

newdirections

August 2012
£2.50

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

Better Together

The Bishop of Ebbsfleet
introduces the Better Together Campaign

Also in this issue:

- Edward Beaumont on Eamon Duffy
- Ordination Round-up
- The Confraternity of the Blessed Sacrament



**Better
Together**

parish directory

BARRY *St Mary's, Holton Road, near rail, bus and town centre* *Gredo Gymru (FF Wales)* Sunday: Solemn Mass 8am and 11am, Sunday Club 11am; *St Cadoc's, Coldbrook Road* Sunday: Solemn Mass 9.30am, Vespers 6pm Saturday Benediction 1st Saturday of the month. Parish Priest: Fr Ben Andrews ssc 01446 406690

BEXHILL on SEA *St Augustine's, Cooden Drive, TN39 3AZ* Sunday: Mass at 8am, Parish Mass with Junior Church at 10am. Further details: Father Robert Coates ssc 01424 210 785

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 - 2001) 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, ABC*. Sunday: Sung Mass 10am, Evensong and Benediction 6pm. Weekday Mass: Mon 7pm, Tues, Thur, Fri, Sat 9.30am, Wed 10am, Rosary Mon 6.30pm. Parish Priest: Canon Robert McTeer ssc 01388 604152 www.sthelenschurch.co.uk

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

BOSTON LINCOLNSHIRE *St Nicholas, Skirbeck* Boston's oldest Parish Church. *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

BOURNEMOUTH *St Ambrose, West Cliff Road, BH4 8BE. A Forward in Faith Parish with Resolutions ABC in place*. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, modern Rite, 6pm Evensong. Parish office 01202 766772

BOURNEMOUTH *St Francis of Assisi, Charminster 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 Dean Quinton 01425 672601 Churchwardens 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.stchads.dial.pipex.com

BRIDPORT *St Swithun Resolutions ABC*. Sunday: Low Mass 8am; Sung Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 12 noon, Wed 9am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

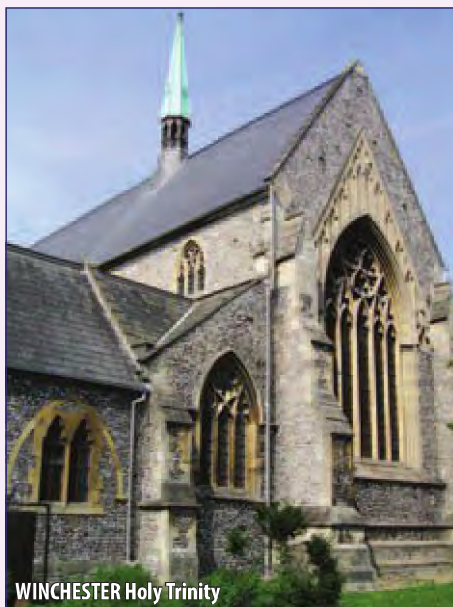
BRISTOL *All Saints, Pembroke Road, Clifton* (near zoo and suspension bridge) Sunday: 8am Mass, 9.30am Family service (Mass 2nd and 4th Sunday), 11am Solemn Mass (children's group), 6pm Evening Service with Benediction. Feast days: 7.30pm Solemn Mass. Daily Mass. Confessions: Saturday 11.30am, 5.30pm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

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. Priest in Charge Fr Christopher Kinch 01179 712 496

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



WINCHESTER Holy Trinity

CARDIFF *near rail, bus, Millennium Stadium, city centre and Bay* Daily Mass; *Gredo Gymru. Bute Street* *St Mary*: Sunday: Solemn Mass 11am; *Pentre Gardens* *St Dyfrig* and *St Samson*: Sunday: Solemn Mass 9.30am; *Paget Street, Grange Town 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

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 Vicar: Fr Richard Tillbrook ssc 01206 797481 fathercap@hotmail.com

DEVIZES *St Peter's, Bath Road, Devizes, Wiltshire* A *Forward in Faith Parish* under the episcopal care of the Bishop of Ebbsfleet. *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

FOLKESTONE *Kent, St Peter on the East Cliff* A *Forward in Faith Parish* under the episcopal care of the Bishop of Richmond. Sunday: 8am Low Mass, 10.30am Solemn Mass, 6pm Evening Prayer. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. During Interregnum - tel: 01303 254472 www.stpeterschurchfolkestone.org.uk - stpetersfolk@yahoo.co.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

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, FF* 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

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

LEAMINGTON SPA *St John the Baptist* Parish under the Episcopal care of the Bishop of Ebbsfleet - all 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

LIVERPOOL *St Agnes and St Pancras, Toxteth Park (FF & 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

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 Fr Philip Warner saintmagnus@bulldoghome.com

LONDON N1 *Holy Trinity, Hoxton* Sunday: 10am Solemn Mass and Sunday School. Midweek Services: contact Fr Andrew Newcombe 020 7253 4796

LONDON N21 *Holy Trinity, Winchmore Hill*. A *Forward in Faith modern catholic Parish. Resolutions ABC*. Sunday: Mass 9am and 10.30am. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday: Rosary 9.30am, Mass 10am, Reconciliation 11am. Confessions Saturday at 11am or by appointment. Contact: Stephen Whittam on 0208 886 5217

London NW9 *Kingsbury St Andrew* A *Fif Parish* under the Episcopal care of the Bishop of Fulham Sunday: Mass at 8am and 10am. Tube to Wembley Park then 83 Bus to Church Lane. Parish Priest: Fr John T Smith ssc 020 8205 7447

LONDON SE13 *St Stephen, Lewisham (opposite Lewisham Station)* A *Forward in Faith Parish* under the episcopal care of the Bishop of Fulham. Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 7am, Tues 7.30pm, Wed 12.15pm, Thur 8am, Fri 6.30pm, Sat 8am Parish Priest: Fr Geoffrey Kirk 020 8318 1295

LONDON SE16 *St Mary Rotherhithe, St Marychurch Street SE16 4JE* A *Fulham Parish*. Sunday: Solemn Mass 10am, Evening Prayer 6pm, Benediction monthly. Mass times: Tues 12 noon; Wed 10am

Continued on page 37

content

Vol 15 No 207

August 2012

regulars

- 4 LEAD STORY**
Better Together
THE BISHOP OF EBBSFLEET introduces the Better Together Campaign
- 5 Ordination Round-up 1**
images from ordinations around the country
- 6 Better Together**
members of the Catholic Group on Synod offer their support for Better Together
- 7 The Better Together Charter**
an opportunity to see what the campaign is all about
- 8 Anglican Patrimony**
CHRISTOPHER TRUNDLE
on an Anglican view of Confession
- 8 Topical Tips**
ALAN EDWARDS
becomes a betting man
- 9 In terra aliena**
RODNEY MARSHALL
on how Anglicans can stay in the Church of England with integrity
- 11 Clause 5 (1) c, a petition and WATCH**
JOHN RICHARDSON
on why WATCH oppose Clause 5 (1) c
- 11 After the debate**
statements from Reform, Forward in Faith and the Catholic Group in Synod
- 13 Have I got Church of England News for you?**
a satirical look around a diocese
- 14 The Confraternity of the Blessed Sacrament**
BISHOP ROGER JUPP
offers a summary of recent events
- 15 Ordination round-up 2**
more news of ordinations from around the country
- 17 To Mount Zion**
NICOLAS STEBBING CR
on the death of John the Baptist
- 18 Ars**
images for the feast of St John Vianney

- 21 Assumption of Our Lady**
A poem by Peter Mullen
- 22 Views, reviews & previews**
ART: Owen Higgs
on *Picasso and Designing 007*
Richard Norman
on *Damien Hirst*
Music: Bede Wear
on *Adoremus in Aeternam*
Books: Nicolas Spicer
on *Mary for the Love and Glory of God*
Janet Backman
on *Mary in Pilgrimage*
Ian McCormack
on *The Great Tradition - A Great Labour*
Nicholas Turner on *A Philosophical Guide to Chance*
Richard Norman
on *At the Harbourside*
- 29 Mary, synods and the feminine in the Church**
GAVIN ASHENDEN
explores the role of Our Lady in the life of the Church
- 32 Community Celebrates Dedication**
news from the Community of the Holy Cross, Costock
- 33 Walk in the light**
EDWARD MORRISON
on walking the length of Hadrian's Wall

- 10 FAITH OF OUR FATHERS**
ARTHUR MIDDLETON
on parish priests of the Catholic Revival
- 12 DEVOTIONAL**
GEORGE HERBERT
on the remedy for sin
- 12 GHOSTLY COUNSEL**
ANDY HAWES
on seeking perfection

DIRECTORY	2, 37, 38
30 DAYS	16
EDITORIAL	20
LETTERS	21
FOOTNOTES	35
FIF UPDATE	36
FR IVAN WRITES	39
PEV'S DIARIES	39

- 19 THE WAY WE LIVE NOW**
CHRISTOPHER SMITH
Concludes that atheists haven't a prayer
- 28 BOOK OF THE MONTH**
EDWARD BEAUMONT
reviews Eamon Duffy's new book
- 30 SECULAR LITURGIES**
TOM SUTCLIFFE
on opera and technology
- 35 TOUCHING PLACE**
SIMON COTTON
on St Mary, South Creak



LEAD STORY

Better Together introduction

The Bishop of Ebbsfleet on the origins and goals of the Better Together campaign, and the four core principles that lie at its heart

‘May they be one that the world might believe.’

we believe
that it is our
vocation
to remind
the Church
of England
of its true
identity

For us as Anglo-Catholics, those words of Jesus spoken at the Last Supper are extremely precious. As Jesus gathered the disciples for the last time before he went to the cross, he didn't bombard them with complex doctrinal teaching or clever evangelistic strategies. He simply told them to stay together, to be one, to love each other.

Today those words should challenge us deeply in a fragmented church and world. The mission of the church is dependent upon our unity. Unless we can speak with one voice the name of Christ, our efforts to share the Gospel are going to be fatally weakened. Unless we can model strong mutual love and belonging, no one will be interested in anything we have to say.

Passion for unity

It is that passion for the unity of the church that lies behind the Better Together campaign that was launched earlier this Summer. Better Together is an initiative of the Catholic Bishops working closely with the Catholic Group in Synod. It has been funded by a wide-ranging partnership of Catholic societies and one measure of the support that the campaign has received is the short time it took to raise the necessary funds.

The heart of the campaign is a number of bold and positive statements that, as Anglo-Catholics, we want to make about the Church. These are summarized in the Campaign Charter which calls for religious *freedom* as a fundamental indication of human dignity.

It calls for mutual *respect* between Christians who take different views on some of the major issues that confront us. It invites us to celebrate the *diversity* of the Church of England and reminds us of the fundamental principle of *unity* that must lie at the heart of our Christian life.

Keeping its pledge

And as an implication of these four core principles, part of the campaign is to restate our belief that the Church of England will keep to its pledge to recognize as loyal Anglicans those who cannot in conscience accept the Consecration of women. This means making fair and generous provision for those Anglo-Catholics and

conservative Evangelicals who have severe worries about what this development will do to the unity of the church.

The Better Together campaign was launched in a gentle way in late June in time for the July sessions of the General Synod and you can find out more by visiting the website at

www.bettertogethercampaign.co.uk.

There will be a larger, public launch later in the year and in the meantime some of the leaders of the campaign will be trying to put its principles into practice by, for example, arranging conversations between people on different sides of the debate on women bishops.

Impact on the debate

The impact of the campaign at Synod was marked. It is a sad truth that people have become unused to Anglo-Catholics making positive statements. For whatever reasons, we have allowed ourselves to be portrayed as those who merely oppose and vote 'no'. The Better Together campaign literature had a marked impact on the tone and substance of the debate because it allowed people to come to a deeper understanding of why we find ourselves in our current position.

We take our stand because of positive and important things we want to say about the Catholic nature of the church and our




calling within it. We are not the awkward squad making inconvenient demands. We believe that it is our vocation to remind the Church of England of its true identity and we long for the space that will enable us to go on doing just that.

Diversity and breadth

There are many in the media and in the wider world who wonder why, as Anglo-Catholics, we bother. Why don't we just accept that we hold views that run counter to the

prevailing mood in the Church of England and go off to find ourselves some other ecclesial home? But we stay because we genuinely believe in the diversity and breadth of the Church of England.

We believe that this is where God has called us to live out the Catholic life and we will go on doing so for as long as that is possible. For the sake of a nation that so much needs to hear the Good News of the Gospel, we really are *Better Together*. 

Ordinations Round-up 1



Fr David Pickett ordained to the Priesthood in the Diocese of Lincoln



The First Mass of Fr Taemin Oh



The First Mass of Fr Grant Naylor at St Helen Auckland



The Ordination to the Priesthood of Fr Mark Lyon



Fr Nicolas Spicer marked his Silver Jubilee of Ordination at Workop Priory

Better Together

Members of the Catholic Group in General Synod explain why they are backing Better Together

Dr Lindsay Newcombe

The women bishops legislation was the main topic of discussion at the July General Synod but Better Together also had a positive message for other issues. I spoke with another synod member about last summer's riots and we discussed how churches reacted to what was happening in their areas in their different ways, responding individually to local situations. The Better Together message gave me confidence to speak positively about how we are more effective in mission in a divided world if we truly represent the diversity of belief and practice in the Church of England.



the nature of the church and the Catholic identity of Anglicanism.

Better Together was a really good vehicle for getting these positive messages across. Through it we were able to state at Synod what we stand *for* – a united church, a common witness and proper space for those who wish to follow conscience. There is plenty of evidence that our positive messages made a lot of Synod members stop and listen and ask themselves whether they really want a church without us.



Emma Forward

With determined publicity over the weekend at General Synod, Better Together successfully found its way into several speeches in Monday's Women Bishops adjournment debate. My speech came to a conclusion as follows:

'Some of you may have heard of a vision of

the church called 'Better Together.' This campaign boldly says that the Church of England as a whole will be better if it enables all its composite parts to function and grow.

So, please ask yourselves. What kind of church do we want? Do we want a church together or a church which has denied a future to a valued part of itself?"

Synod members showed curiosity and interest in Better Together; it was particularly appealing to the many who genuinely want provision for us. They could not fail but respond with enthusiasm to a campaign with such a positive message.

Philip North

One of our problems as Anglo-Catholics is that we have somehow allowed ourselves to be portrayed in a negative light. People think of us in terms of what we oppose rather than what we cherish.

However, we hold our position on the consecration of women not for negative reasons but because of a series of the positive and important things we believe about



Sam Philpott

Christ calls us to be together in the Church. He longs to see people who are so very different from one another come together, not because they agree on everything but simply because they belong to him. He calls us for one purpose – to proclaim Good News to a broken, hurting world that

all of humankind can in him begin the journey back to wholeness in this life and to complete happiness in the Kingdom. He longs to present us to his Father...with no single person missing.


The Church of England understands this. Her mission is to every person in every community. It is who we are. We must not forget this now. Let us get back onto the mission field, with one another. We are better together. You know it makes sense. More importantly, you know it is Christ's call to us.

**we are more effective in mission
if we truly represent
the diversity of belief
and practice in the CofE**

Martin Warner, Bishop of Chichester

Better Together is about the heart of the Christian faith and mission. It takes us to the very dawn of creation and asserts, as in the book Genesis, that God intended us to walk with him as friends in the garden of paradise.

The search for our lost friendship with God is what constitutes the foundation of the Christian story. Walking with Jesus Christ as his disciples in the pilgrimage of faith is our demonstration to the world of how to be better together in the recovery of friendship with God.

I am glad to be part of Better Together as a campaign that witnesses to the authority of this truth and revelation. Here is good news for the health of our Church and nation; here is a renewal of our joy and hope. 



The Better Together Charter

Freedom

We believe that a unified and vibrant Church of England belongs at the heart of modern British society.

WE BELIEVE that religious freedom for all people of faith and goodwill is a fundamental indication of human dignity.

Respect

WE BELIEVE that respect for the ordination of women as priests and bishops is fundamental to how we together shape a common future for our Church.

WE BELIEVE that the Church of England will keep its pledge to recognise that many in the Catholic tradition cannot in conscience receive the sacramental ministry of women priests and bishops.

Diversity

WE BELIEVE that those who support the ordination of women and those who do not should coexist in partnership within the Church of England.

WE BELIEVE that the persistence of new vocations to baptism and ordained ministry among Anglo-Catholics is an indication of the calling to continue our distinctive contribution to the enrichment of our Church's mission.



Unity

WE BELIEVE that the Christian message is stronger and more resonant when all Christian traditions work together, wherever they are in the world.

WE BELIEVE that the overwhelming majority of the Church of England would welcome inclusive legislation to enable women to be bishops in a Church that has space for us to work together, side by side, for the good of our mission to the wider society we serve.

WE BELIEVE that Anglo-Catholics can enrich the Church of England's ecumenical relationships with the great Christian traditions of East and West, promoting unity as central to our mission imperative. **ND**

Facts and figures

It is often claimed that Anglo-Catholics are old and outdated, that our churches and our clergy are over the hill and hold on to backward-looking old-fashioned views. Indeed many of our critics say we will disappear from the Church of England rather quickly and the Church of England need not worry about us.

Or perhaps they too have been studying the Church of England's statistics. These make interesting reading.

On 31 December 2011 the number of stipendiary clergy in the Church of England who were under 25 was 6 (five men and one woman).

These included two from our own constituency, one serving the Durham Diocese and the other in the Southwark Diocese.

In the case of the deacon in the Southwark diocese he remains the

youngest cleric in the diocese. Thus 40% of the male stipendiary clergy who were under 25 on 31 December last are traditional Catholics.

On the same date there were 5 incumbents or priests of incumbent status (all male) under 30. Four of these (80%) are traditional Catholics. Again they are amongst the youngest, if not the youngest, clerics in their respective diocese.

On the same date there were 75 assistant clergy who were 25 or over but under 30, of whom 19 were women and 56 were men. So far we here at ND have thought of 6 who are traditional Catholics.

Thus 11% of the male stipendiary assistant clergy 25–29 are of our constituency.

With the six above this makes 12 out of 66 (18%) – not far short of one in five.

So, the facts are on 31 December

2011 in the Church of England:

- 40% of the male clergy under 25 were Traditional Catholics;
- 80% of the incumbents or clergy of incumbent status under 30 were Traditional Catholics;
- 18% of the Church of England's male clergy under 30 were Traditional Catholics.

These figures make for interesting and encouraging reading. We do not have the figures to hand for young Conservative Evangelical clergy but what is clear is that we continue to produce young vocations, vocations that are lived out in varied places and are offered with over 40 years of ministry to the Church.

Can the Church of England afford to turn these men away?

Anglican Patrimony

Christopher Trundle considers Anglican views on Confession

‘**C**onfession is not only for the weak, the failing, the sin-stained, but for the soul as it advances in grace. It has been likened to medicine, a remedy for sickness; but it is also health-food for the convalescent. As the soul grows in love it deepens in its contrition. It feels more and more the stain of little sins’ (Bishop Charles Chapman Grafton, 1830–1912).

People are often surprised to discover that the Anglican tradition ‘does’ sacramental confession. The image of priests in confessionals is, in popular culture anyway, perceived to be an exclusively Roman Catholic phenomenon, and it is certainly foreign to the experience of most people today.

As catholic Christians we do not, of course, need licence to do what the Universal Church has always done, but it is nonetheless important to remember that the practice of confessing sins to a priest is explicitly encouraged in our tradition, and, most notably, is found in the Book of Common Prayer.

The gift of absolution

The revival of the practice of auricular confession in the Church of England is largely the work of the Tractarian Movement and was justified on the basis of the Prayer Book service, The Visitation of the Sick.

In this service where the priest visits the sick-bed of one in grave illness – a far from peripheral event in the life of the Church – we find this rubric: ‘Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter.’ The direct words of absolution from the priest follow: ‘by his authority committed to me, I absolve thee from all thy sins...’ It is encouraging to find that the Church of England is in its official liturgy honest and confident about the gift of absolution entrusted to the Church through its priests.

We should not think that this is reserved to the one service alone, however, for the general confession and absolution which open the Prayer Book office of Evening Prayer is also clear about the importance of sin and of the power and authority given to priests ‘to declare and pronounce to [God’s] people, being penitent, the Absolution and Remission of their sins.’

Sin and God’s love

Sin is not a pleasant thing to talk about, and admission of guilt has become particularly alien to our culture. Herbert Kelly writes perceptively, ‘We have not got what the Prayer Book calls ‘a quiet conscience,’ but we try to think we have. Then if we will not face the trouble and humiliation of confession, we take refuge in that indifference which is so terribly common’ (*Catholicity*, 1932). It is easy to neglect self-examination and confession (not least over the long period of Ordinary Time), and perhaps it is good to remind ourselves of the need to be spiritually alert so as to fend off that indifference of which Kelly warns.

It is crucial today more than ever for the Church to be honest about sin, but also gentle in its offering of forgiveness. The reality of sin must be held in tension with abundant love of God, who ‘desireth not the death of a sinner, but rather that he may turn from his wickedness and live.’ Bishop Grafton, one of the founding members of the Cowley Fathers (and with whom we began), writes movingly of sacramental confession as a matter of Christ’s love overwhelming our sinfulness:

‘In this holy mystery...He comes as the good Samaritan to save us, robbed and wounded and ready to perish. But ere He bears us to the Inn He first probes and cleanses our wounds, and pours in the oil and wine, and setting us on His own beast, reconciles us to Himself’

(*A Journey Godward*, 1914) 

Topical tips

Like to be topical so, preparing this Article, wondered if anyone would write about last month’s General Synod in this issue. August being the season for silly stories it might be mentioned, so thought I’d better steer clear of that topic.

First I thought of writing about Harvest. A chance to give hard-pressed clerics ideas for a Harvest Festival sermon. Then I remembered that, although ‘all is safely gathered in’ before the end of August, and, with modern farming methods has been for years before Climate Change became the 40th Article, Harvest Festivals are unchangeably fixed in September in the Anglican tradition.

Still looking for topicality, mustn’t forget that we’re on Lap 2 of the 2012 Jubolympics. Both the Jubilee and the Olympics have a powerful theological theme. No, not that one addressed by Archbishop Rowan in his St Paul’s Jubilee sermon. Rather the fact that the Jubilee Concert (‘Macca’, Rapper ‘Will.i.am’, Cheryl Cole et al) and the Olympics Opening Ceremony (‘Macca’ again) must have revitalized a belief in the horrors of Hell.

Still seeking inspiration from the sports pages, while looking to see who’ll be AFC Wimbledon’s latest mega-million signing, I came across the betting odds on who’ll be the next Archbishop of Canterbury. That’s it! If ‘The Torygraph’ and even ‘The Church Whines’ keep bringing you the odds, why not ND? So here goes.

Odds On: Richard Holloway. Allegedly believes in nothing now, bound to attract much support in Synod.

Evens: Stephen Fry. Can’t escape him wherever you go. Written even more books than Rowan.

2 to 1 (and what a two!): Jordan. If we’re going to have women bishops, she’d give the CofE much-needed appeal to Sun readers.

10,000 to 1: anyone in the leadership of FiF or Reform.

A final bet: 2013, the 60th Anniversary of Coronation. What odds on ‘Macca’ being on the Concert platform for that?

Alan Edwards

In terra aliena

Rodney Marshall explains how Anglican Catholics can find a way to remain within the CofE with integrity and honesty after the November Synod

Whatever happens at the recalled Synod in November the Church of England will be something very different from that which we have known and served, and maybe even loved. Post November 2012 will be a time of reflection and decision for all of us. How are we to respond to these fundamental changes in the nature of our Church? Some, no doubt, will leave either to the Ordinariate or to Rome, but many will feel called to stay. How can that be done with integrity and honesty?

Harmful nostalgia

One thing that seems built into the Anglo-Catholic psyche is nostalgia. Though few of us were around at the time of the great Anglo-Catholic Congresses of the Twenties and Thirties, we nevertheless get a warm glow and a tingle down the spine when we read John Betjeman's description of those heady days:

Under the 'Travers baroque' in a
lime-washed whiteness,
The fiddle-back vestments
a-glitter with morning rays,
Our Lady's image, in multiple-
candled brightness,
The bells and banners – those
were the waking days
When Faith was taught and
fanned to a golden blaze.



An initiative supported by Forward in Faith, ACS, CBS and other Catholic Societies

A weekend conference for men thinking about or training for the sacred priesthood

Friday 31st August to Sunday 2nd September

God Calling?

CALLED TO BE A PRIEST?

St Stephen's House, Oxford

ARE YOU INTERESTED!!

If so please complete the form overleaf and return to:
Mrs Ann Sabington, Additional Curates Society
Gordon Browning House, 8 Spitfire Road, Birmingham B24 9PB
or book online:

www.additionalcurates.co.uk

That there were such days is not in doubt, but I believe one thing is certain: it would be disastrous, as a response to the present crisis, to try and recapture them. The Church has changed and the world has changed and we will do our cause immense harm if we try to travel the romantic road. But having said that it would be equally disastrous to forget our past. We have a history, or to use the popular jargon a patrimony which was glorious but also can be our inspiration for the future.

Much of this patrimony is already part of our on-going life as Catholics in the Church of England, the daily Mass,

we need to try and build on the best of our patrimony so that we can begin to flourish and grow

devotion to the Blessed Sacrament and Our Lady, the use of the sacrament of penance, our commitment to mission and outreach, our desire to learn about and deepen our faith. But there is another part of our Catholic Anglican patrimony which we do not think about so much but which has always been a sort of backdrop to all Catholics have been able to do in the Church of England.

Better together

The Church of England has always been at its best when it has encompassed people of widely differing views in the one family. This has even been true within the Catholic movement itself. The Church has been at its worst when it has tried to exclude people. At its best members have been able to say to each other 'I disagree with you profoundly', 'I believe you are totally wrong', 'I will do my uttermost to convince you of your wrongheadedness', but at the same time 'I recognize that we have much in common and that you are sincere in your desire to spread the gospel.'

This is not to subscribe to a lowest common denominator version of the Catholic faith, nor to retreat from saying that Catholicism represents the fullness of faith. It is merely to recognize that in the face of a hostile and unbelieving world together really is better.

That is why the current initiative Better Together is to be welcomed. It presents a new and positive understanding of our vocation as Anglican Catholics. It reaches out to women and men of goodwill, despite profound differences in some matters, placing the good news which is Jesus above all else.

A northern perspective

All my ministry has been in the north of England. Yes, things are difficult everywhere, but the historic legacy of social deprivation is particularly felt here.

Yes, it is often grim but that is why we are needed here and why it is wonderful to be here too. Anglo-Catholics have always been good 'down town', and we are needed every bit now as yesterday. Dare we walk away? Dare we not link arms to work together with fellow Anglicans and others simply because so much is needed?

The future is very uncertain for traditional Catholics in the Church of England but if we are going to stay after November it will be no use doing so as an embittered rump who simply pull up the drawbridge and retreat into a haze of nostalgia for the 'good old days'.

We need to try and build on the best of our patrimony so that we can begin to flourish and grow, and especially to join with all who share our vision. And there is one big thing in our favour.

After November we will not have to fight the battles of the recent past (we will have largely lost them!) and with that will come a freedom we have not known for years. Maybe we can begin again to sing the song of the Lord even in this alien land. **ND**

faith of our fathers

Arthur Middleton on parish priests of the Catholic Revival

The Catholic Revival in the nineteenth century had always aimed to preach Jesus Christ in a way that he had not been preached for many years. The Revival may have had its eccentrics and aberrations but so too have many other movements that have renewed the Church's life. The greatest strength of Anglo-Catholicism was the recovery of the parish as central to the Church's mission, where a Christian sanctity emerged which had not been seen in England for centuries.

The secret of such missionary sanctity was rooted in the deep convictions of its great heroes among the parish priests, who lived austere and disciplined lives and in consequence had all the evangelist's love for human souls with a lively affection for people, especially the weak and vulnerable. Their lives were hidden daily with 'Christ in God' and as they 'prayed without ceasing' so they lived in the milieu of heaven. Their sense of history connected them to the stored learning of Christendom, in liturgy, sacrament, and devotion that irrigated that prayerful intimacy.

Such a manner of life is indeed a preaching of Jesus, the most effective of all, because it demonstrated the self-sacrificing love of Christ in which they lived. This is what made them great

evangelists, that they were remarkably selfless lovers of God. Without hesitation they were ready to burn out their lives in the service of their master if the truth that was in them was to be preached and the souls for which they yearned could be reached and restored. They extended their love and care to housing, feeding, rescuing, and loving everybody into holiness. They sympathetically identified with these countless people won for Christ and his Church by being brought for a little into contact with holiness of this order.

This evangelistic holiness was built, as holiness must always be built, upon the strength and richness of the interior devotional life of parish priests, who never left their personal devotions to chance or momentary inspiration, but studied them, systematized them and regulated them. Hence, there was always a freshness and spontaneity in their prayers, their sacraments, and their meditations because they knew exactly where to go for inspiration and guidance. Within the Catholic Revival there were men of massive learning and such scholars were recovering the rich heritage of Catholic devotion, liturgy and theology.

These priests were not career priests, with a ladder under their cassocks, but with a towel, and like their Master they washed the world's feet. If some

preached by their sanctity all of them preached by their long hours of work and had a firm grasp of the job to be done and how to do it. It was normal for such priests to remain where they were sent for the rest of their ministry.

Subsequently he might be given a living but he would never dream of asking for anything. Parish visiting had purpose and point and bore fruit while confirmation classes produced communicants. In visiting the sick and dying these priests were aware of what was needed and were always properly dressed, often in cassocks in the streets of their parishes to identify their priestly ministry. In many parishes around the country, the average parish priest was doing this. Even in my own lifetime I remember robed priests and a bishop walking from the church through the parish to the home of a woman to confirm her before she died of cancer.

Underlying all such pastoral practice was the desire to demonstrate the authoritative catholicity of the Church that was centred in the Incarnation, of which the sacraments are a natural outcome, the powerful instruments of God to eternal life. In Christian behaviour they were demonstrating that absolute holiness is possible to anyone because it is native to human nature and therefore it was only natural to seek it because it was the only way of being truly fulfilled. In worship their concern was to illustrate the organic connection between liturgy, life and education that has a converting influence on the worshipper.

The renaissance of our Church cannot be sought in gimmicks but in the revival of the Catholic spirit. These parish priests have proved that it can be done, as they brought Christian renewal to vast wastelands of English life through their self-sacrificing love of Christ. Like the writer of the Epistle to the Hebrews 'what shall I more say?' of these priests, 'who through faith subdued kingdoms, wrought righteousness, obtained promises...out of weakness were made strong, waxed valiant in fight, turned to flight armies of the aliens...and others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were...destitute, afflicted, evil entreated (of whom the world was not worthy)' (Hebrews 11.32-8). **ND**



Sent packing.

Clause 5 (1) c, a Petition and *Watch*

John Richardson considers various responses to the General Synod

As readers of this magazine may be aware, there is now a petition online sponsored by *Watch*, urging the House of Bishops to think again on their amendment introducing Clause 5 (1) c into the proposed women bishops Measure. (See the link below if you'd like to vote the other way.) *Watch* has roundly condemned the House of Bishops for this, saying in an early statement (in bold letters) that it has thereby '**de-stabilised the legislative process**'. Others have accused the House of Bishops of flying in the face of dioceses which approved the Measure as submitted to them earlier this year.

However, as readers will also be aware, there were actually two amendments. Yet though there are two amendments, *Watch* is only petitioning for the removal of one. Why is this? The answer is simple – because *Watch* rather likes the first amendment. Clause 8, they say, 'seems to be a helpful clarification to many. If the bishops had simply introduced this amendment then the Measure might still be on track for Final Approval in July.'

There was of course a forced adjournment and during the debate

no objections were raised to Clause 8. There is no mention here of the fact that this amendment was also not in the legislation as approved by the dioceses. In other words, amendments by the House of Bishops are acceptable. It is only 'unacceptable' amendments which are, well, unacceptable.

The chair of *Watch*, Revd Rachel Weir, has written on their website, 'we hope that there will be a thorough consultation process over the summer so that whatever is presented to General Synod in November keeps faith with the dioceses that voted overwhelmingly for the unamended Measure'. Yet only Clause 5 (1) c is being targeted.

I hope this will be clearly understood over the next few months. It is not amendments by the House of Bishops which *Watch* objects to in principle – only those which do not support its own position. That is understandable, but it may not be obvious to those following the debate.

In response to the petition started by *Watch* and in the hope that the House of Bishops will listen to calls from those who wish to see the Church of England remain true to upholding its


promises to our constituency, there is another petition to the House of Bishops of the Church of England. It reads:

Keep Clause 5 (1) c in the Consecration and Ordination of Women Measure.

The Bishops and Priests (Consecration and Ordination of Women) Measure is intended to introduce women bishops into the Church of England, whilst at the same time providing for Traditionalists for whom this would be unacceptable. This is a proper aim of the legislation, since according to Resolution III.2.c of the 1998 Lambeth Conference, 'those who dissent from, as well as those who assent to, the ordination of women to the priesthood and episcopate are both loyal Anglicans.'

The amendment should therefore be kept, both in the interests of Traditionalists and of clarity about what the Measure intends.

The petition may be signed at:

<<http://www.change.org/petitions/the-house-of-bishops-of-the-church-of-england-keep-clause-5-1-c-in-the-consecration-and-ordination-of-women-measure>> 

After the debate

After the debate in the General Synod Reform, Forward in Faith and the Catholic Group in Synod issued the following statements

Forward in Faith

Forward in Faith is disappointed that the General Synod today resolved to adjourn the debate on final approval of the draft Measure to permit women to be ordained as bishops in order to give the House of Bishops an opportunity to rethink its recent amendments to the Measure. We call upon the House of Bishops to stand firm in the face of this unwarranted pressure and to return the draft Measure to the Synod in a form which will provide for the future of traditional Catholics and conservative Evangelicals in line


with the clearly expressed mind of the Synod throughout this morning's debate.

The Catholic Group in Synod

The Catholic Group regrets the decision to send the Women Bishops amendments back to the House of Bishops. This calls into question the commitment of the Church of England to provide for the religious convictions of all her loyal members. On behalf of the thousands of Anglo-Catholics and their supporters within the Church, we are keen to

be part of consultations to enable the legislation to move forward. It remains our hope that the House of Bishops can come back to Synod with a form of words around which everyone in the Church of England can unite. We commit ourselves to playing a full part in the process of achieving good legislation and believe that the Church will thus be stronger and better together in its mission and service to the Nation.

Reform

The Rev'd Rod Thomas, chairman of Reform, said: "We stand ready to co-operate to find a solution if there is a genuine desire to see a permanent place secured within the Church of England for those who on theological grounds cannot accept women as bishops." 

devotional

The remedy

Gospel words of Jesus say, 'Those who save their life will lose it, and those who lose *their* life for my sake will find it.' In his poem, Putting our-selves alongside the way of the world, *we might* assume that escape and freedom were very good things, but that, as George Herbert discovered before us, was not to be the case. The secret is that *all* is resolved in obedience: 'Methought I heard one calling, *Child*: / And I replied, *My Lord*.'

Childlike obedience

Some might consider reverting to childhood as a means of resolution to be a backward step. What has been the value of George Herbert's mature experience? Does God not want learning skill? Not, apparently, before he desires the childlike obedience that allows entrance to the Kingdom of Heaven. To see as a child again involves the painful journey of negation, and the stripping away of adult assumptions about power and freedom.

Put simply, for Herbert, the gospel insight is that until our wills are put alongside the will of God, all our individual strivings are worthless. We will discover that God's binding us to his will can take the form of negation, and a denial of our own selves. A 'no' to this world's delights is replaced by a 'yes' to the supreme delights of God's Kingdom.

Turned to gold

To come to a familiar hymn, *Teach Me, My God and King*, Herbert sees avarice succinctly expressing the paradox of money. Money becomes the drudge which we elevate into sovereignty, stamp our image on it and worship it. The result is inevitable: such people fall into the ditch. This falling into the ditch is the folly of the blind people who will not look upon the real world of God, but persist in following their own corruptible sin.

But there is a remedy. This poem is called *The Elixir*; that is what the word *Elixir* means, a remedy – a word used in the ancient science of alchemy. It is a kind of preparation that can change metals into gold. Or it is a preparation that is able to prolong life indefinitely, a supposed remedy for all ills. So it is the panacea, the cure all, heal all wonder drug. In alchemy, it is the substance thought to be capable of changing base metals into gold.

And what is this elixir, that sovereign remedy that will make all the difference to the life of the Christian? It is being able to recognize that all things in the daily routine of life may indeed turn to gold and change their meaning if they are directed to God in willed intention. The whole of life can be lifted out of the psychological into the spiritual sphere. Keep looking in this direction and all will be turned to gold.

So our prayer is:

Teach me, my God and King,
In all things thee to see,
And what I do in any thing,
To do it as for thee ...

Edited by Arthur Middleton 

The Olympics! There are sixty thousand competitors in the Olympics and Paralympics, and all of them have been seeking to fulfil their potential in their chosen discipline, but only a fraction of them will win a prize or create a new record. Even those who achieve the ultimate goal will soon realize that their crowning glory is only temporary; they will inevitably be challenged and overcome.

The life of the athlete was famously taken by St Paul as a comparison to the endeavour of the spiritual life; he says that the Christian goes into 'strict training' to get a crown that will last for ever (1 Corinthians 9). In other words the goal and the 'perfect performance' of our life as Christians is not to be found in this life. We will always 'fall short of the glory of God.'

This came home to me recently as I studied the work of Walter Hilton, a fourteenth-century Augustinian from near Southwell in Nottinghamshire. One of his major works is *The Scale (or Ladder) of Perfection*; in this book of spiritual direction for an anchorite (a solitary nun) he stresses that there is no

Ghostly Counsel

Seeking perfection

Andy Hawes is Warden of Edenham Regional Retreat House

completion and no true experience of the love of God in this life.

He argues that love is the total union of the loved and the beloved, and this is not possible whilst we remain anchored in time and space in our bodies. This chimes again with the teaching of St Paul when he writes 'now we see through a glass darkly but then we shall see face to face, now I know in part but then I shall know as I am fully known' (1 Corinthians 13) and he writes elsewhere that it is to dwell in heaven that we are created and we 'have been given the spirit as a deposit, guaranteeing what is to come' (2 Corinthians 5).

The 'ladder of perfection' which

Hilton describes is a way to heaven – it is a method or rule of life that will form the heart, mind and will to pass through this life to come to the life that lasts for ever. It is first of all the work of God's grace, and prayer is the flame of the gift of God's love rising up in our hearts.

We feed this flame by both works of devotion and works of service to others. Humility and knowing our need of God is the essential attitude to scale the ladder, and our companion must be Jesus who we must claim as an intimate companion and friend on the journey. We must adore him for his incarnation, and his whole work of redemption.

We cannot climb the ladder without holding on to true faith, by being active in the life of the Church and strengthened by its sacramental life. It is a life marked by thankfulness for the whole of creation and for the hope of the 'freedom, joy, healing and unimaginable beauty of heaven,' that we can never know in this life. This is the 'wreath that lasts for ever' for which we train ourselves our souls and bodies to be a living sacrifice.

Have I Got Church of England News for You?

Around the Dioceses

Dean Hails Completion of New Episcopal Team

For a small rural diocese Swinkerby punches far above its weight in terms of influence over the national and international Anglican family. And this was clear for all to see recently when the 'Episcopal Team' (ET) was brought up to strength once again, as our correspondent Becky Vagans reports.

The Very Reverend Mandy Monk, Dean of Swinkerby and Chairperson-for-life of Affirming Church (AC) welcomed the recent consecration of four new Bishops for the Diocese of Swinkerby on the Feast of Josephine Butler. Preaching at the service held in Swinkerby Minster she said, 'Praise be! Inclusivity has been affirmed! Now our new bishops can minister to the whole flock in this inclusive, affirming Diocese where modern things happen and diversity is respected.'

The visiting assembled College of Bishops at this point were heard to heave what sounded like a collective sigh of affirmation.

The Dean welcomed the arrival of the four new bishops to complete the Episcopal Team headed by the Bishop of Swinkerby, the Rt Revd Charles Chesterton. Bishop Chesterton's spokesperson and Executive Chairperson of AC's Diocesan Committee (ACDC), Canon Diantha Cassowary said that the Bishop was delighted to have such able colleagues to assist him in the ET as Area Bishops in the Diocese. She added, 'Affirming Church is delighted by the arrival of these new bishops for the work of the diocese following an uncontroversial selection process that was both free and fair.'

In the discernment process all views of ministry were taken into account by the Vacancy-in-See committee in the Diocese, which is one of the most vibrant in the midland counties south of the River and centred on the ancient Cathedral Church of St Ethelbenda, situated next to the picturesque square of the Borough with its weekly cattle market.'

The Venerable Malcolm Hapless, now Bishop of Tweeting, the Revd Dr Hugo Cheltham-Freeze, Bishop of Addingby, the Very Reverend Geoffrey Jack, Bishop of Chissick and the Reverend Canon Jonty Clack, Bishop of Batterstone, all posed for photographs after the service before retiring for high tea with buttered scones at the Diocesan Office. The Bishops will begin their ministries at various times over the next few months following a time of inculturation and sabbatical reflection. Bishop Clack will make a tour of his area during half term week by carbon neutral bicycle rickshaw before a well-earned holiday in the Dordogne.

One of the many highlights of the multicultural service was the playing of mwari drums by members of the majority

Shamba tribe from the Diocese of Mutaliland which is partnered-in-mission by the Diocese of Swinkerby. People in the congregation were visibly moved by the testimony of the Chief Drummer Ozias Nyenyashapanesu who tearfully expressed the hope that his own Diocese would soon have such a lovely cathedral and he explained that in his tradition the membership of drumming teams would remain a sign of ancestral patrimony for the heads of families in the Baba-tutu culture, which predates by many centuries the arrival of missionaries to his country. He brought greetings from the Bishop of Mutaliland who had been inexplicably prevented from joining in the festivities owing to an allegedly reactionary tendency in his senior staff meeting.

The Diocese of Swinkerby has been linked with Mutaliland thanks to members of the Diocesan Synod supporting links with the Intranational Cooperation Bank's *Money Talks* 'DOSH' (Dioceses Offer Supportive Handouts) programme and frequent intercultural visits take place within the Diocesan CME curriculum.

It was clear that Swinkerby's people and parishes had taken the new appointments to their hearts and the presence of so many dignitaries including the Coalition Deputy Leader and MP for Swinkerby, with his partner Alfonso, who had taken the opportunity to attend.

The Imam of Swinkerby Mosque, Ali Afzar Gawdeti, joined in the procession of massed ranks of variously robed clergy which included other more charmingly robed ministers of a number of other churches and newcomers to the minster of all faiths and none. The Imam also assisted with the administration of Communion, which is thought to be ground-breaking in the sphere of inter-faith-reciprocal communion fellowship.

The Dean of the Cathedral summed up the day as one of 'Revisioning the Church and re-imagining its mission for the vital ministry of Bishops in the Church of the twenty-first century following the Canadian model' Canon Diantha Cassowary added on behalf of the Bishop of Swinkerby that it would be a sign of things to come in an inclusive church, that those who could be affirmed would be affirmed and that in her view bishops of the future should have the opportunity to socialize, network and reflect.

In a further news item, later that week the Diocesan Synod decisively rejected the *Anglican Conventicle* as a dangerously reactionary colonialist and sexist innovation at odds with well-established Diocesan policy. **ND**

(The above article is taken with permission from Pontifex, the newspaper of the Anglican Diocese of Swinkerby ©)

Ed: The views espoused in this article are not necessarily those held in the wider Church of England.

The Confraternity of the Blessed Sacrament

Bishop Roger Jupp, the Superior-General of the Confraternity, explains a recent episode in the life of the society

This year sees the 150th anniversary of the founding of the Confraternity of the Blessed Sacrament (CBS) at All Saints, Margaret Street by Canon Thomas Carter. As part of the Catholic Revival in the Church of England, its aim was to be a fellowship of men and women praying and working for a greater devotion to Jesus Christ in the Eucharist.

It is the oldest devotional society in the Church of England, focusing on Christ's very own gift to us of his Body and Blood, the fruit of the redemption he gained for us on the cross. Through it we are united with him and with one another. It is, therefore, the sacrament of unity.

An anxious wait

For eighteen months or so the CBS has been caught up in the continuing difficulties of where its future lies as Anglicanism in this country and beyond wrestles with the issue of ecclesial unity.

If we truly have a catholic life and faith, as we claim, and are inheritors of catholic order, how do we live this life and promote it when many in Anglicanism are pursuing an agenda which takes us further away from the life and apostolic tradition of the historic churches of East and West?

Having lived with the reality of the canonical ordination of women to the priesthood these past twenty years in the Church of England through the existing provisions of the Act of Synod, Anglo-Catholics are facing the probable introduction of women bishops within the next few years, and anxiously wait to see whether there will be adequate provision which will guarantee them the continuance of a proper sacramental life.

Against this backdrop came Pope Benedict's creation of Ordinariates which enable both entry into the

Roman Catholic Church and the continuance of certain Anglican traditions which are deemed both valuable and enriching.

The Ordinariate

As we know, this has proved a lifeline to some: whilst feeling that an authentic living of a catholic life, nurtured by the sacraments, would soon be denied them within the Anglican Church, entry to the

**for the members
of the CBS,
eucharistic communion
is at the heart of
what we are about**

Ordinariate would also be the working out of that vision of unity with the See of Peter for which many have prayed over a number of years and within an ecumenical climate radically different from that of 1862.

This was, I believe, the motivation of the majority of the Trustees of the CBS, including its three senior officers, all of whom joined the Ordinariate in this country. As always in these things, their pilgrimage took them where it did and by the means that was required, and they moved with our prayers and our goodwill, as well as our considerable sympathy, knowing that all of us may be faced with similar decisions in an uncertain future. By necessity, each one was re-ordained into the Roman Catholic Church.

Anglican membership affirmed

But what has been the fulfilment of an ecumenical vision for them has meant sacramental disunity for Anglican brethren who are not permitted to receive the Eucharist at a Roman Catholic Mass. For the



members of the CBS, eucharistic communion is at the heart of what we are about.

As a devotional society, not only perceiving the Lord Jesus in his sacramental presence in the Eucharist but also being fed by him in what for us is the Bread of Life and Cup of Salvation is a *sine qua non*.

How can we remain together in an Anglican devotional society if some of its members have forsworn the Church of England and, at least officially, deny its orders and the validity of its sacraments and may not share in Holy Communion?

It was for this reason that, at the re-convened meeting of the 2011 Council-General on 28 June, the decision was taken to affirm Anglican membership of the CBS, thus invalidating the membership of those who now belong to the Ordinariate. It must be acknowledged that this was only brought about by the abstention in the vote of those attending the meeting who had joined the Ordinariate.

Charity Commission

The preface to this discussion and decision was, of course, the news that the Charity Commission had ruled that the 2011 grant of £1 million to the Ordinariate of Our Lady of Walsingham should never have been made.

It needs to be made clear that, when the grant was first made, all of the Trustees save one had already

joined the Ordinariate. It was this, and not only the unprecedented size of the grant, which caused unrest and consternation amongst CBS members. As we know from the Charity Commission's findings, a very large number of complaints were made to it by CBS members, and the Charity Commission agreed that such a personal interest invalidated the grant. It also agreed on the non-compatibility of the objects of the recipient of the grant with those of the CBS, being an Anglican devotional society.

Two things need to be acknowledged in what is a repetition of the facts already publicized: the first is that the Trustees believed they were acting for the good of the CBS and were not seeking personal gain, and the second is

that the leadership of the Ordinariate took the decision to return the grant of their own volition once the Charity Commission had advised them of its findings, even though those who are now former Trustees continue to assert their belief in the legitimacy of what they had done.

Force for unity

This is an unfortunate episode in our history. For the CBS we return to the status quo of 2010, but with deeper shadows darkening this parting of friends, and this we must regret. But now we must embrace the future and play our part in the re-assertion of catholic faith and life in the Church of England and in the encouragement of our nearly two thousand members who love Jesus in

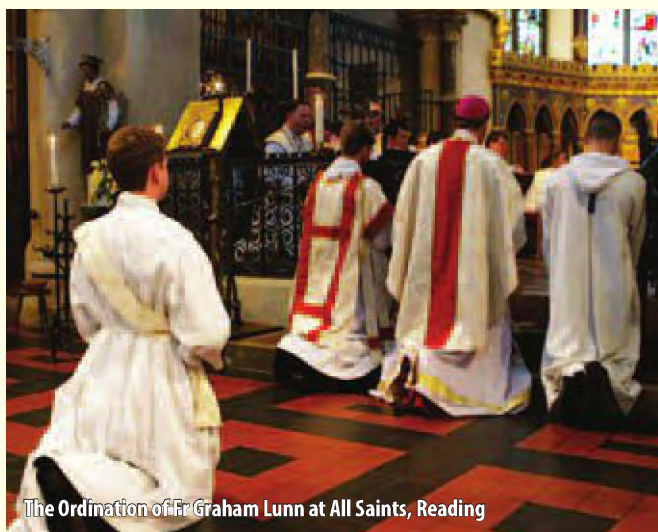
the Blessed Sacrament.

We must also engage in a re-assessment of the governance of our society so that both priests and lay associates work together to build the Confraternity into a devotional society which strives to underpin the Church's mission.

As Anglo-Catholics who continue to love the Church of England, we want to be a force for unity in a country which is increasingly deaf to the call of Christ and disparaging of our Church's place in society. We know that, meeting Jesus in the Eucharist, he sends us out to each and every community in which our members are to be found. **ND**

A version of this article appeared originally as a letter in the Church Times

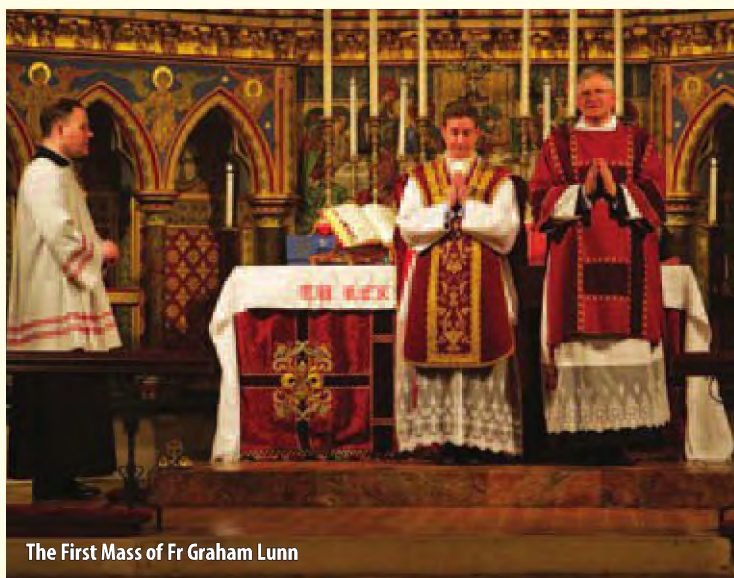
Ordinations Round-up 2



The Ordination of Fr Graham Lunn at All Saints, Reading



The Ordination to the Diaconate of Fr John Hanks at St Barnabas, Jericho



The First Mass of Fr Graham Lunn



The First Mass of Fr Gavin Cooper at St Michael's Camden