

newdirections



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

Synod Decides

An overview of the up-coming debates

Also in this issue:

- Anthony Kilmister considers matters of Church and State
- Alexander Robertson reflects on being a Pastoral Assistant
- Digby Anderson on Obedience

parish directory

BARRY near rail, bus and town centre *Gredo Gynnu (FIF Wales)*
St Mary's, Holton Road Sunday: Solemn Mass 8am and 11am, Sunday Club 11am, daily Mass, except Friday; **St Cadoc's, Coldbrook Road** Sunday: Solemn Mass 9.30am, Vespers 6pm Saturday with Benediction 1st Saturdays. Daily Mass in Parish except Friday. Priest to be appointed - 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 on 01424 210785

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 McLeer ssc 01388 604152 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

BOSTON LINCOLNSHIRE **St Nicholas, Skirbeck** Boston's oldest Parish Church. *Forward in Faith* 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, last week: Choral 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 Hubert Allen 01202 529336 (Parish Office) 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: 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 (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. The parish is in interregnum. Contact: Philip Goodfellow, Churchwarden 07733 111 800 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

CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass; *Gredo Gynnu*. **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



LONDON N17 - St Benet Fink, Tottenham

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 01 460 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. 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.stpeterschurchfolkestone.org

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 7pm); Wed 9.30am; Thurs 10am; Sat 9.30am. Vicar: Fr John Corby 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

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** *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 (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

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 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

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

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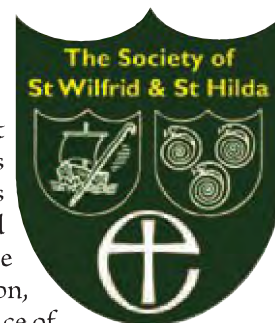
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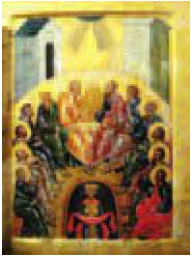
SIMON COTTON

on St Denys, Aswarby, Lincs

New Bishop Co-ordinators for the Society

Following the announcement of his retirement this September, Bishop Martyn Jarrett has announced that he will be stepping down as bishop co-ordinator of The Society of St Wilfrid and St Hilda. He went on to announce that the Bishop of Pontefract, the Rt Revd Tony Robinson, will take over as bishop co-ordinator for the Province of York, and that the Bishop of Plymouth, the Rt Revd John Ford, will become the bishop co-ordinator for the Province of Canterbury. Announcing the news, Bishop Martyn said: 'I am delighted that Bishop John and Bishop Tony have agreed to take on these roles in the New Year and of course much encouraged that the growth of The Society over recent months has been such that the task of co-ordination must now be shared between two of my brother bishops. They will of course enjoy my utmost support and encouragement as they take up the task of moving The Society forward at such a challenging and difficult juncture in the life of our Church.'





LEAD STORY

Why do some people have difficulties with the ordination of women?

The Catholic Group on Synod offers an overview of the arguments as Synod meets in London

We are therefore guided by the mind of the universal Church, from which Anglican orders are derived

Those who are opposed to the ordination of women as priests and bishops (sometimes called traditionalists) are not opposed to women's ministry, nor are they simply prejudiced against women. Indeed most of our members and supporters are women! Nor are we obstructionist.

We want a way forward for all. Our objection is not about gender. The original Anglican Settlement carefully maintained the historic three-fold Apostolic ministry of bishops, priests and deacons. We are therefore guided by the mind of the universal Church, from which Anglican orders are derived, in its present practice as well as its unbroken tradition, in both east and west.

We are not persuaded that the development is biblical. The authority of all ministry is called out of Scripture, women and men clearly have an equality of worth in ministry, though one in which gender is important; women and men are not interchangeable in every respect.

We doubt that, given the lack of theological consensus at present, the specific ministry of women's ordination is an authentic development. Only time will tell and so we must give this time – The Gamaliel Principle (Acts 5): if this is of God, it will come to command consensus in time; this lies behind the doctrine of Reception.

We are troubled that the Lord's great command in John 17 has not been sufficiently heeded. Jesus pleaded that his disciples should be one. We need to be attentive to the mind of the whole Church, guided by the Holy Spirit.

Why is the present Measure unsatisfactory?

Because it allows no room for our theological position: All members of the Church of England will be obliged to accept the oversight of women bishops. This is quite different from the current settlement over women priests, whereby no one is compelled to receive the priestly ministry of women.

Because it breaks solemn promises made to us:

The provisions under resolutions A and

B, and under the Act of Synod, were said to be permanent, without time limit, as long as they were needed. The breaking of those promises injures not only us, but undermines all assurances made by the Church of England in the future.

Because it enforces conformity on an issue which cannot be proved in Scripture:

This contravenes Article VI of the 39 Articles of Religion; this is something which should concern all Anglicans.

Because it is unfair:

Both proponents and opponents should be provided with episcopal oversight in the same way, i.e. by Statute or Measure.

Because it is sexist:

It simply allows people to substitute a man for a woman. We cannot collude in this. The problem is departure from Holy Orders as the Church of England has received them.

What do we need instead?

A MEASURE which genuinely recognizes our theological position, held in good conscience. The Lambeth Conference of 1998 confirmed that those opposed to the ordination of women are loyal Anglicans, as did the General Synod in 2006. We are asking for a full and honoured place within the Church of England; delegation cannot provide for our theological position.

A MEASURE which recognizes that we do not simply need a male bishop, rather than a female one, but a bishop whom all understand to have been ordained into the historic episcopate.

A MEASURE that gives to those bishops who will care for traditionalists proper authority in their own right, and the tools of the trade to enable them to be true leaders in mission and ministry.

A MEASURE which provides us with bishops by statute, not by delegation.

A MEASURE which restores the rights of lay people. The draft Code of Practice takes from PCCs the existing rights not to receive the priestly ministry of women in their parishes under resolution A. PCCs seeking complementary episcopal oversight could also be vetoed by their incumbent or priest-in-charge. This is quite simply clericalism.

A MEASURE that will hold the Church together. The draft Measure as it stands will not hold the Church of England together, because it does not recognize the needs of traditionalists or deal with them fairly. It does not deliver the partnership in the Gospel which all women and men of goodwill are seeking.

Some common misconceptions

There are several misconceptions and about making provision for traditionalists:

'It will make women bishops second class.'

NO; we have always called for provision to be made in all dioceses, whether the diocesan bishop is male or female, so that women bishops will not be second-class bishops. Conversely, the current draft Measure makes bishops for traditionalists second class, and those who look to them for pastoral care, second-class members of the Church of

England. We want all to remain and thrive on an equal basis.

'It will make an additional diocese, and a church within a church. It will undermine diocesan bishops.'

NO; because our bishops would be working in partnership with diocesan bishops. Diocesan bishops themselves will be working increasingly in partnership with one another as resources and administration are routinely shared across diocesan boundaries. A number of institutions do not at present come under the authority of diocesan bishops: e.g. Armed Forces, Royal Peculiars (like Westminster Abbey) and some university colleges; no one claims that they undermine diocesan bishops.

'Traditionalists are just trying to delay women bishops.'

NO; because we, like everyone else, want closure on this issue, and to move forward in mission. We simply want proper provision for our theological convictions.

'It will mean impaired communion within the House of Bishops.'

Sadly, this is unavoidable unless traditionalists are simply excluded; it would be a bearable anomaly while the process of reception is ongoing; the issue is how we can deal with the situation creatively. **ND**

Illustrative code

Glyn Paffin on what the Code of Practice might mean

The Code of Practice on women bishops cannot be settled until the Measure itself has been passed, but the Synod will debate an Illustrative Code of Practice on the Tuesday of its February meeting. Drafted by a House of Bishops working party, chaired by the Bishop of St Edmundsbury & Ipswich, the Rt Revd Nigel Stock, it supersedes the illustrative draft produced by another group in 2008, owing to the changes made to the draft legislation in the revision committee. The House of Bishops debated the new draft code in December, and the Archbishops' foreword to the report says that the House 'does not wish to see any outcome that would entrench radical division or give any impression of a two-tier episcopate.' But it is committed to 'the most adequate and sustainable provision for theological dissent over the ordination of women', and seeks 'a balanced provision' that will enable all members of the Church of England to 'flourish'. The House has committed itself to three principles (1) ensuring

that bishops do not discriminate when selecting candidates for ordination on the grounds of their theological convictions about the admission of women to holy orders; (2) paying heed, when new bishops are chosen to provide episcopal ministry under diocesan schemes, to the theological convictions on women's ordination of those who issued the Letter of Request for their ministry; and (3) maintaining a supply of bishops who can minister to those unable to accept women as bishops. This appears to be in response to what the working group's report refers to as 'unresolved issues to be addressed' particularly with regard to episcopal consecrations 'come the day when a woman is appointed as archbishop'; and also to the possibility that its authors would envisage of guidance on the making of parochial appointments so that 'those concerned with making the appointment should not simply see their responsibilities as having been discharged by appointing a male priest as incumbent or priest in charge. That, while necessary, will

not in some cases be sufficient.' The working party itself could not come to a common mind on what the Code should say about a parish's request for the ministry of 'a man ordained by man'. 'In theory the range of possibilities extends from saying nothing at all to giving guidance that, where parishes so request, the diocesan bishop should choose a bishop holding a suffragan see that has been designated by the relevant archbishop (or perhaps the House of Bishops) or is perhaps a members of a recognised society' the report says. While there was a real concern about 'the notion of two classes of bishop or the concept of pedigree' and about the 'genuine discretion of diocesan bishops' the group was also aware that 'while there are those whom nothing short of a Measure conferring an ordinary jurisdiction will suffice, there are also those who want, if possible, to remain within the Church of England as loyal Anglicans and are looking for a signal in the Code of Practice that they are not to have to rely solely on decisions taken by individual bishops under individual schemes, diocese by diocese.'

This article originally appeared in The Church Times and we are grateful to the Editor of The Church Times and the author for allowing us to reproduce it here

Christian projects

Joanna Bogle on the interdenominational Schools Bible Project which has been giving pupils an opportunity to explore the reality of Christianity for over 20 years

OK, let's talk ecumenism. No, I don't mean Agreed Statements and the like – this is not the time. The whole issue of women's ordination has closed one set of options there. But there are other things that can still be done – and indeed are being done. So let's get on with them.

The need for education

Schools. Christianity is still meant to be taught as part of Religious Education in schools in Britain. It is not possible to understand all sorts of quite ordinary things about history, geography, the laws and customs of Britain and other nations, music, drama, literature and science, without some basic knowledge of the Old and New Testaments.

Place-names, traditions, sayings, ideas, and all sorts of things from pub signs and nursery rhymes to major ethical and legal issues are all a bafflement to those with no knowledge of Christianity.

Most schools recognize this, and the idea that there is a massive opposition to any mention of Christ in the classroom is largely mythical. Christianity is a reality and schools recognize this: some basic information about the subject has to be conveyed and there is a recognition of this too.

The local churches are a major resource here, and many schools use them. Inviting in a speaker – clergy or lay – to come and address the pupils is one option, touring a local church another, visiting a cathedral or monastery a third. The anniversary of the King James Bible in 2011 gave a great deal of scope for good educational work, and many schools seized the opportunities presented.

The Project's origins

The Schools Bible Project has now been running for over 20 years. Its origins lie in an inter-denominational group originally established in the Fifties – when ecumenism was a great deal less fashionable than it would later become. The group was a very small one, and did not include Roman Catholics: it was based in Hampshire and members met to pray together at the home of the Methodist founder, Ernest Tapp.

In the Seventies, when it was flagging, it received a whole new lease of life. New initiatives following the Second Vatican Council brought in the RCs, and a new sense of urgency – a soaring divorce rate, abortion more or less on demand, rising crime rates and sagging church attendance – brought a whole fresh approach.

The group began to publish books and videos on a range of topics, and ran conferences with top speakers on topics that included sex education, religious education in schools, adoption, marriage preparation, the needs of

the handicapped and the care of the terminally ill. People began to take notice of its work. Its materials were quoted in debates in Parliament on some of the topics mentioned, and several of its members – including the present writer – made forays into TV and radio debates under its auspices.

Biblical events

But probably the group's most significant project is its work in religious education. This began with a pilot project in 1989 when Bishop Maurice Wood, then the recently-retired Bishop of Norwich, was chairman. The idea was – and is – simple. Pupils are invited to imagine themselves present at an event in the life of Christ.

They are given half a dozen from which to choose – miracles, specific encounters, moments of teaching, the

Crucifixion, a post-Resurrection event – and the relevant Bible references. They must write about the event as if they had been actually present. They can invent a character for themselves, or choose to be someone who was actually there (Mary Magdalene,

Peter, Caiaphas, Barabbas...).

That first pilot project was aimed at primary schools, and focused on Christ's miracles. It proved popular and successful – the winners came to London and the prizes were presented at a service held at St Stephen's, Rochester Row. But it was clear that the real needs in RE were in secondary schools. After a year's gap and some serious research into what was required, the Schools Bible Project took shape in its present form.

Organization and prizes

Using a commercial mailing company, all secondary schools in Britain are sent a brochure. It sets out the entry requirements, with the usual rules (essay to be the pupil's own unaided work, etc.) and lists the New Testament events that have been selected for that year. Entries can be handwritten or produced on a computer. There are cash prizes for the winning schools plus personal prizes (Bibles and other books) for the winners.

There are a large number of runner-up prizes and certificates of Merit and Special Merit. The main winners come to London with their families and teachers and receive their prizes from Baroness Cox, who is one of the Trustees. They get a tour of Parliament and tea, and meet the organizers and committee.

The Project is relatively simple to organize, is assisted by all the obvious things like a website, occasional newsletter to schools, etc., and has proved immensely popular. The essays arrive at a London Post Office, are collected together and taken to a major educational centre and are read by a team

many of the essays reveal that there
are dedicated teachers and eager
learners in many schools

of judges. Mailing out of the Bible prizes and certificates, a major task, is done by relays of volunteers working from a small London office rented for the purpose for a couple of weeks in the summer.

The Schools Bible Project brings together Anglicans (of all sorts!), RCs, Baptists, Evangelicals. The judges include teachers, youth workers, clergy, people who serve as school governors and magistrates, and more.

Tackling ignorance

There is of course massive ignorance about Christ and Christianity among many of Britain's school pupils. Lamenting this is easy – tackling it is a challenge but one to which it is possible to rise. The Schools Bible Project has shown what is possible. Many of the essays which pour in – we get huge numbers – are of a high standard and reveal that there are dedicated teachers and eager learners in many schools. Some of the essays are extremely moving – Mary Magdalene meeting the risen Christ on Easter morning, a Roman soldier standing at the foot of the Cross and hearing

Christ's words of forgiveness, Peter starting out across the water, Jairus gasping with joy at his little daughter's revival. And of course there are some very funny howlers – Pontius the Pilot makes a regular appearance, Christ chooses twelve Oppostles, and – my personal favourite – the three Magi according to one young writer brought 'gold, frankincense and a mirror'.

If you have any links with a secondary school, encourage participation in the Schools Bible Project. It does not preach, it does not urge faith on pupils, it does not involve anything that intrudes on anyone's own private and personal search for truth. It offers an opportunity to encounter Jesus Christ and the New Testament, and to explore the reality of Christianity. It works for pupils of all abilities.

For more information, go to the website <www.christianprojects.org> or drop us a note if you like: Christian Project, PO Box 44741 London SW1P 2XA. And it wouldn't come amiss if you kept this project in your prayers from time to time: the young people at our schools deserve your prayers and mine. **ND**

The Community Church at Mirfield: an update



Anglican Patrimony

Christopher Trundle on the hymns of John Mason Neale

O what their joy and their glory must be,
Those endless sabbaths the blessed ones see!
Crown for the valiant; to weary ones rest;
God shall be all, and in all ever blest.

O quanta qualia

Peter Abelard, tr. J. M. Neale

It has often been said - and rightly so - that Anglican hymnody is one of the most notable parts of our patrimony; the contribution of John Mason Neale (1818-1866) to this tradition, in both hymn writing and translation, remains unparalleled today. I have written previously about Anglicanism's ability to take elements of the Catholic tradition and incorporate them into the liturgy and devotion of the Church of England over the years, and Neale provides a perfect example.

He is responsible for the largest number of entries in the New English Hymnal, most of which (but by no means all) are office hymns translated from ancient Latin and Greek sources. Favourites such as 'Jerusalem the golden' and 'Christ is made the sure foundation' are other examples of his rich and expert translations. Above all else, Neale is responsible for the introduction to the English-speaking world of ancient Catholic and Orthodox hymnody and its attendant devotional power.

Neale is known today not only as a hymn writer and translator, however. While at Cambridge University he became a Tractarian, and was instrumental in the founding of the Cambridge Camden Society (later the Ecclesiological Society) a body which exerted the most significant and positive influence on Victorian church architecture. As Warden of Sackville College, a community of alms houses in West Sussex - a position he held from 1846 until his death - he founded the Society of St Margaret, an Anglican religious order devoted to care for the sick, which is still in existence today.

But like many High Churchmen of his time he suffered a great deal of

suspicion and persecution. He was forbidden from exercising priestly ministry in his diocese by the then Bishop of Chichester for some sixteen years on account of High Church trappings and ornaments set up in the chapel at Sackville. On more than one occasion he was physically assaulted, once at a funeral of one of the sisters of the religious order. He enjoyed no preferment or honours in England (an honorary doctorate did come from an American university), and the most senior clergy to attend his funeral were of the Orthodox Churches.

Neale, though, saw the importance of the hymn as a means of re-awakening the Church of England to its Catholic heritage, and went about the ever-risky business of acting on it. The introduction of many now well-known hymns from the Latin and Greek traditions brought into the Anglican tradition a whole wealth of Orthodox and Catholic spirituality, devotion and theology. This is about more than catchy tunes, for many of his translations have been used as office hymns for centuries, forming the backbone of daily Anglican worship, and placing it firmly within an ancient and unbroken tradition.

Here Neale writes of the disastrous effects of the reformation on the English liturgy, and points to a future which he himself would help to bring about:

"The Church of England had, then, to wait. She had, as it has well been said, to begin over again. There might arise saints within herself, who, one by one, should enrich her with hymns in her own language; there might arise poets, who should be capable of supplying her office-books with versions of the hymns of earlier times. In the meantime the psalms were her own; and grievous as was the loss she had sustained, she might be content to suffice herself with those, and expect in patience the rest."

J. M. Neale, 'English Hymnology', in *The Christian Remembrancer*, 1849 **ND**

'Green Grow the Backyards O!'

A West Midlands Vicarage has been the first to be rendered eco-friendly as the CofE attempts to become more environmentally aware (news item).

We're Anglican environmentalists,
Dim bulbs in every socket.
Saving the planet is our wish,
It also saves our pocket.

A wind turbine upon our roof,
Solar panels cook our dinner.
If green-ness needs a further proof,
Nettle communion wine's a winner.

We never shop at supermarts,
We grow organic veg,
Keep chickens in our large backyard.
Wild brambles form our hedge.

Rhian, my wife, makes all our clothes,
The wool's from our own sheep.
Wholemeal, of course,
the communion loaves;
From corn our children reap.

We travel everywhere by bike.
Gas guzzlers make us miffed.
And if it's warm we always hike,
If wet, we hitch a lift.

We always thumb a 4x4.
To get to 'Messy Church'.
With all our bags of plasticine
We can't be in the lurch.

Our AGA's fuelled by chicken sh-t,
Wrapped in pages from the Guardian.
And now I come to think of it,
We've an Elsan in the garden.

Upon the veg our poo we throw
A custom that is green.
No chemicals for us, you know,
Though neighbours make a scene.

We dine outside most of the time
But particularly at night,
Because low energy bulbs, we find,
Give such an awful light.

Alan Edwards

On being a Pastoral Assistant

Alexander Robertson on how placements can provide young people with real insight into priestly ministry and develop their understanding of vocation

More and more young people are leaving university with very little idea of what they want to do with their lives. This should, on one level, be encouraging; university education has never been, and should never be, about gaining a vocational qualification. But worryingly for the Church, this has also created a generation unsure of how to live a life worthy of their Christian vocation. This is combined with a selection process within the Church of England that is determined that young people should be exposed to the 'real world', preferably through a placement in parishes.

This affords the Church of England, and particularly the catholic movement, a huge opportunity – an opportunity which it is only just beginning to grasp.

Priestly formation

Before I took up the post of Pastoral Assistant in three parishes in North London an awful lot of people joked that my life would involve the hugely rewarding task of folding and stapling, answering telephones, and responding to enquiries about church hall hire. This is a common preconception about these kinds of placements, but they can be powerful tools for equipping the next generation of clergy for service in the Church. Contrary to worldly cynicism they can provide important formation by engaging young aspirants in real pastoral encounters outside of the parish office.

In my own context the mixture of working across three parishes, with three very different congregations, helping in the parishes' night shelter for the homeless, beginning a chaplaincy to the local YMCA, working with free church leaders, home communions, and school work on top of the parish admin and services in all three churches not only keeps me busy but provides me with real insight into priestly ministry in the Church.

These challenges can also be added to by the fact that many on placements

of this kind are some of the first Pastoral Assistants that parishes have ever had.

Common life

Moreover, a common life among Pastoral Assistants in their accommodation opens them up to the possibility of developing their understanding of vocation. By the sharing of a common life of work and prayer, young men and women could perhaps come to understand their vocation as being to the religious life. Or perhaps this common life could lead them to work in priestly

**young people must be
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who they truly are**

fraternities such as the Company of Mission Priests.

Whilst I would not subscribe to the common idea within selection processes that at the tender age of 23 I do not have the necessary wherewithal to be recommended for training (a view which is all too common in the Church of England), I do feel that these placements can be a very good way of beginning priestly formation within the context of a parish. Thereby they offer young people with experience of working in the Church the possibility of widening and consolidating that experience, and for those with little Church experience, providing a formational framework for enriching their faith and vocation with actual pastoral experience.


Lay formation

All of this being said, placements are all too often offered to those exploring ordination to the priesthood, and a key part of moving forward and building on the good work achieved by these placements by opening them up to a broader constituency of younger

people. One of the great advantages of the schemes is the huge variety of activities your diary is filled with. Parishes take you into schools and hospitals, they involve you with whole ranges of people. By doing so they have the potential to be a transforming experience for young people, pointing them to realize not only where their vocation lies (be it teaching or social work) but also how to live their lives formed by a Christian understanding of vocation.

By opening parishes up to these young people whose call is not to priesthood or religious life, we can form a generation of Christians who can be equipped for mission in the secular world. They can work in professions such as teaching deeply formed by the experience of working in a parish.

Sacrificial giving

All parishes should put some thought to parish placements for young people. It is often difficult to find accommodation, but money can, even in these straightened times, be surprisingly readily available from both Church charities and trusts and local community charities. Churches can receive a lot from young people on placements – young people have a great deal to offer the life of the Church of England, and placements can be one way that these can find expression. Finally, young people who are exploring their vocation, be it to the priesthood, the religious life, teaching, or simply their Christian vocation, should strongly consider taking the time to serve prayerfully in parishes across the country. Dom Gregory Dix, writing a letter to Marcus Stephens, a novice in the Society of the Sacred Mission, wrote that the key to vocation is sacrificial giving: 'Give, give, give – that is what you have to do – to God, to your brethren, to the Church, to the world – never to yourself'. Young people must be inspired to give; only then will they find out who they truly are and what they are called to do. 

faith of our fathers

Arthur Middleton on the origins of the English Bible and its historical precedents

The English Bible has played an important part in Anglican devotion. Today it is hard to imagine that until 1536, the possession of an English Bible could result in punishment by death. The Church feared that uncontrolled access to the Bible by individuals without the necessary qualifications was dangerous and liable to undermine the authority and stability of the Church. Such thinking was based on a number of things. First, the Bible could be misunderstood or deliberately misinterpreted, even by the increasing number who could read Latin. The Church's responsibility was to teach people about God, his nature, his mighty acts and will. This was a gift of Christ to his Church, whose interpretation must be accepted.

Danger of heresy

Secondly, the Vulgate was the standard text of the Bible and only Latin Bibles were approved so that the Church knew exactly what text scholars and teachers were using. This would prevent the laity from reading the Bible and making their own interpretations. The danger of heresy caused the Church to become more restrictive about translating the Bible into the vernacular and more cautious about biblical translations. Even a translator can introduce some error,

and when it comes to translating the words of Scripture the danger is even greater, as the translator can so easily introduce his own ideas as to what the text is trying to say. Look at some of the English Bibles of today to see how easily this can be done, even by fully accredited scholars.

Earlier translations

Always there have been vernacular translations of the Bible. The earliest datable fragment of English poetry is a paraphrase of part of Genesis in Anglo-Saxon. Bede on his deathbed finished dictating his translation of St John's Gospel and translated the Psalms and other Gospels into Anglo-Saxon. King Alfred translated part of the Book of Exodus. The Bible is part of the English heritage because of people like Caedmon, Alfred the Great, Richard Rolle, Wycliffe and William Tyndale who translated parts of the Bible from the original languages that became the basis for the Authorised Version and the Revised Version. In 1535 Myles Coverdale, using Tyndale's work and others, produced the first complete English Bible in exile.

The role of Cranmer

Cranmer longed to promote an English Bible, though he was not the first to desire it. The inspiration for this promotion of the Bible for 'vulgar

people' in the 'vulgar tongue' came from his reading of the Fathers, and the Anglo-Saxons who had translated the Bible and read it in what was their 'vulgar tongue'. Cranmer's liturgical revision was concerned to embody such biblical material in its lections. He appeals to the Fathers to justify an English Bible, in the face of petty objections from bishops.

In 1539 Cranmer wrote a *Preface*, which was published in April 1540 and prefixed to the *Great Bible* appointed to be read in churches that year, appealing to John Chrysostom's sermon '*De Lazaro*', on the benefits 'lay and vulgar people' can derive from reading the Scriptures. Chrysostom is concerned that those who listen to his sermons should read their Bibles at home between these sermons and memorize what he has preached on such texts as they read. The reading of Scripture is a great and strong bulwark against sin, and ignorance of it can ruin and destroy those who do not know it. Such ignorance causes heresy in corrupt and perverse living.

Necessity of Bible reading

Gregory Nazianzen is used to reprove another sort of offender. In Gregory's time, there were 'idle babblers and talkers of the Scripture' who did not allow it to reform their lives by example of good living. Cranmer quotes Gregory that not everyone is able to dispute the high questions of divinity and that it is dangerous 'for the unclean to touch that thing that is most clean; like as the sore eye taketh harm by looking at the sun'. Contention and debate about Scripture is most hurtful to ourselves and to the cause we have furthered. Reading the Bible is as necessary for the life of a person's soul as breath for the body.

Anglicans can be thankful that through the influence of the teaching of the Fathers an English Bible is authorized and their liturgy packed with biblical material that is read and heard throughout a continuous cycle. **ND**



'Well I suppose we could sue.'

Obedience

Digby Anderson on the disobedience that characterizes continuing churches, and whether these churches can succeed in the long term

How good are continuing churches at continuing? Do they have a future? The questions are germane since one possibility for Anglo-Catholics denied an episcopally assured future within the Church of England, is that they make provisions for that assurance themselves and in so doing, while continuing to be what they are, become separated from the main body of the CofE, which itself will have ceased to be what it was. Finding valid, orthodox bishops inside or outside the CofE to consecrate more bishops who would ignore current diocesan boundaries will involve disobedience – justified disobedience perhaps – and not just an act of disobedience, persistent disobedience.

Prone to further splits

This persistent disobedience is characteristic of continuing churches. It can be theologically debated but is also subject to a more practical worldly argument: will such a continuing church last? Does not experience of other continuing churches show them to be prone to further splits and personal vanities ending in competing hierarchies with no congregations, lots of doctrinal integrity and no pastoral life?

Maybe, but consider one particular case. It is a case of persistent disobedience and it involves separatist consecrations and separatist training of ordinands and the use of the church buildings associated with the church it disobeys (matters Anglo-Catholics are also concerned about). The group involved has other characteristics, distasteful to many non-members. These are not our concern. Our interest is confined to the one, practical question of whether a continuing church can continue, for long and with success.

Society and seminary

In 1968, that holy year for the forces of progress, a few French seminarians in Rome claimed to be persecuted

for their adherence to traditional doctrines and wrote to an Archbishop who was to retire that year. They asked him to find them a conservative seminary where they could complete their studies. He established a society and a seminary for them. In 1971, 24 candidates entered it followed by 32 the year after. Our own bishops might note that the Archbishop did not exactly hang about.

His action was met with fury and derision. French bishops refused to incardinate its priests, its status was withdrawn, its founder was suspended from holy orders. Most commentators

**despite attempts by the
Paris administration and
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still there, 25 years later**

wrote off the Society as the last gasp of reactionary losers. The Archbishop continued in his disobedience. In 1977, the Society, needing a church in Paris, occupied Saint Nicolas du Chardonay. Despite attempts by the Paris administration and the Catholic authorities, it is still there, 35 years later.

In 1988, the Archbishop, concerned for his Society's continuation and dependence on one 82-year-old bishop to ordain priests, proposed to consecrate four priests as bishops. Despite protests from Rome, he went ahead and was excommunicated. Archbishop Marcel Lefebvre died on the Feast of the Annunciation, 1991. But the Priestly Fraternity of Saint Pius X (SSPX) continued. Sceptics of continuing churches will be pleased to note that the Society lost some priests back to the Holy See as a result of the consecrations.

Significant victories

Yet other news will not please the sceptics. In 2009, the Society which started as a few seminarians and a retired Archbishop had 510 priests

in 31 countries and 200 seminarians in six seminaries. Saint Nicolas has six, full back-to-back Sunday masses. More important, the main cause of the Society, the continuance of the Tridentine rite has now been recognized and put on a par with the Novus Ordo by the Holy See. Anyone who remembers the liturgical atmosphere of the Seventies must recognize that it was the much derided 'Lefebvrists' who kept the old rite going when all the establishment agreed, with relief, that it was finished for good.

The current Pope's recognition of a need to 'reform the reforms,' to re-sanctify the mass, to retranslate liberal paraphrases of the Novus Ordo, of the legitimacy of mass *versus orientem* and the desirability of reception kneeling and on the tongue, the need to rediscover sacred music; all these are victories for what was once called the wildcat seminary of Econe. Other demands of the Society for a reversion to traditional ideas of religious liberty and ecumenism have been less successful, though this Holy Father is second to none in his condemnation of liberalism and relativism, matters dear to the Society's founder.

Good leadership

And our little question? What does this story tell us about the survival possibilities of disobedient continuing churches; that they can succeed beyond their wildest dreams, and the wildest fears of their opponents. There are indeed continuing churches which fail. Why did SSPX succeed? Because it was blessed with a good leader. He was not a brilliant theologian nor outstandingly holy. But he was brave and persistent in disobedience. Which of our bishops have the courage to disobey and persist in disobedience – if disobedience should prove to be our future? Oh, and while they are fumbling to see if they can find any courage, they should remember not to 'hang about.' **ND**

devotional

The unchanging message

Arthur Middleton

In a sermon, Lancelot Andrewes charges those who are rich, that having wealth to do good, they must do it. If they fail to do it then they cannot claim to have any faith or religion in them. Taking the point from the epistle of St James that if anyone has the wherewithal to demonstrate their faith they must do so. The failure to do so only shows there is nothing to show. This point is as valid today as it was four hundred years ago when Andrewes made it and even two thousand years ago when St James made it.

In her book *Lancelot Andrewes, the Perennial Preacher*, Marianne Dorman uses the word in this sense that what Andrewes preached and stood for is still relevant today. Many of Andrewes' contemporaries disregarded Christian values, the importance of a right relationship with God and the Church's traditional practices and belief.

In an Ash Wednesday sermon he emphasizes that we are not to be left to ourselves alone for prayer, fasting, Sacrament, nay for religion too, now and all. He admits that our personal prayer is a good thing but 'For God's sake...let us not be left altogether to ourselves...but let us be ordered to come to Church, and do it there... let us have our days appointed and

our hours set for it...' His challenge is that in prayer, fasting and Sacrament, let us keep the days and times established by the Church and so join with each other in church.

These words must ring a bell in this generation where there is such an indifference to these things even among church members. Andrewes' preaching in this twenty-first century would be much on these same themes. So the message is unchanging. The message of Christmas, Circumcision, Epiphany, Candlemas, Lent, Passiontide, Easter, Ascension, Whitsuntide will always bring their unchanging message because they are essentially what the Christian faith is about – the coming of God in Christ. He comes to us in the Sacrament and for Andrewes, to receive Christ's body at the Eucharist is the most wonderful and important thing we do.

For us as for Andrewes it is a difficult time for the Church, our own Church, the Anglican Communion. There is a kind of dysfunctionality about it and the threat of militant Islam. The English Church, the Mother Church of a worldwide Anglican Communion, is locked in another crisis over moral and doctrinal issues. Andrewes lived in the early stages of the Post-Reformation in the Church of England, which was still seeking her true identity and threatened by Puritans who deplored the Book of Common Prayer and episcopacy, which for them smacked of Popery. For Andrewes, following Richard Hooker and other Anglican divines, his emphasis was on upholding the faith as taught by the Fathers and only disregarding those practices and beliefs that were contrary to that; so he helped to give the English Church a healthy balance between old Catholicism and reform. **ND**

One of the ways I help children understand what the word 'Sin' means is to think about 'S' standing for being 'selfish'; when we think only of what is best for ourselves and don't think of the needs or feelings of other people. 'I' stands for all those times when I say 'I will or I won't do that'. 'N' stands for saying 'No' to God's commandments. This usually proves a useful way of helping the children understand that 'sin' is not something on the edge of life but something that is mixed up with everything we do or think. Experience shows that when children begin to understand how difficult it is to be free of sin then they begin to understand how amazing the love of Jesus is. They see that we need to be saved and that we have a Saviour.

This stands in marked contrast with much of my experience of adults. It sometimes would appear that rather than reflect on the meaning of 'sin' many people have erased it from their vocabulary. It would seem that we live in a sinless society. Instead of selfishness we have that oft-repeated phrase: 'I/you owe it my/yourself'. Instead of the

Ghostly Counsel

Thinking about sin

Andy Hawes is Warden of Edenhall Regional Retreat House

'I' of wilful imposition of my will on others, there is the clarion call to 'be myself'. When it comes to saying 'No' to God's commandments there is a woeful ignorance of what they are or, what is even worse, a straightforward rejection of the Word of God as out of date or irrelevant. Everything that is wrong in life would appear to be someone else's fault!

Much of modern church liturgy says very little about 'sin' and the penitential aspect of corporate prayer lacks conviction. This is particularly striking if, like me, one is a regular user of the Book of Common Prayer where the General Confessions have the genius to be both corporate and personal expressions of

heartfelt penitence. Phrases like 'the memory of them is grievous unto us, the burden of them is intolerable' would not find a place in many modern service booklets. It is a simple fact that we don't 'do sin' very well at the moment.

With Lent approaching it is a good time to think again about sin. Do you consider yourself to be 'sinful'? How do you begin to engage with God in a spirit of penitence and open your heart in need to the Lord? Scripture is the best place to begin. 'If we say we have no sin we deceive ourselves and the truth is not in us.' Be straight with God; ask for grace to know where your life is at enmity with him. Two prayer exercises that I have found helpful I offer as possible ways to a deeper penitence. The first is to reflect on the saying of Jesus: 'I call you friends' – consider Jesus' friendship to you and then ask yourself, 'Am I a good friend to Jesus?' The second is from the Ignatian Exercises. In your imagination place yourself before Jesus on the cross and ask three questions of him: 'What have I done for you, what am I doing for you, what should I do for you?' Then go and make your confession.

The Thiberville Affair

Simon Cotton on a remarkable disagreement between a bishop and a priest in northern France

Thiberville is a small town with a population of around 1,700, on the western edge of the Eure *département* of France, at the extreme of the diocese of Évreux, a largely rural diocese with a population quoted of over half a million. For the past two years it has been the centre of a remarkable disagreement between a diocesan bishop and an experienced and successful parish priest, which only recently appears to have found a resolution.

In 1986, the then Bishop of Évreux, Jacques Gaillot, himself a controversial figure, made a new appointment as curé of the 'groupement interparoissal de Thiberville'. This comprised 13 parishes, each with their own church, and a total population of 4,500. His choice was the 35-year-old assistant priest of Évreux cathedral, Père Francis Michel, who was faced with a group of run-down parishes with churches attended by few.

A flourishing unit

Over the next 23 years, this group of parishes was transformed into a flourishing unit, with a daily Mass and three Sunday Masses; the 5pm Sunday Mass at Thiberville has for more than ten years been conducted in the extraordinary form, anticipating by some years Pope Benedict's desire for the *Moto Proprio*. Mass was usually celebrated using the eastward position.

Other traditional aspects of the liturgy included the use of black vestments at requiems, not to mention the maniple. The other churches were used in rotation; the laity were engaged, there was a large children's choir and the traditional confréries de charité were active. Père Michel habitually dresses in a soutane, in contrast to many French clergy, who these days confine themselves to a cross in the lapel.

There was an active catechesis conducted by the parish priest himself, whose success can be judged by the figures quoted for 2009; the Thiberville group of parishes contributed 40 of the 170 confirmation candidates in

the diocese that year – over 23% of the candidates from less than 1% of the population.

Proposed changes

In December 2009, Mgr Nourrichard, the present Bishop of Évreux, decided that the parish grouping would be transformed into a 'communauté locale' within the parish of Notre-Dame de Charentonne, a big group of parishes centred upon

the large town of Bernay. Père Michel would leave and not be replaced.

Accompanied by the abbé Vivien, his Vicar General (and parish priest of Bernay, who was to be in charge of the new grouping), the Bishop arrived at Thiberville to announce it personally to the congregation at Mass on Sunday 3 January 2010 and was greeted with profound hostility by a packed church, reportedly with the local Mayor and his council sitting in the front pew.



Père Michel had the active support of the large majority of Catholics in the parishes and all the *maires* had petitioned the bishop in favour of Père Michel (a petition went into circulation which attracted 4,000 signatures wanting him to be allowed to stay).

Most of the congregation then left the church and went to Bournainville-Favrolles, another church in the group, where Fr Michel celebrated mass in the ordinary form (facing east).

This was all worthy of one of Giovannino Guareschi's Don Camillo stories (this time with Peppone on the priest's side against outside interference). French television filmed the events, reported both by local and amazed Parisian journalists. Videos of this event posted on YouTube went viral.

Père Michel appealed three times to Rome against the Bishop's decision. He was by now living in the presbytery (which belongs to the parish, not to the diocese) and continuing to minister to the faithful, whether in private houses or in the open air, with summer Blessed Sacrament processions continuing.

Move to Le Planquay

The Holy See nominated Mgr Boulanger, the bishop of the neighbouring diocese of Bayeux-Lisieux, as a mediator. In late November 2011 it was announced that Père Michel would become rector of Le Planquay (population 140), one of the smallest parishes of the Thiberville group, which would otherwise be merged with the Bernay-based parishes, as was the intention of the Bishop of Évreux.

Père Michel will be able to say Mass there, whether in the ordinary or extraordinary forms, but will require permission of the abbé Vivien, who is in charge of the Bernay grouping, before being able to conduct a baptism, marriage or funeral. He will eventually have a presbytery at his disposal at Le Planquay, whose *maire* is the wife of the *maire* of Thiberville.

An oasis

The curé celebrated his first Mass at Le Planquay on Advent Sunday, 27 November, with the assistance of a goodly number of the faithful, the church '*pleine à craquer*' (full to



bursting point) as the French press put it.

A rapprochement of sorts has been reached; '*Ils acceptent d'enterrer la hache*', said one blog. Some traditionalists saw this as a victory (as one said, '*Mgr Nourrichard a dû manger la moitié de son chapeau*'), but it should not be seen in those terms. Still, it is good that there remains this one tiny corner of the diocese where the extraordinary form of Holy Mass is still celebrated, an oasis in the desert acres of Évreux diocese. According to the blog of Père Michel's supporters ('*Soutien à Monsieur l'abbé Michel*'), there are three Sunday Masses, a daily Mass in the week, and weekly catechism classes.

By coincidence, November 27 saw the annual Requiem at Thiberville for Fr Quentin Montgomery-Wright, a Scottish convert from Anglo-Catholicism, the curé of the small neighbouring village of Le Chamblac from 1956 until his death in 1996, who continued to celebrate Mass according to the old rite and was greatly loved by his parishioners.

I visited Thiberville just over a year ago, entering the church through the west doorway late one August afternoon in 2010. It was several minutes before I realized that an elderly lady was sitting in absolute silence up by the chancel arch saying her prayers, not something you often encounter in France these days. **ND**

The persistence of memory

In the first of a series of articles **John D. Alexander** and **Phoebe Pettingell** examine why traditional Anglo-Catholicism will abide

Is traditional Anglo-Catholicism a thing of the past? Many people today seem to fear or hope so. In recent years, many of its adherents have left the Episcopal Church for such bodies as the Anglican Church of North America (ACNA) or the Roman Catholic Ordinariate. The rhetoric heralding the demise of traditional Anglo-Catholicism within the official Anglican Communion is at its most strident among those departing. But even some Anglo-Catholics who show no intention of leaving sound repeated notes of demoralization and despair.

A comprehensive outlook

We believe, however, that Anglo-Catholicism represents an identity too deeply woven into the fabric of Anglicanism simply to disappear. The term ‘traditional Anglo-Catholicism’ signifies not just a particular position on certain narrowly defined issues, but rather a comprehensive outlook grounded in a Catholic view of the Christian past and the ecumenical present. We believe that as long as Anglicanism itself survives, new individuals and groups will be drawn to the Anglo-Catholic way.

In recent years, various writers have produced valuable historical studies yielding many new insights into Anglican Catholicism. Yet much of this writing reflects *historicist* assumptions: that is, it emphasizes what is contingent, particular, unique, and unrepeatable in history. And from this viewpoint there is no assurance that just because Anglo-Catholic movements have flourished in the past they are likely to do so in the future.

We propose a deeper level of analysis. Borrowing terms from the structural-functionalist school of sociology, our focus is on Anglo-Catholicism as a functional component within the structure of Anglicanism; or, borrowing an image from family systems theory, as a defined role within the Anglican family system. In

other words, something inherent in Anglicanism itself tends in different ways at different times and in different places to call into existence some form of Anglo-Catholic movement. We are not saying that the emergence of such a movement is inevitable or necessary in deterministic terms. We are saying that when we consider Anglicanism as a *structure* or *system*, then a clear space comes into view within it for an Anglo-Catholic *function* or *role*. And in any given epoch, certain individuals and groups are likely to perceive the need for this role and step forward to fill it.

Anglo-Catholicism’s role

Three key structural features have combined in most periods of Anglican history to call forth some form of Anglo-Catholic movement. The first is the separation of the Church of England in the sixteenth century from visible unity with the Roman Catholic Church in the West, and its subsequent departure from many aspects of its pre-Reformation heritage. The second, counterbalancing the first, is Anglicanism’s retention of key markers both of *continuity* with its pre-Reformation past, and of continuing *commonality* with the Catholic Churches of the East and West. The third feature is the subordination of the Church to the state in England – and, more broadly, of Anglicanism itself to the prevailing secular culture in other countries – leaving it vulnerable to various anti-Catholic influences both inside and outside the Church.

This threefold structural combination makes almost inevitable the emergence of parties and movements perceiving a call to defend, preserve, and affirm both the essential continuity of Anglicanism with its pre-Reformation Catholic past and its continuing shared heritage with Roman Catholicism and Eastern Orthodoxy.

An enduring role for Anglo-Catholic witness is thus built into the systemic structure of Anglicanism itself. Those who have fulfilled this role to varying

degrees include such figures as Richard Hooker, Lancelot Andrewes, the High-Church Part, the Tractarians and Ritualists, and the various more recent Anglo-Catholic movements. Scholars have debated the extent to which these parties and movements represent a continuous stream of ‘High Church’ tradition, or a discontinuous series of discrete responses to the circumstances of each era. Another possibility, however, is that despite their many discontinuities they all emerged to fulfill more or less the same function or role within the total Anglican system. Regardless of who steps into or out of it, the role persists and keeps on attracting adherents in new generations.

The three ways

The Anglo-Catholic role often entails distinct challenges. At certain periods, the church comes under pressure from the secular culture to accommodate demands that compromise its essential Catholic identity; and to the extent that the church’s decision-making structures yield to these pressures, traditional Anglo-Catholics find themselves in an awkward minority position. Under these circumstances, Anglo-Catholics tend to move in one of three ways: secession, accommodation, or witness.

In terms of the methodology developed by the sociologist Max Weber, these three ways represent ‘ideal types’ of Anglo-Catholic vocation. Thus, we do not claim that any individual precisely conforms to the type in all respects. Actual people at best *approximate* to one of the types, and many combine features of more than one. Moreover, while our own preference is clearly for the third way, we recognize that many Anglo-Catholics have been called to follow the first and second ways, and have done so with integrity. In the next article we will begin to unpack these ways. **ND**

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