visited by any special fervours of ecstasy of spirit. He was faithful in the following of Christ and was gladdened by fellowship with God. **ND**





# Anglican Patrimony

**Christopher Trundle** on the richness and beauty of some of the seventeenth-century writings set to music by Gerald Finzi

Somehow I have always associated the choral music of Gerald Finzi (1901–56) with the summer. Whether this has to do with the nature of the music itself or its liturgical significance I am unsure; certainly the favourites, *God is Gone up, Lo, the Full Final Sacrifice* and *Welcome, Sweet and Sacred Feast*, are clearly appropriate for feasts like the Ascension, Easter and Corpus Christi.

Finzi was a remarkable character, an agnostic of both Italian and German Jewish descent, who succeeded in writing some of the most moving Christian choral music in the Anglican repertoire. His music is often thought to be characteristically English, lyrical and pastoral, although the choral works suggest something rather more distinctive.

Their popularity lies not only in Finzi's own skill, but also in the beauty of the texts he chose to set. The words of Richard Crashaw (1613–49) and Henry Vaughan (1621–95) among others place this music firmly within the Anglican Catholic tradition.

## Moving imagery

*Lo, the Full Final Sacrifice* was written by Finzi for the fifty-third anniversary of the consecration of St Matthew's, Northampton; a reflection on the Eucharistic Sacrifice, the text is taken from Crashaw's poetic translations of St Thomas Aquinas's hymns, *Adoro Te* and *Lauda Sion Salvatore*. The theology is wholly Catholic, and the imagery wonderfully moving. Similarly, the text of *Welcome, Sweet and Sacred Feast* is from Vaughan's *The Holy Communion*, another Eucharistic meditation.

There is not space to reproduce the full texts here, but I offer two brief excerpts:

**O soft self-wounding Pelican!**  
**Whose breast weeps**  
**balm for wounded man.**

**All this way bend thy benign flood**  
**To a bleeding heart**  
**that gasps for blood.**  
**That blood,**  
**whose least drops sovereign be**  
**To wash my worlds of sins from me.**

*Richard Crashaw*  
*The Hymn of St Thomas in*  
*Adoration of the Blessed Sacrament*



**Was't not enough**  
**to lose thy breath and blood**  
**By an accursed death,**  
**But thou must also leave**  
**To us that did bereave thee**  
**of them both**

**These seals the means that should**  
**both cleanse and keep us so,**  
**Who wrought thy woe?**

*Henry Vaughan*  
*The Holy Communion*

## Visionary

Words so rich and meaningful must have appealed to Finzi, and his skilled treatment of the cadences of the English language seems made for them. But there is also something visionary and almost mystical about these texts. Crashaw and Vaughan are both known as metaphysical poets, and were formed by the tumultuous period of the English Civil War and ensuing religious arguments. Their words still witness to the unbroken Catholic devotion of the English church even through difficult times.

Crashaw actually died a Roman

Catholic, but began life as the son of a strongly anti-Catholic divine. He spent much of his life in Cambridge, where he was priest of Little St Mary's and a friend of Nicholas Ferrar, and later in Oxford. He was ejected from that University in 1644 having refused to conform to the protestant Covenant and fled to France. He was never re-ordained, and died at Loretto.

Vaughan, a Welsh physician, lived a rather longer life, most of which was lived near Brecon, apart from some time at Oxford and London and military service during the Civil War. He credits his conversion to George Herbert. The effects of the turbulent period he lived in were strongly felt by Vaughan and his village community, most notably when Anglicans and Royalists were expelled during visitations by the Puritan government; it seems that Vaughan himself became homeless as a result. Despite this, the strength of his faith is evident in his poetry; '*moriendo, revixi*' was his motto – 'dying, I gain new life.'

## Patient faith

The Anglican tradition has certainly endured many times of difficulty, not least during the seventeenth century, but the lasting work of individuals like Crashaw and Vaughan demonstrates that patient faith and deeply Catholic Eucharistic devotion have been characteristics of English religion for centuries – may they continue to be so for years to come.

**Live ever Bread of loves, and be**  
**My life, my soul,**  
**my surer self to me.**

*Crashaw, The Hymn of St Thomas*

**O rose of Sharon!**  
**O the lily of the valley!**  
**How art thou now, thy flock to keep,**  
**Become both food**  
**and shepherd to thy sheep.**

*Vaughan, The Holy Communion* **ND**



# devotional

## Treasure in the backyard

Arthur Middleton

**T**he gift which we have received from Jesus Christ in holy Baptism is not destroyed, but is only buried as a treasure in the ground. And both common sense and gratitude demand that we should take good care to unearth this treasure and bring it to light. This can be done in two ways. The gift of baptism is revealed first of all by a painstaking fulfilment of the commandments; the more we carry these the more clearly the gift shines upon us in its true splendour and brilliance. Secondly, it comes to light and is revealed ... by unceasing remembrance of God. The first method is powerful but the second is more so; so much so that even fidelity to the commandments receives its full strength from prayer' (St Gregory of Sinai).

If you want a life of prayer the way to get it is by praying. To pray is to share in God's life for it is a participation in the life the Father lives with the Son in the Holy Spirit. St Augustine said that God is nearer to us than the air we breathe. What makes him seem absent is that our awareness of Him is dulled and distracted and this sense of God's absence prompts us to assume that the treasure of a living

experience and knowledge of God lies in some 'far country', outside the backyard of one's life.

The story of the poor Rabbi in Cracow illustrates this point. He dreamed there was treasure buried under the bridge in front of the royal palace in Prague and set off to try and acquire it. He found the bridge heavily guarded but after some days chatted up one of the guards and told him of his dream. 'Why', said the guard, 'You are a fool! Only last night I dreamed about a Rabbi in Cracow, looking very much like you, who had treasure buried in his own backyard. But you don't think I'd be fool enough to set off for Cracow in search of it.'

The treasure we seek is in our own backyard, the real and living circumstances of life in the workaday world. We find that treasure as we respond to the spiritual fullness of life as it is, not as we imagine it to be or as we would like it to be.

Prayer is intimately connected with life and not a special segment of it. That would be false prayer. When it is an optional extra it creates its own unnatural strain in not being integrated with the rest of life and that is when so many people stop praying. Life is the backyard in which is discovered the Light, Life and Love of God's presence when prayer is allowed to spring up spontaneously in the pressures of living and thinking.

Most people's backyard is the workaday world that centres around the hopes and trials of home and family, and at work, whatever the job. Here is where the treasure will be found as one comes to know and experience the presence of God as the Lord of all life.

*From 'Prayer in the Workaday World' by Arthur Middleton* **ND**

**A**s a student in the early Seventies I used to work in a newsagent. It amazed me to see the clockwork regularity with which customers turned up to buy their paper. It also amazed me at their anger and frustration if for one reason or another 'their' paper was not available. This little sign of emotional and psychological dependence on 'the media' alerted me to a significant trait in many people – we might term it 'media addiction'.

It can take many forms and these have multiplied over the years. But in all these forms the 'symptoms' give cause for serious concern for the spiritual life of the addict. For the 'news addict' a praiseworthy interest in world affairs can become obsessional. There is also 'serial addiction', in the form of obsessional watching and listening to soap operas. There is also the related 'sport addiction' – that is, of the armchair spectator variety.

When people come and talk to me about their 'spiritual life' they don't expect to be asked about their daily reading, listening and viewing habits, so my enquiries about this do come as quite a surprise. It does strike me as bizarre

## Ghostly Counsel

### Media addiction

**Andy Hawes** is Warden of Edenham Regional Retreat House

that a person who is concerned about their spiritual, emotional and mental consciousness does not appreciate that watching six hours of a soap opera a week, or three feature films a weekend, will have an effect on their relationship with God in prayer and worship.

There is something about the 'media' that both saps the will and eats up time to such a degree that it can waste much of our best energies and prime time. It is so omnipresent that it ceases to be 'invasive' and becomes part of the 'normal environment'. In many households I visit, and indeed in my own home when the 'younger generation' is visiting, there is constant drizzle of noise from one box and ever-active screen to another. God knows what this does to

our ability to look and listen, both of these senses being essential pathways to a deeper awareness of the presence of God in all things.

But this is the nature of our culture – it is one that has a deadened consciousness and conscience because of the toxic side effects of 'media addiction'. But, as in the case of other addictions, an individual has to recognize that it is a problem: 'My name is Andy and I am addicted to *Test Match Special!*' Sometimes 'shock therapy' can help – a simple calculation of the hours spent in front of the television or reading the newspaper each week is a start. Then compare it with the time you dedicate to your prayer or worship. Another 'cognitive behaviour therapy' is to reckon up how much your media addiction costs and compare to your charitable giving. In my experience as a parish priest very few people pass the '*Daily Telegraph* Test', i.e. they give less to the church than they pay for a paper for seven days! Simply ask the questions 'Do I know why I watch, listen or read that every day or week?' 'Does it strengthen or inhibit my Christian faith?' 'Am I addicted?'



# Anglican Liturgical Patrimony

As he waits for the publication of the Ordinarate Liturgy, **Stephen Keeble** reflects on the first English Prayer Book

In his last Anglican summer, casting his eyes over an assembly of Fulham clergy Bishop John Broadhurst quipped: 'I know what Anglican patrimony is – linen jackets!' Another Anglican convert to Roman Catholicism, Prof. Sheridan Gilley, wrote in 1996: 'No one who has not known the High Church tradition from the inside can appreciate its seductive fascination. It took all that is best and most beautiful in the Church of England – the King James Bible, the Book of Common Prayer with its wonderful Cranmerian cadences, the ancient cathedrals and parish churches, a tradition of literature and a tradition of learning, and the kindness, gentleness and tolerance of English life, and enriched them with judicious borrowings from the doctrine, devotion and scholarship of the wider Catholic world. It seemed the perfect meeting place between Catholicity and Englishness, without the harshness and philistinism of English Roman Catholicism, which has spent a generation destroying everything that was most beautiful about itself.'

## User-friendly

Last year it finally became necessary for St George's, Headstone, Harrow to replace its rather worn Holy Communion booklets. A church which values the historic Anglican liturgical tradition, we wished to consider our options which, disappointingly, could not include the Ordinarate Liturgy envisaged in *Anglicanorum Coetibus*, but as yet unavailable. Half-remembered and long resting on a bookshelf behind my desk was an unexplored volume entitled *The First English Prayer Book, Adapted for Modern Use* published by John Hunt in 1999, the 450th year of the Book of Common Prayer. Fr Robert van de Weyer, the editor, was Warden of the Little Gidding Community from 1977 to 1998. In the early seventeenth century Nicholas Ferrar led a Christian community at Little Gidding, Cambridgeshire, which continued to use the Prayer Book of 1549. 'In this,' states the cover, 'Nicholas Ferrar was typical of many devout English Christians of the period, who wanted to preserve the ancient forms of worship – whilst enjoying the sublime poetry of Cranmer's translation.'

*The First English Prayer Book* is an attractively produced hardback volume whose modest user-friendly size reflects the absence of the psalter, and the omission of optional material and lengthy exhortations. Fr van de Weyer's editorial concerns extending beyond matters typographical may be seen in the quiet disappearance from the Litany of the 'tyranny of the bishop of Rome and all his detestable enormities,' and a new rubric in the Eucharistic Prayer enjoining the priest to show the Sacrament to the people, replacing the original which ordered the opposite.

The absence of the psalter would make the book impractical for Morning and Evening Prayer but most of the services are usable as presented, with the marriage and funeral services, in particular, flowing better than those printed in the 1662 Prayer Book.

## Some deficiencies

The baptism service does not make provision for the blessing of the water which, as with earlier practice, would have taken place on occasions when the water was changed; the 1549 book as originally published provided a form for this in an appendix and its omission in *The First English*

*Prayer Book* is a significant oversight.

This deficiency notwithstanding, few clergy might want to provoke a flow of irate letters to the bishop and press by performing the prescribed forthright exorcism of the devil from a darling child or gentle granny come for Christening. *The First English*

*Prayer Book*, reprinted in 2008, is unlikely to satisfy all the liturgical needs of a parish church, however ultra-Laudian. At St George's we chose the book primarily for use at Holy Communion.

## Awaiting approval

We are still awaiting the approval and publication of the services for the Personal Ordinarate of Our Lady of Walsingham. *Anglicanorum Coetibus* describes these as 'liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of members of the Ordinarate and as a treasure to be shared.'

We now learn from a talk delivered by Fr Aidan Nichols in March, posted on the Ordinarate Portal, that the proposed rite for Holy Communion will be an amalgam largely drawn from pre-Reformation, modern Roman and modern Church of England sources. According to Fr Nichols: 'The result may be the sort of Eucharistic Order Cranmer might well have established had he been doctrinally orthodox (and lived in the twentieth century).'

## A providential treasure

Irrespective of any mock-Tudor rendering this will disappoint many Anglicans who wish the Ordinarate well but who may be unable to recognize their patrimony in such a construct.

Until the day before yesterday the words of the first English Prayer Book and its disjointed successors were recited in every cathedral and parish church in England, and they remain a way of worship for millions of Anglicans

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it gives expression in matchless  
prose to mysteries beyond the  
grasp of its compiler

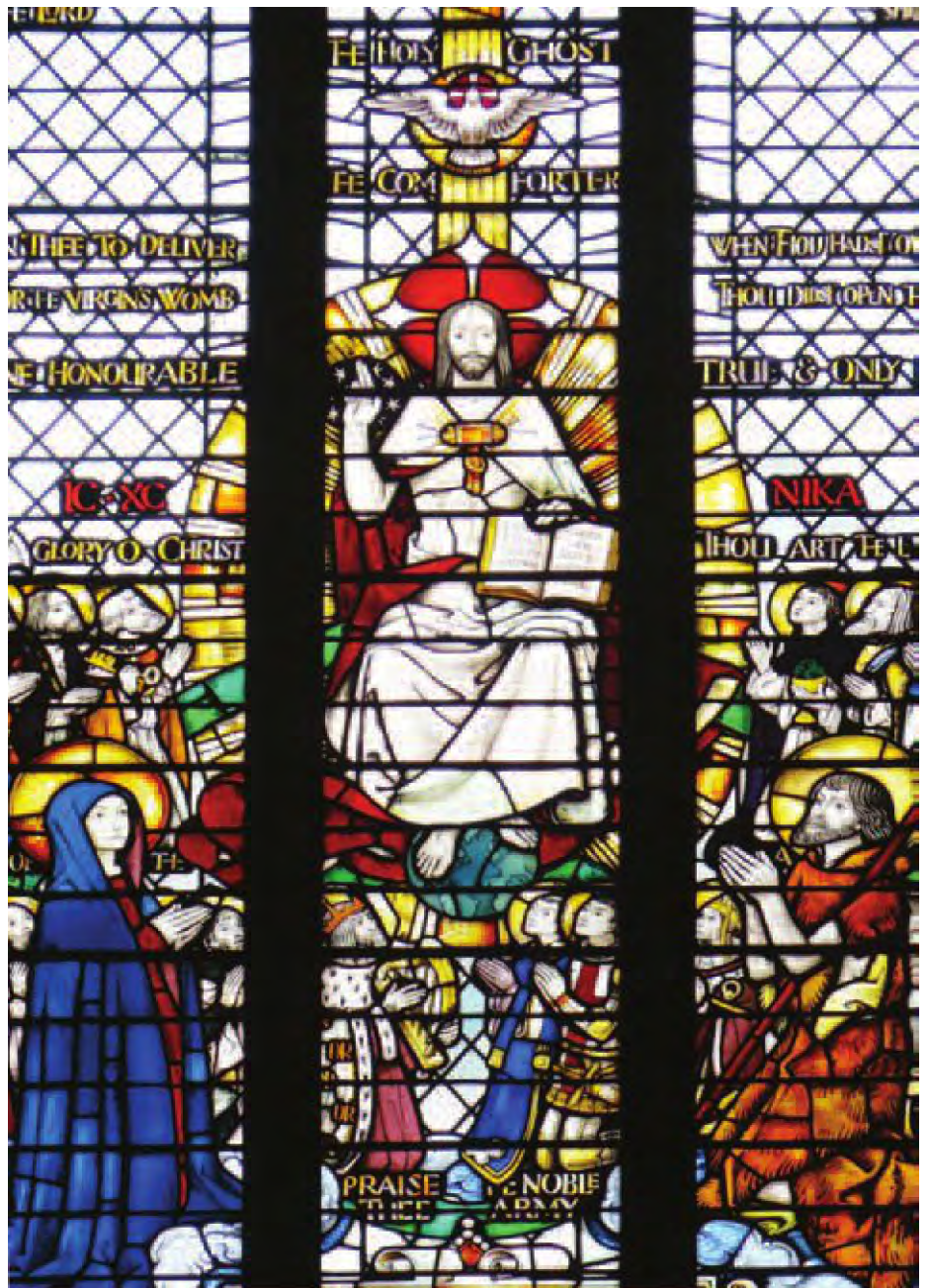
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around the world. Cranmer's cautious first English rite of Holy Communion was indeed a product of the Reformation and no mere translation. But his retention of the shape of the old service and his use of traditional terminology meant that conservative clergy understood and used it as a vernacular Mass.

A providential treasure giving expression in matchless prose to mysteries beyond the grasp of its compiler, it is 'where prayer has been valid...and...more than an order of words, the conscious occupation of the praying mind, or the sound of the voice praying.' 'Here,' as with Eliot's *Little Gidding*, 'the intersection of the timeless moment is England and nowhere; never and always.'

On 9th October at 6pm we at St George's, Headstone, Pinner View, Harrow HA1 4RJ will be celebrating the hundredth anniversary of our beautiful church building according to the 1549 Order of Holy Communion. Celebrant: Rt Revd Peter Wheatley, Bishop of Edmonton. Preacher Rt Revd Michael Nazir-Ali. Honoured guest: Rt Revd Zacharias Mar Theophilus, Suffragan Metropolitan of the Syrian Mar Thoma Church. Readers of New Directions of whatever ecclesial patrimony are cordially invited to attend and robbing clergy are asked to inform us in advance by email: [megpointer@supanet.com](mailto:megpointer@supanet.com) 



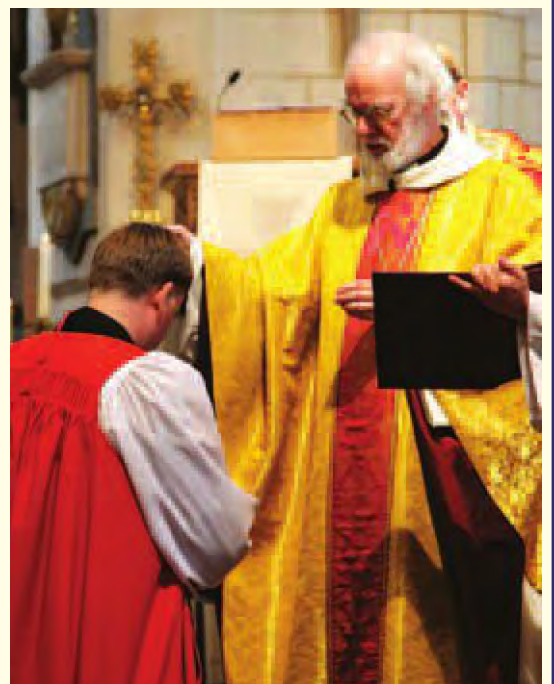
## Rejoice!

A message from the **Archbishop of Canterbury** on the occasion of the consecration of the Bishops of Ebbsfleet and Richborough

**T**oday has been a very happy day indeed. We have welcomed Bishop Norman and Bishop Jonathan as colleagues amongst the Bishops of the Church of England and we have celebrated in a very moving service at Southwark Cathedral the inauguration of their Episcopal ministry.

Speaking for myself I'm delighted that we have bishops of such quality to join us in ministering to this very significant section of the Church of England. Without the traditional Catholic voice and presence the Church of England would be less than itself.

It would lose a robust, creative, deep rooted part of its tradition. My hope and prayer is that the appointment of these two new bishops and their future ministry will consolidate that tradition, reinvigorate it and help it play its part in the Church of England and the wider Church of God for many years to come.





# The true formula

**Simon Ellis** on the Malines Conversations between Roman Catholics and Anglicans in the 1920s and their significance for the Ordinariate

**D**espite all the upheavals all of us have experienced over the past few months I am sure that many of us have given thanks for all sorts of blessings, especially for the forging of new friendships. There has also been the unwarranted acts of kindness, like the gift to me (an Ordinariate priest) of a 4' statue of our Lady (see image) by an Anglican priest in London moving to France. His intention was that a statue with such historical significance (it was a gift from a Catholic priest, Fr Gillom, to Lord Halifax at the Malines Conversations of the 1920s) should find its home in the Catholic Church.

I have been spending time in devotion at this statue, pondering not only the joy of the incarnation, but whether the Malines Conversations between Roman Catholics and Anglicans ninety years ago – with the tacit approval of both Church authorities – have anything to tell us now.

## 'United not absorbed'

One can glean much from Malines participants such as Dom Lambert Beaduin who wrote *The Church of England United Not Absorbed* (1925). We see here how much which was articulated then about the importance of Anglican Patrimony is expressed in the Apostolic Constitution by Pope Benedict XVI. The most important principle for Anglicanism for Dom Lambert is that its ecumenical vocation is to be 'united not absorbed'. There is a unity and distinctiveness which was there from the beginning: Dom Lambert puts it candidly when he comments that Augustine (and

his successors up to and including Archbishop Cranmer) received the pallium from Pope Gregory which signified the unity and authority which they received from Christ. Pope Gregory's words to Augustine



when imposing the pallium were 'your fraternity shall have subject to yourself by the authority of Our Lord Jesus Christ, nor only the bishops ordained by you, nor only those ordained by the Bishop of York, but all the bishops of Britain' (from Bede's *Ecclesiastical History*). Any Archbishop of Canterbury who had received the pallium from an anti-pope was not received in England as Patriarch.

## One homogeneous whole

The Malines Conversations start to develop from this principle the important reality that the Anglican Church is a Catholic and historic reality constituting one homogeneous whole. She cannot be absorbed and fused without losing the proper character of all her history. On the other hand, this Church was strongly united from the beginning to the See of Peter. So, they conclude: 'an Anglican Church absorbed by Rome and an Anglican Church separated from Rome are two conceptions that are equally inadmissible. *The true formula* must be sought somewhere between' (emphasis added).

I believe many are beginning to recognize that, notwithstanding the different ecclesial issues facing both the Anglican and Catholic Church today, that Pope Benedict has essentially found 'the true formula' in the Apostolic Constitution *Anglicanorum Coetibus*. He has seen how the

establishment of an ecclesial future for English and Celtic Anglicans, north and south, with the See of Peter, is possible, not as Malines envisaged centred in Canterbury, but located within the English and Welsh Catholic Church, with some kind of parallel jurisdiction and practice. There is to be no Cardinal at Canterbury in our lifetime but instead an Ordinary, like Augustine, who is directly responsible to the Holy Father who will have a ministry and authority not so very different from Augustine.

I suggest that it is this ecclesiological reality of being united without being absorbed which lies at the heart of the Ordinariate. This should occupy our minds more than important, but secondary, issues like liturgy and the funding and housing of the clergy. In any case, those particular issues are as serious for those remaining within the Church of England as they are for those entering the Ordinariate.

## Hopes and prayers

Many will see that Malines is a bedrock of ecumenical progress on which the Ordinariates can be established. 'United not absorbed' was the slogan in 1925 and should be our maxim today! As we are already beginning to witness the distinctiveness of the Ordinariate expressed in the Catholic church, we see how the hopes and prayers of our Anglican forefathers are essentially being realized.

Of course so many questions and struggles remain for all of us. But there is only going to be one *Anglicanorum Coetibus*, and not some other formula for future groups of Anglicans. General Synod may offer some crumbs of comfort but has already definitively, in July 2008, turned her back on serious ecumenical progress simply by ruling that traditionalist Anglicans are no longer loyal Anglicans (when Lambeth Resolution III.2 was not affirmed) – a significant turning point but nothing like as important as Pope Benedict's offer in *Anglicanorum Coetibus*.

At the same time as Malines, as the Anglo-Catholic Congress met at the Albert Hall the Chairman told the packed audience: 'take heart then, the Eastern Patriarch smiles on you; the bishop of the diocese loves you; the Holy Father waits.' **ND**