

newdirections



January 2014
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serving Catholics and Evangelicals seeking to renew the Church in the historic faith

Vision Glorious

Looking to the future with The Society

Also in this issue:

- **Nicolas Stebbing remembers Nelson Mandela**
- **Philip Corbett considers the future of the monarchy**
- **Nicholas Turner on marriage**

parish directory

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 210 785

BIRMINGHAM **St Agatha**, Stratford Road, Sparkbrook (B11 1QT) "If it is worth believing in, it is worth travelling for" 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 Nobless 01205 362734 www.forwardinfaithlincs.org.uk/stnicholasboston.html

BOURNEMOUTH **St Ambrose**, West Cliff Road, BH4 8BE. *A Forward in Faith* Parish, *Resolutions* ABC in place. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, 6pm Evensong (not Aug) 3pm Nov-Mar. Tues: 10.30am Low Mass, Fri 8am Low Mass. Parish Priest Fr Adrian Pearce ssc 01202 911569; Parish office 01202 766772. Email: stambrosechurch@btinternet.com

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 Service 6.30pm - first Sunday of each month. Parish Priest: Fr David Wastie www.stfrancis-bournemouth.org.uk

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

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, Thur 10am. During interregnum please contact the Revd Duncan Wilson on 01308 420651

BRIGHTON WAGNER GROUP **The Annunciation** (11am) Fr Michael Wells 01273 681431. **St Bartholomew's** (11am) Fr. David Clues 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) Fr Robert Fayers 01273 727362. **St Patrick's** (10.30am) Fr Steven Underdown 01273 747889. **St Paul's** (11am) Fr Robert Fayers 01273 727362. (Sunday Principal Mass times in brackets.)

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). During Interregnum contact Roger Metcalfe, Churchwarden on 01275 332851 www.christchurchcitybristol.org

BROMLEY **St George**, Bickley Sunday: Low Mass 8am, Sung Mass 10.30am. Daily Masses: Tues 9.30am, Wed 10am, Thurs 10am, 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 **St Mary**, Bute Street Sunday: Solemn Mass 11am; **St Dyfrig** and **St Samson**, Pentre Gardens Sunday: Solemn Mass 9.30am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr David Morris 029 2221 2177

CHARD **The Good Shepherd**, Fumham. *Resolutions* ABC Sunday: Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am, Wed 6.30pm (with Healing and Reconciliation on the 4th Wed of the month). Contact: Fr Jeff Williams 01460 419527 www.churchofthegoodshepherd-chard.weebly.com

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



CHOPWELL: Saint John the Evangelist

CHOPWELL **Saint John the Evangelist** NE17 7AN *Forward in Faith* Parish ABC Sunday - Sung Mass 10am. Daily Office & Mass as displayed. Parish Priest: Fr Paul R Murray ssc 01207 561248 p.r.murray@durham.anglican.org

COLCHESTER **St Barnabas Church**, Abbott's Road, Old Heath, Colchester *A Forward in Faith* Parish. *Resolutions* ABC. Sunday: Sung Mass 10am. Weekday Masses: Mon 6pm, Tues 10am, Thur 7pm, Holy Days 7.30pm. Check website for other daily services www.stbarnabasoldheath.wordpress.com 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 Exeter. All *resolutions* passed. Sunday: 8am Low Mass (BCP), Fourth Sunday only: 10am Sung Mass, Thurs: 7pm Low Mass. Mass on major festivals and Saints Days - times vary. Contact during interregnum: Mrs J Hosie, Churchwarden 01380 813500

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. 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. Weekday Mass: Wed 9.30am. Contact Mr T Jones 01472 871673

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 10am. Linked to the Shrine of OLW. Parish Priest: Fr Lockett 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. Wed, 7pm Exposition, 8pm Mass. First Sat of the month, 11.15am Mass of Our Lady of Walsingham. For further information phone Fr Martin Hislop: Parish Office 020 8974 8079 www.stlukeskingston.co.uk

LEAMINGTON SPA **St John the Baptist** Parish under the Episcopal care of the Bishop of Exeter - 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 (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 rector@stmagnusmartyr.org.uk

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

LONDON N21 **Holy Trinity**, Windmore Hill. *A Forward in Faith*, *Resolution* A, B & C, modern catholic parish. Sunday: Every Sunday: Said Mass 9.00am and Sung Mass 10.30am with Junior Church. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday Mass 10am. For the Sacrament of Reconciliation and other enquires contact Fr Richard Bolton at rdeb2010@btinternet.com or phone 0208 364 1583

London NW9 **Kingsbury St Andrew** *A FIF Parish* under the Episcopal care of the Bishop of Fulham Sunday: Sung Mass 10am; , Thursday Said Mass 10am. Tube to Wembley Park then 83 Bus to Church Lane Churchwarden: 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 10am, Tues 6.30pm, Wed 12.15pm, Fri 6.30pm, Sat 10am Parish Priest: Fr Peter Hudson 07908 640369

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 School Mass; Thur 6pm; Fri 9.30am; Sat 9.30am. Tube: Jubilee Line Bermondsey/Canada Water/Rotherhithe Overground. Visitors most welcome. Fr Mark Nicholls ssc 0207 394 3394 - 07909 546659 www.stmaryrotherhithe.org

LONDON SE18 **St Nicholas - the Ancient Parish Church** - St Nicholas Road, Plumstead. *A Forward in Faith* Parish under the episcopal care of the Bishop of Fulham. Masses: Sunday 8am; Solemn Sung 11am; Mon 8pm; Tues 7.30pm; Wed 9.30am; Thur 7pm; Fri 12 noon; Sat 10am. Exposition of the Blessed Sacrament half an hour before every Mass apart from Sunday. Modern rite, traditional ceremonial. Parish Priest: Fr Andrew Stevens 020 8854 0461

LONDON SW1 **St Gabriel**, Pimlico Sunday: Mass 8am; Sung

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The Society

under the patronage of Saint Wilfrid and Saint Hilda

The Society Prayer

Heavenly Father,
bless the bishops, clergy and people of The Society.
Bind us together in love and faith.
Renew us in service and witness.
And by your Holy Spirit
Guide our future and make plain your purposes.
We ask this through Christ our Lord.
Amen.

Saint Wilfrid, pray for us.

Saint Hilda, pray for us.



LEAD STORY

Vision glorious – the future

Dr Colin Podmore explains why the Catholic Group and Forward in Faith are backing the new package for the women bishops legislation, and what this means for The Society

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atives
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In the summer and early autumn of last year, two or three members of the Catholic Group (and it was just two or three) were saying that we'd better not vote down the former legislation, because it was the best offer we were going to get. In my view, that was wrong on two counts: it wasn't the best offer we were going to get (as we have now seen), and even if it had been, it would still have been wrong to support it, because it wasn't good enough. That was the view of the majority of the Group, and by the time we got to November everyone had accepted it. The votes of the Catholic Group and other sympathisers were enough to defeat the Measure.

This time, the Catholic Group and the Forward in Faith Executive believe that the new package is the best offer we are going to get. I share that view, but again, to say that is not enough. Even though it is the best offer, if it weren't good enough I would personally want to oppose it – I'm that sort of person: my mother is Cornish and from my Cornish ancestors I have inherited rugged Cornish individualism; my father was born and brought up near from Barnsley, and I think I must leave you to imagine what characteristics I may have inherited from my Yorkshire ancestors. So for me the question is not 'Is this package the best we're going to get?' (which it is) but crucially: 'Is it good enough?' In the view of the Catholic Group and the Forward in Faith Executive, and in my view, it *is* good enough. And that is why, though we can never vote in favour of women bishops, most members of the Catholic Group did vote on Wednesday for this process to go forward – rather than attempting, like King Canute, to turn back a tide that is bound to come in.

A great deal better

No one on any side is pretending that this package is ideal. This is the real world. It is not a perfect world – or a perfect Church (and if you ever find a perfect church this side of paradise, please send me a postcard and let me know where it is). This package isn't ideal, but it is a great deal better than the previous legislation. Let me just give two examples. Last time, the Code of Practice would have been finalized *after* Final Approval of the legislation, and at that stage you can be sure that its provisions, which were already quite inadequate, would have

been watered down still further. And when the Code was finished, each diocese would have had to make its own scheme. It would have been a bureaucratic nightmare and, with apologies to any lawyers present, a lawyers' paradise. This time, everything will be finalized before the legislation receives final approval. And as our Forward in Faith statement made clear, if there is any watering down, we shall oppose the legislation vigorously.

Dispute resolution

Last time, bishops and others could have disregarded the Code of Practice if they convinced themselves they had what the lawyers call 'cogent reasons' for doing so. The only redress would have been judicial review in the high court – Christians taking their internal church disputes to the secular courts, American style, which of course is something that Scripture explicitly forbids. When the history of all this is written, people will be astonished that a Christian church came as close as the Church of England did last year to making judicial review in the secular courts its preferred method of resolving internal church disputes. We did the whole Church a great service in defeating that terrible legislation.

This time, there will be a House of Bishops Declaration, not a Code of Practice, and bishops and everyone else will be bound by it. If people don't comply with it, we can have recourse to an independent reviewer (crucially, with paid administrative support) whose task will be to resolve disputes – a process that will be much simpler and cheaper than taking things to the High Court (how many PCCs would actually have been bold enough or rich enough to do that?).

So last time there was provision in law, but it would have been enforceable only with great delay and huge expense. This time the provision is not in law, but there will be a simple, cheap and swift disputes resolution procedure which will be established under canon.

These points completely vindicate our opposition to the previous legislation. Several speakers in Wednesday's debate who support women bishops effectively admitted that the legislation that we defeated was bad law and would have been bad for the Church of England

as a whole. Well, they were the ones that promoted it and voted for it!

Other advantages

There are two other important advantages to the new package that I would like to mention briefly:

Firstly, for us, a House of Bishops Declaration, which goes into some detail, with a disputes resolution procedure established under canon, is actually much better than the existing Act of Synod. If you read it, you will find it is cast in very general terms, and an Act of Synod has no legal force (though it carries a certain moral weight). Yet, for the most part, it has worked. There is no reason to believe that the Declaration, combined with a disputes resolution procedure established under canon, won't work even better.

Secondly, a very important element in the package is the Five Guiding Principles enshrined in the Declaration, on which its provisions are based. These recognize our position as one of theological conviction which continues to be within the spectrum of Anglican teaching and tradition. Like the Act of Synod, they place the Church of England's decision within a broader process of discernment within the Church of God. The Guiding Principles make a commitment to provision, both pastoral and sacramental, without limit of time.

There is, of course, a great deal more that could be said about the details of the package. I haven't got time to go into those details today. There will be a more detailed commentary by Fr Paul Benfield, one of our members of the Steering Committee which devised the package, in the December NEW DIRECTIONS. Here I would like to pay tribute to our two members of the Steering Committee (unusually it included five members who voted against the last Measure as well as ten who voted in favour): the Bishop of Chichester and Fr Paul Benfield. We owe them a great deal for what they have achieved by gently and patiently explaining what we need.

New atmosphere

I should also mention that there are some details of the package that remain to be developed. The Steering Committee accepts that there will have to be special arrangements for the consecration of our bishops (and a crucial part of the package is the fact that we will continue to have bishops of our integrity – in particular, the Sees of Beverley, Ebbsfleet and Richborough will continue). We have said that those arrangements, including arrangements for when the Archbishop is a woman, need to be in place before Final Approval, and I think that is accepted. All of this has come out of a new atmosphere of goodwill and trust that has been growing over the summer and which we

saw in the Synod on Wednesday. There were a couple of offensive speeches from the other side, one of which the press of course fastened on, but overall the tone of the debate was far, far removed from the disgraceful and un-Anglican scenes we have witnessed over the last five years. I believe there has been a movement of the Spirit. So it was important that on Wednesday our representatives in the Catholic Group made positive speeches that won us a lot of goodwill across the Synod, and that – strange as it felt for many of them – they voted on this occasion for the process to move forward. As I have said, everyone understands that they won't actually be able to vote for the legislation at Final Approval. I do want to pay tribute to the way the Catholic Group have behaved throughout this whole business. They have been disciplined, united, clear, firm, positive when they could be, restrained, gracious... I could go on. They have won respect across the Synod and we owe them a huge debt of gratitude.

Let me reiterate: we believe that these proposals are not only the best that we are going to get, but also, crucially, while far from our ideal, they are good enough. If they are weakened as the process goes forward, we shall oppose them vigorously, but if they remain as they are, they will give us the basis we need for our future life and flourishing within the structures of the Church of England.

The role of the Society

What we have to admit, is that when the Church of England has women bishops, it will be a different sort of structure. No longer will all of its bishops be in full sacramental communion. As catholic Christians, we understand this to be

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FiF
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one of the key marks of the Church. We need bishops who are part of a college of bishops, with all of whom they are in full communion. That is where the Society, established under the patronage of St Wilfrid and St Hilda, comes in, and I want now to say something about that.

Forward in Faith is working, as it says on our membership form, 'through the Society for an ecclesial structure with a ministry and sacraments in which we can have confidence, so that we can flourish within the Church of England and make our full contribution to its life and mission.'

What will the Society be for? Well, fundamentally it will be about sacramental assurance and episcopal care. Our parishes will be looking to receive ministry from priests whom the Bishops of the Society are able to commend. That will guarantee sacramental assurance. And our parishes will be looking to receive episcopal ministry and oversight from the appropriate bishop of the Society.

An ecclesial body

Some key principles are already clear. First, the Society is intended to be an ecclesial body. It was never intended that there should be a membership subscription, though there was talk of donations. The Society is modelled on the principles of catholic ecclesiology. It is not a club, nor another anglo-catholic devotional society. Admission to the Church is by baptism, confirmation and first communion, not by signing a Standing Order. The Council of Bishops has now clarified that even further: the Society is not going to be a membership organization at all, and it is also not going to have a subscription or funds. Let me underline those words: The Society is not going to be a membership organization. The Society has a new website. (I encourage you to look at it – www.sswsh.com – and I want to pay tribute to the work of the designer, Brian Beddowes, and the tireless labour of the Society's webmaster, Fr Robert Hart.) The Society will need staff support and office. And it will need a charitable structure to hold all of that and pay for it. But we don't need to create a new charity, a new board of Trustees, a new administrative structure or rent a new office. The Catholic Movement already has a charity that is dedicated to the pursuit of 'an ecclesial structure which will continue the orders of bishop and priest as the Church has received them and which can guarantee a true sacramental life.' And if you think you have heard those words before, you have, because they are a quotation from the Constitution of Forward in Faith. Pursuit of an ecclesial structure to do precisely what the Society is intended to do is already written into the Constitution of Forward in Faith as one of

the main things for which it exists. My job is to make sure that Forward in Faith can bear the weight of those tasks.

Symbiotic relationship

So then, the Society will work very closely with Forward in Faith. Indeed, they will be two sides of the same coin: a democratically structured membership organization as a support structure, engaging also in political work and advocacy where necessary (advising the parishes, clergy and people, supporting them in their dealings with the diocesan hierarchies and the Independent Reviewer, and indeed making its own submissions from time to time) – that's Forward in Faith; and an ecclesial body led by bishops and doing the sorts of things that churches do: celebrating the sacraments, offering episcopal ministry, engaging in mission – The Society. The work of the Society will be staffed by me as Director of Forward in Faith, and when money is needed it will come from, or be channelled through, Forward in Faith. We are one body of people, but we need to be organized in two different ways for different aspects of our life.

We shall need to replicate that symbiotic relationship and that allocation of areas of our life at the regional and diocesan levels. There is a growing view that in future the structure of bishops' representatives (at the moment they are called Forward in Faith regional deans) will really belong under the Society umbrella, because they are, or should be, there to assist the bishops in their oversight of the clergy and people. They are appointed by – and dismissible by – the bishops. Their role is ecclesial. So they should fall on the Society side of things. And we really mustn't have in each diocese a Forward in Faith branch committee and a committee of the Society. We need to simplify and streamline our structures to ensure that our energy is concentrated where it is really needed – on the work of the Gospel and the furtherance of God's kingdom.

A broad church

The great thing is that the Council of Bishops of the Society has begun to meet regularly under the chairmanship of the Bishop of Pontefract and with the Director of Forward in Faith as its Secretary. They have had three meetings this year, and in February they had a very productive day consultation with selected members of the Catholic Group and key figures in the Catholic Societies.

In the past there was something of a distinction. Some of the catholic bishops were members of Forward in Faith. Many of the other catholic bishops stood back from Forward in Faith, which was seen to some extent as the

domain of the then Bishop of Fulham and the PEVs, perhaps because it seemed too extreme. Well, those days are gone. We really haven't got the luxury of such distinctions any more. Forward in Faith must be an organization to which every traditional catholic Anglican (or, as we would say, every catholic Anglican) is proud to belong. There must and will be clear boundaries, but within those boundaries there must be no question of a 'sounder than thou' attitude. The Catholic Movement is and should remain a broad church, and there must be room within Forward in Faith for the whole of our Movement. I am proud to say that when the Council of Bishops met last week, every single member of that Council, every single bishop round that table, was a member of Forward in Faith. And last month the Council of Forward in Faith co-opted the Bishop of Pontefract, in his capacity as Chairman of the Council of Bishops, to membership of the Council of Forward in Faith.

Funding

Many of you will have received a letter from the bishops to tell you about these developments, and if you haven't I encourage you to read it on the website.

As I have said, staff support, an office in London, a website, the mailing that went out this week to six and a half thousand people who had signed up with the Society (and here I want to pay tribute to Fr Darren Smith and his colleagues at the Additional Curates Society who printed the materials and posted them), none of that is cheap. Forward in Faith is paying for it all, and therefore I have to ask you, as the bishops have asked in their letter, to help to play your part – and help to pay for it all – by joining Forward in Faith. If you are already a member, perhaps you will consider making a donation on top of the minimum subscription. Could you afford a pound a week to finance this crucial work? Could you even contribute £10 a month (that's the cost of buying a Sunday newspaper each week or a coffee in Starbucks each week)?

Forward in Faith has had something of a funding crisis this year. We've been relying too much on legacy income. There has actually been a significant deficit between our expenditure and our regular income. That's been plugged with legacy income, but you quite literally can't bank on legacies, and when legacy income runs out for a while, as it did earlier this year, that threatens the very existence of the charity. We are seeking to balance the books by making sensible cuts in expenditure where appropriate, as well as by working to raise income. I hope that you will help us with that. That will enable us to use legacy income for what it should be used for (mission and growth and one-off projects), not,

as we have been, to pay our core costs.

Recruiting new members

We also have a problem with declining membership. In part that is a financial problem, because it means less income, but it also threatens our health as an organization. The greatest cause of declining membership is death, old age and illness. A lot of people joined twenty years ago, a lot of them were of a certain age then, and a lot of them are dying now. So we do need new members to join and take their place. We know that potential members are out there in large numbers in our parishes – it's just that they haven't joined the organisation yet. We live in an age when people are generally much more reluctant to join things than was once the case – look at the way in which membership of all political parties has declined in recent years. But new members are crucial.

If every member of Forward in Faith recruited just one new member, we would double our numbers, we would have more members than we've ever had before, and I would be able to spend my time supporting the bishops and the parishes and not on drumming up enough cash to keep the show on the road. So please think about this: take home the form we have given you today. If you are not a member, please join. If you are, please recruit just one other person. By doing that you will not just be helping Forward in Faith: as I have explained, you will be supporting the bishops and helping the Society to grow and flourish as the ecclesial structure that will enable us to live and breathe and flourish within the Church of England. **ND**



The name of Jesus

Andy Hawes reflects on the power of the name of Jesus

The year begins with the feast of 'The Naming and Circumcision of Jesus.' The name of Jesus is Lord's first gift to us. The giving of the name is the heart of the Annunciation Gospel and an integral part of the message of Gabriel to Our Lady: 'and thou shalt call his name Jesus.' Jesus is the diminutive of Joshua and means 'God saves.' That the name is the familiar or colloquial version of the name of Moses' successor as commander of the Israelites is significant in itself. It is entirely consistent with Jesus teaching us to call God Almighty 'Abba' or 'Dad.' These are the names that are used when we call out for someone we love in fear or in moments of joy we need to share.


We are given this name as the chief means of enabling a personal and intimate relationship. My barber (a Baptist lay preacher) once remarked to me that 'many men sit in this chair and talk about Christ, but they seldom talk about Jesus.' In naming Our Lord Jesus we are immediately drawn into the mystery of the Incarnation – God with us – sharing every aspect of our humanity.

The name Jesus roots our relationship in the everyday. In its most refined and yet powerful expression, prayer is the simple act of spending time with Jesus and opening our hearts to him. We must always remember the proclamation of St Peter in the Pentecost sermon (Acts 2): 'this [risen] Jesus is the same one you crucified.' The one who is 'God saves' is the one wrapped in cloths both in the manger and in the newly cut

tomb. The name 'Jesus' is a constant proclamation of the whole Gospel.

There have been in past times a great devotion to the name of Jesus and we partake in this devotion through the poetry which has made its way into our hymnals. This tradition, which flowered in the twelfth century, had a profound effect which was felt by succeeding generations, and is expressed in both the *Revelations* of Julian of Norwich and the *Cloud of Unknowing*.

Take for example the verse 'No voice can sing, no heart can frame, nor can the memory find, a sweeter sound than Jesus's name, the Saviour of mankind.' Hymns are a terrific means of closeness to Jesus. These include Newton's 'How sweet the name of Jesus sounds in a believer's hear! It soothes his sorrows, heals his wounds and drives away his fear.' There is the hymn of praise *At the Name of Jesus*, which is the fruit of contemplation on Philipian's Chapter 2.

The Jesus Prayer is a powerful use of the name of Jesus to draw the one who prays into the presence of Christ. It uses some of the titles of Jesus and compounds them into both a declaration of faith and an act of adoration, 'Jesus Christ, Son of God,' then comes the petition, 'take pity (or have mercy) on me a sinner.' This one sentence, repeated with attentive and loving devotion, grafts the name of Jesus into the consciousness, opening one to the activity of God's love in its reconciling and healing work. This is exactly why Gabriel gave this precious name to Mary. 

Over – and out?

If you thought the joy at the Royal Wedding was exuberant, you ain't seen nutting yet. That's if you believe *Watch*. After November's Synod we must. Wait, *Watch* says, until you see the national rejoicing when the first woman bishop takes up her post. Middleton's Party Pieces are working 24/7 producing Missy Mitre dolls to decorate festive boards.

Yet there's a downside. What can we ND hacks write about now FiF and MOW have temporarily kissed and made up as a result of Synod's vote? No more articles attacking female ordination? No problem for me. As an AFC Wimbledon fan can always attack MK Dons. The other writers? Attack the Pilling Report? But doing this wouldn't be Catholic. 'Homophobia' is for Prots.

Hold on. What's wrong recalling England's Protestant heritage and the defeat of the Armada? Articles slamming the Spaniards. They deserve it since they began gibbering about 'Gib.'

The last paragraph means I've solved my 'what to write' problem. Being positive about Protestantism in ND is out of order. Watch for *Cookery Notes* replacing my column.

We all know that cooking columns, like their TV cousins, are the most fantastic fiction since Harry Potter. Thinking of fiction, despite the Synod's Catholic Group seemingly welcoming the suggestions of guidance strategies and Ombudsmen to replace legislation protecting traditionalists, these ideas belong in Fairyland. With such approaches, the chances of the CofE avoiding following ECUSA and not marginalizing the orthodox, are the same as 'Call Me Dave' being able to negotiate a better deal for the UK with the overbearing EU.

That's really done it. Attacking the Treaty of ROME? Better off out? Edwards, now you're definitely out!

Where did I see that advert for the Ombudsman job?

Alan Edwards





The Society is intended to address a situation that does not yet exist and, following the failure of the Women Bishops Measure last November, will not exist for two or three years at least.

This has given us more time to make preparations, and has made the announcement of detailed plans somewhat less urgent. It also means that the precise context for the Society's life, and therefore the precise shape that it will need to take, are not yet clear. The last three years have been years of change and growth. We are delighted that in some dioceses and regions the Society has come to life locally and given a new identity to those are committed to the catholic faith and catholic order as the Church of England received them. The increase in the number of ordination candidates from our tradition is a heartening sign. The consecration of the present Bishops of Richborough, Fulham, Beverley and Ebbsfleet in 2011 and 2013 has also given encouragement – not least to their fellow bishops.

We have been meeting regularly as the Council of Bishops of the Society, consulting with leading representatives of the Catholic Group in General Synod and the Catholic Societies, as well as with our retired brother bishops, and laying plans for the future. I write now to share some of these plans with you. Further news will appear in due course on our re-designed website: <www.sswsh.com>. The Council of Bishops is working closely with the Catholic Societies. We look to the Additional Curates Society, for example, to take a lead in vocations work and support for parishes, and to the Church Union to develop resources for education and catechesis.

On the original website we explained that the Society would not itself be 'yet one more Catholic society.' Instead, the vision was and is that it will become 'an Ecclesial Body.' We said that, because it costs nothing to join the Church, there would be no subscription fee, but that we would invite those who could afford it to make a small financial contribution to administrative costs. This would have required the creation of a new organization with charitable status, and a new administrative structure to support it. We have concluded that this is not necessary. Forward in Faith already exists as a charity whose Constitution gives it 'power to seek an ecclesial structure which will continue the orders of bishop and priest as the Church has received them and which can guarantee a true sacramental life.' The Society will be that ecclesial structure, and once women have been ordained to the episcopate in the Church of England, Forward in Faith's main purpose will be to support it. Already, the new Director of Forward in Faith, Dr Colin Podmore, is acting as Secretary to the Council of Bishops, and necessary costs (such as the cost of developing the new website) are met by Forward in Faith.

Providing ministry, sacraments and oversight which we can receive with confidence

So there is a distinct contrast between Forward in Faith, as a membership organization, and the Society, which is an ecclesial body. Membership of the Society is not gained by subscription but through the sacraments of baptism, confirmation and the Eucharist, and the consequent practice of Christian discipleship. This discipleship is lived out in the conscious decision to identify oneself with the teaching and practice of the bishops of the Society and the priests and people who look to them for sacramental and pastoral provision. We envisage the Society and Forward in Faith as two sides of the same coin: the same people – structured

we envisage the Society and Forward in Faith as two sides of the same coin

as an ecclesial body led by bishops for the sake of mission, sacramental ministry and pastoral care; structured also as a democratically-run charitable organization, offering advice, support, advocacy and, where necessary, defence.

When he commissioned Dr Podmore for his new role back in April, the Bishop of Fulham described Forward in Faith as 'the Marmite among ecclesiastical organisations, loved and loathed in equal measure.' Like the catholic movement as a whole, it too has undergone significant changes. Its Chairman (the Bishop of Fulham), Vice-Chairman (Dr Lindsay Newcombe), Secretary (Fr Ross Northing) and Director have all taken up office in the last three years. Many of the recipients of this letter have long been members of Forward in Faith – some since its inception. Others have, in the past, stood back from joining what has necessarily been a campaigning organization. The same is true of the members of the Council of Bishops. Some have been members of Forward in Faith for a very long time, while others have joined only in recent months. All of the bishops of the Society are now members of Forward in Faith, and we encourage all those who see the Society as the context for their future life in the Church of England to help build up and finance the necessary support structure by joining Forward in Faith.

A membership form is enclosed with this letter and we would encourage you to consider joining so that we can continue to resource the important work of our part of the Church and make a positive contribution to the Church of England. Our other immediate request is for your prayers. Please pray for us, your bishops, as we seek to discern the future that God wills for us as a Society within the Church of England. **ND**

*The Rt Revd Tony Robinson
Bishop of Pontefract
Chairman of the Council of Bishops
on behalf of the Bishops listed on page 35*

faith of our fathers

Arthur Middleton on William Jones of Nayland (1726–1800)

On the cover of Jones's treatise, *The Catholic Doctrine of the Trinity*, Bishop Lightfoot described William Jones as 'one of the faithful ones who kept alive the Truth of Christ's Church during the dark days of the Eighteenth century.' He also wrote on the cover, 'It is comforting to us now to know that the 'vain things' imagined by unbelievers today are not worse than those which vexed the Church 100 years ago.'

Biography

Jones was born in 1726. His father was a descendant of Cromwell's brother-in-law, which embarrassed him. He was educated at Charterhouse and University College, Oxford, where men of his own and of more senior standing influenced his studies and opinions. Bishop Horne of Norwich made Jones his chaplain in 1792.

Ordained deacon in 1749 and priest in 1751 to a curacy of Finedon, in Northamptonshire, he was influenced by Sir John Dolben, a man of great piety and devotion, whose excellent library Jones was able to use. In 1764, Archbishop Secker appointed him successively to the livings of Bethersden in 1764 and Pluckley in 1765 in Kent, as a reward for his championing of Christian orthodoxy. In 1775 he was elected a Fellow of the Royal Society and after twelve years in Pluckley

he accepted the perpetual curacy of Nayland and thereafter became known as 'Jones of Nayland.' He formed a short-lived Society for the Reformation of principles by appropriate literature, out of which came the publication *The British Critic* and a number of tracts entitled 'The Scholar Armed against the Errors of the Time.' Nayland's Vicarage became the centre of that circle known as the 'High Church Party.' The death of his wife in 1799 hit him hard and he died in January 1800.

Antidote to heathenism

Jones believed that fascination with heathenism would banish Christianity from Christendom. He wanted to prevent this catastrophe. He compiled some 'Reflections on the Growth of Heathenism among Modern Christians,' in a letter to a friend, recommending it to all those who were entrusted with the education of youth. Jones deplored the irreverence of his own time towards the furniture and ornaments of churches. Such furnishings demonstrated that Christianity was the religion of the country, and the sacred history of their use establishes them as being worthy to be offered for admiration and recommended by all the efforts of human ingenuity.

He contrasts this spirit with the influence of the taste for heathen

learning. Heathenism debases Christianity. The parish church is a witness to remind people to reverence God as an antidote to the irreverence of heathenism.

The parish priest

His literary occupations did not interfere with pastoral duties. His parish gave him much leisure for useful theological studies which illustrate his diligence in parochial duties. A Visitation sermon abounds with advice on the duties of a priest that no one without the experience could have given. He recommended Bishop Andrewes' *Manual for the Sick* as the best work extant upon its subject, and with the zeal of one who had obviously used it. His sermons at Nayland demonstrate as much care and thoughtfulness as his publications.

He noticed that the Catechism of the Church of England, though a most excellent summary of Christian doctrine, is deficient on the constitution of the Church of Christ, the knowledge of which is necessary to the preservation of that charity which is the end of the commandment. The lack of it is what drives so many away from the Church, who would certainly have remained had they known what it is. So he compiled the 'Churchman's Catechism,' an Instruction on the Nature and Constitution of the Christian Church, intended for Sunday-schools, and adults.

Great care was taken with the celebration of the public services of the Church, which in one of his parishes he made an effort to solemnize daily with music as an important ingredient, especially the sacred music of the Church. Knowing how psalmody enkindled the devotion of the faithful worshipper, he was anxious to introduce it into his church.

He told his people, 'Your minister can do little without your kind encouragement and assistance, but with it he may do much; and your church, which is praise in your neighbourhood, may possibly become an example to a considerable part of this kingdom. It is therefore your duty, as members of the Church, to act for the good of the Church, as citizens and subjects, to act for the preservation of peace; as Christians, to act for the praise and glory of God. **ND**



Some of the Bishops of Society

The priest

Peter Mullen on the duties of the priest and the nature of the authority conferred at ordination

The priest is not a social worker or any kind of quaint parochial nice guy appointed to cheer up the locals. He is not a community liaison officer. He is not required to play the guitar or to be especially good at table-tennis. He is not even primarily a preacher. The priest is the one who presents and offers the sacrifice on behalf of his people. This sacrifice, the action of the Mass, is the atoning death of Jesus Christ.

Making it real

The priest does not repeat the sacrifice, for this was done once and for all by the Saviour on Calvary. The priest *re-presents* Christ's sacrifice and, as he does so, he represents Christ's words and actions at the Last Supper. No wonder every priest is grateful for the assurance that *the unworthiness of the priest doth not impede the Sacrament!* Jesus commanded, *Do this in remembrance of me.* The English word *remembrance* is too weak to describe what is going on here which is an anamnesis – a making real in the present an event which happened in the past. Thus every time the priest says Mass, he proclaims the death of Christ until he comes again in glory.

Personality

The priest, as priest, is not meant to be a *personality*. Father Smith may be agreeable, likeable, an all-round good egg and the favourite of the ladies' sewing circle. Or he might be good with *youth* or a dab hand at raising money to keep the church roof on and to pay the annual tax called the diocesan quota. He might well be a thoroughly disagreeable, irritating, rude and insensitive creature, a caricature. This is not unknown. The point is that he is not in his office for any virtues of personality. He is simply a particular functionary with authority conferred upon him by his Holy Orders.

The priest is created by his ordination which is a sacramental sign performed in the name of the whole Church and symbolized by the bishop as he lays

hands on the candidate. The bishop derives his authority to perform this sacrament by virtue of the Apostolic Succession: that is he stands in an hierarchical line of such authorities which originated in the commission of Christ to his apostles when he empowered them and their successors to pronounce the forgiveness of sins, to celebrate the Holy Communion and to go into all the world making men his disciples.

Office

The Church was never intended to be a democracy. It is a hierarchy.

**every time the priest says
Mass, he proclaims the
death of Christ until he
comes again in glory**

Christ appointed *divers orders in his church*. And so, while lay Christians are able and permitted to engage in most ministerial tasks, the celebration of the Sacraments is solely the provision of the priest. A layperson may baptize. Nurses have always done this, especially in emergencies when the child has seemed likely to die. A layperson may also conduct a funeral, preach, say Matins and Evensong and other public prayers. But the sacramental acts are reserved for the office of the priest.

It is vital to stress this notion of *office*, for the priest is not required to be clever or well-spoken – though it helps if he is – only to officiate by the authority conferred on him as a unique sort of functionary at his ordination. An important part of the priest's craft is to say Mass *properly*. This means above all that he should never put his own *personality* – that vain thing – into it.

Jesus authorized Peter, and through him all the apostles and by extension every priest, to pronounce the forgiveness of sins. Once again it is



crucial to avoid any idea of personal authority: the priest does not forgive sins by virtue of any personal merit, but by the authority vested in him – literally in his vestments – he pronounces the reality of God's forgiveness on all those who truly repent and are in love and charity with their neighbour. A good priest learns to be discerning, so that he knows what counsel to give to those who come to Confession or in search of spiritual nourishment. So he must educate himself. Theological colleges these days perform this function with only middling efficiency for, rather than present and inculcate the Church's ancient pastoral wisdom, most seem preoccupied with modern psychology, *diversity, inclusivity, non-judgementalism and the promotion of self-esteem*. What is required instead is *the cure of souls*. The priest is the *Cure*, anglicized into the *Curate*.

Loving and caring

Above all, the priest must try to love and care for his people. This has nothing to do with working up sentimental feelings in himself but rather a case of having the parishioner's good at heart and trying to effect this. It is an act of will and of obedience to his commission from Christ. The priest faces the congregation when he is preaching and giving the blessing. He faces the altar when he is speaking with God on the people's behalf. He must strive to be like God as evoked by those tremendous words of comfort, *Like as the father pitieth his own children...* For they are his spiritual children and he is their father with all the terrifying responsibilities which the dutiful father must have.

This is why the priest asks fervently and continuously for your prayers. **ND**

devotional

Call to the inner life

Evelyn Underhill

Sometime around 1931 Evelyn Underhill wrote a letter to the Archbishop of Canterbury, Cosmo Gordon Lang (1928–42), about the inner life of the clergy. Her concern was that the multiplicity of the clergy's duties had diminished some priests' grounding in a life of prayer.

Underhill's concerns are as relevant today as they were when she wrote the letter – perhaps more so. However, we should not limit her concerns and proposals to only the clergy. They are equally applicable to the laity. The life of the Church and the life of humanity, lay or ordained, must begin within and arise out of a life of prayer.

The following are excerpts from her letter: 'Call the clergy as a whole, solemnly and insistently to a greater interiority and cultivation of the personal life of prayer. The real failures, difficulties and weaknesses of the Church are spiritual and can only be remedied by spiritual effort and sacrifice... her deepest need is a renewal, first in the

clergy and through them in the laity; of the great Christian tradition of the inner life. We look to the clergy to help and direct our spiritual growth. We are seldom satisfied because with a few noble exceptions they are so lacking in spiritual realism, so ignorant of the laws and experiences of the life of prayer. Their Christianity as a whole is humanitarian rather than theocentric.'

Selfless love of souls

'God is the interesting thing about religion, and people are hungry for God. But only a priest whose life is soaked in prayer, sacrifice, and love can, by his own spirit of adoring worship, help us to apprehend Him. However difficult and apparently unrewarding, care for the interior spirit is the first duty of every priest. Divine renewal can only come through those whose roots are in the world of prayer.'

'We instantly recognize those services and sermons that are the outward expression of the priest's interior adherence to God and the selfless love of souls.'

'I know that recovering the ordered interior life of prayer and meditation will be very difficult for clergy immersed increasingly in routine work. It will mean for many a complete rearrangement of values and a reduction of social activities. They will not do it unless they are made to feel its crucial importance.'



Edited by Arthur Middleton

The New Year does present a blank page to start again; psychologically it turns a page and it can feel like a fresh start. This is why resolutions are part of the New Year. Most fail – if this magazine is on time, there is a good chance that many readers' New Year resolutions will be broken ones. That is a pity, because the desire for new beginnings and to break new ground in life is a good and godly one. The spiritual life is one of new resolutions – the working out of a new pattern and rule of life. It is not easy, and much spiritual aspiration falls to the ground as quickly as a New Year's Eve good intention.

A failed resolution in the spiritual life can be very damaging. The sense of failure and disappointment saps the will and can lead to a desolate state of mind and heart. Because of this, coming to a resolution is a process that requires much thought and prayer. It is pointless to make a resolution about prayer, worship, giving or service that is impossible to keep. We should not deal in dreams and fantasies, but with hopes and God-given desires. Resolutions that bear lasting fruit are a vocation from God – the work of the Holy Spirit – calling us deeper into fellowship with him.

Some resolutions are by necessity personal and private. These might be

Ghostly Counsel Resolutions

Andy Hawes is Warden of Edenham Regional Retreat House

addressing habits of mind and heart that need discipline and correction. Some, however, will have a direct impact on the people with whom one lives. Say, for example, the resolution is to rise earlier to have a longer quiet and prayer time. If you are married, it might be an idea to talk about it with your spouse! The same goes for diet, or financial giving, and even matters about attending worship. Here we touch the whole question of joint resolutions in marriages and families – an important area beyond our immediate scope!

There is no need to reinvent spiritual disciplines and rules of life; the Christian tradition brims over with wisdom and practical examples. This is where an experienced prayer guide or director can be invaluable. He or she may be able to draw out of their treasury

something old or something new to provide help and encouragement. Prayer and reflection around a pattern of life and prayer may find a person leaning towards a particular spiritual tradition, for example Benedictine or Franciscan, in which case there are religious communities that can give help and support. The importance of fellowship and support in a rule of life cannot be overestimated. Life in Christ is life in community, unless an individual has a specific and rare vocation to solitary life. A rule of life will lead to deeper integration and fellowship with other Christians.

It is important to review any rule of life frequently. Personal, family and wider circumstances are constantly shifting and changing. The consequence of this is that the point of balance in the day and week is also a moving point. To plough on regardless with a pattern of prayer, worship or giving, without regard to these changes, can be damaging to the individual and those around him. If all the above is a bit off-putting and you have resolved never to make a resolution again, I apologize. All you need to remember is that making a resolution is best done sober, and the only worthwhile source of inspiration is the Holy Spirit!

Lest we forget

Aidan Mayoss CR reflects on the war dead and our hope for life after death

We sometimes forget when we wrestle with different translations, compare gospels, consult commentaries and generally get ourselves into a tangle preparing for an essay or just a sermon that the gospel stories – and especially the ‘Obiter dicta’ of Jesus – began their life by being told. Books were sparse and readers more sparse; the word had to be spoken and we have just heard the incarnate Word speaking.

Not God’s will

This year especially we think of the millions of war dead. Everybody should visit once the huge war cemeteries and then look closely at the ages: 16, 17, 18 – and they were the official ages! They all had parents, wives, sweethearts. What can one say to them? What it is *not* is God’s will, ever.

A famous Presbyterian scholar, writing about this, said he could not conceive the God of Love ordering the end of something he has created. Every grave, not just war graves, every death leaves somebody diminished.

‘No man is an Island, entire of itself; every man is a piece of the Continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if it were a promontory, as well as if a manor of thy friends or of thine own were; any man’s death diminishes me, because I am involved in Mankind and therefore never send to know for whom the bell tolls; it tolls for thee.’

So wrote John Donne, recovering from a mortal sickness.

Sent to their deaths

Especially are we diminished by untimely death, by war or accident. In the Imperial War Museum there is a big painting, by the American painter Sargent, of a casualty clearing station in the 1914 war after the first gas attack, a blindfolded and bloody man being guided by his mates; you can smell the fear and sweat.

In the National Portrait Gallery there is another Sargent picture – the same size – and this is of the first war generals. This one smells too – but of scent – and there they are all with their highly polished boots, not, of course, polished by themselves, and their claret-coloured self-satisfied faces; they sent all these men to their deaths. Never yet, so I was told, have these two pictures been exhibited together.

Rather than painting a very one-sided description of senior officers, I owe it to one of them with whom I had a conversation about the responsibilities of the most senior officers. He told me that the politicians decided that we shall go to war but he and his fellows were the ones who had to tell people ‘Go and kill or be killed.’ It was very lonely, he said.

I am not a pacifist; I have certainly once in my brief

military career been in the position of either kill or be killed. I do not recommend it.

The love of God

Much more than 50 years ago when I really was a baby curate in a mining parish and just after I was priested, I solemnized my first marriage. It was quite ordinary, a very pleasant young couple and much in love, nor was there a baby on the way! Three months later there was a disaster at the pit and the young man was killed. My training incumbent asked me to preside at the funeral, as I knew both of them, though he would also be there, along with some 300 others, and I had to preach. What I said then I have had occasion to repeat from time to time and I still stand by it. I told them that we, that is the congregation, were all mourning, we were sad because we wouldn’t see him anymore, everybody in the church was sad, save for the young man whose body lay in the coffin. The embrace of the love of God transcends the gate of death.

Mysterious journey

We began with a story told by Jesus to vanquish the Sadducees, an argument *ad hominem* but once we ponder on marriage – and so of love – we move into the worlds of poets, musicians and painters: the huge Resurrexit in Bach’s B minor mass ‘Praise to the Holiest’, the climax of *The Dream of Gerontius* and Piero della Francesca’s picture of the risen Lord. We were taught that God is without body, parts or passions but the Son of God, the Incarnate Word, had a body, had parts and certainly passions and he, for us and all humankind, made that last solitary and mysterious journey into that world of untrammelled love which lies beyond.

Triumphant

I promised that I would say something about the separation occasioned by death, when we love another and that love is reciprocated and it is that mutual love which is a foretaste of heaven where love is triumphant. The love and companionship that a lonely old person has from her cat is but a glimpse, a taste, of the love that awaits us and which the young man whose body was in the coffin was actually experiencing as we wept.

The generous love of God is not cheap grace, it is costing, and so I finish with a verse of a hymn, written by Timothy Rees CR, a former principal of the college:

God is Love and he enfoldeth
all the world in one embrace
With unfailing grasp he holdeth
every child of every race
And when human hearts
are breaking under sorrow’s iron rod
Then they find that selfsame aching,
deep within the heart of God. **ND**

every grave, not just war
graves, every death leaves
somebody diminished

Vision glorious – our hope

The Bishop of Pontefract explains that the Anglican Church is basically and inherently catholic

A bishop told me the other day apart from the ordination of women issue we are as catholic as each other. I didn't realize it was something you could pick and choose.

Talk to anyone of a certain age and they will all agree on one thing: 'things are not what they used to be.' We speak of the good old days, the past is seen as a golden age, a time of innocence, of the simple things of life, a time of health and strength, a time free of cares and worries. Whether or not the good old days really were good and whether the present really is so bad is an interesting place of debate and discussion for us today.

A principle at stake

The year 2013 is the 180th anniversary of John Keble's Assize Sermon, preached in Oxford on 14 July 1833, which has been reckoned was the catalyst which sparked the Oxford Movement. The modern reader of the sermon might well be surprised that so great an influence was ascribed to it. It denounced as national apostasy pending legislation of the British Parliament to reduce the number of bishops in the Church of Ireland by a process of amalgamation. It is very similar to what is being proposed here in West Yorkshire 180 years later! But for John Keble a great principle was at stake.

Keble raised the question of the nature of the church and its authority; and that led to the renewal of the sense of the apostolicity and catholicity of the Church of England.

Profound effect

The effect of the Oxford Movement on the Church of England and ultimately on the emerging Anglican Communion was profound. An historian of the Church of England, in the twentieth century, put it this way: 'I believe the holy catholic church. In 1800 hardly any Anglicans perceived the significance or rejoiced in the glory of this claim. In 1900 the catholicity of the Church of England was eagerly asserted by all instructed church people.' He may be right in his comparison of 1800 and 1900. But what of 2013? Is there still such clarity on the catholic nature of our church?

When we confess our faith we affirm our belief in 'the holy catholic Church' in the Apostles' Creed, or in 'one holy catholic and apostolic Church' in the Nicene Creed. The Declarations of the Church of England state it uncompromisingly:

'The Church of England is part of the One, Holy, Catholic and Apostolic Church worshipping the one true God, Father, Son and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation.'

Authentic embodiment

The nature of this church as an authentic embodiment of the Catholic Church of the ages is stated to be fundamental. By contrast, our formularies nowhere describe this church as protestant or reformed.

That is not to say that there is no sense in which the words protestant and reformed have a place in our understanding of this church. The Church of England underwent great reformation in the sixteenth century, and this has had a substantial effect on the character of Anglicanism. Indeed we are not ashamed to say that the church constantly needs to be reformed.

There is also a real sense in which Anglicanism is protestant. We protest for certain great truths which were neglected and downplayed in the medieval church, and we protest against certain errors and abuses which had crept into the western church. But the Anglican Church is basically

Catholic means whole, integral, complete: its opposite is partial, unbalanced, sectarian

and inherently catholic. It did not begin at the Reformation, and those who interpret the language of our liturgy and our formularies as if they stood alone and were not grounded on centuries of catholic faith and tradition profoundly fail

to understand the history and character of the Anglican Church.

Original meaning

In speaking of the Anglican Church as being inherently catholic, I use the word 'catholic' in its broad original meaning. Catholic means whole, integral, complete: its opposite is partial, unbalanced, sectarian.

To be truly catholic means taking seriously the power of the Holy Spirit, so enthusiastically testified to by evangelicals and charismatics; it means conserving the treasures of the past; it means we must be open to fresh initiatives for the future; it means we have a social gospel; it means we are alert to the real questions being asked by our contemporaries; it most importantly calls us to develop our own our personal holiness.

General Synod has this week approved the latest proposal for the ordination of women as bishops. We can talk more about this after the service. The crumbs that have finally fallen from the rich man's table are something with which we have to try to flourish. The question for us now is: are we willing to have a go and maintain a vibrant catholic traditionalist wing which continues to add something to the life of our Church?

Working together

The Society will be our way of coming together, uniting together, to work together in new ways for our future. It will require us not to look back at the good old days but to look to days yet to come where we as catholic Anglicans have created an ecclesial body which allows us to flourish.



In our Gospel reading today as the passion gets under way, Jesus has to witness to his own truth. He remains stubborn in his trust of the Father, in spite of the catcalls of his accusers and the silence of his absent friends. He may wonder where all the witnesses to truth have gone and why they are so few in number when the authorities come out in force. He may wonder why you end up being pushed around so much for the sake of the kingdom. He may have his own questions about the worth of it all. He may doubt if the pain will ever go away.

To crown it all, Pilate ensures that Jesus has his title above his cross: 'Jesus of Nazareth, King of the Jews'. Is that comic relief? Is that protest? Is that the nearest Pilate will ever get to witnessing to the truth? Who knows?

True kingship

What we do know is that Jesus' unfailing witness to the truth marks his true kingship. As his subjects, we will be judged on how we have witnessed to his truth, his love, his way. For a place in his kingdom we will be questioned on our

own attitudes and behaviour. We don't have to wait for the last judgement to find out the questions we will be asked. When it comes to places in his kingdom, the interviews are already taking place.

Here and now.

What John Keble reminded his hearers, and what the Oxford Movement took up, was the integral place of the Anglican Church in the great continuous stream of catholic Christianity. Because the church is composed of fallible

human members it is constantly in need of reformation and renewal; but because it is the divine society indwelt by the Holy Spirit, the gates of hell will not prevail against it. That was Jesus' promise. His invitation to us is to be agents in the fulfilment of that promise. I believe in the future of Anglo-Catholicism but it needs us to reform and renew ourselves. May we all commit ourselves to that future. **ND**

This sermon was originally preached at the 'Vision Glorious' celebration at Wakefield Cathedral, 24 November 2013 by Bishop Tony Robinson, Bishop of Pontefract

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