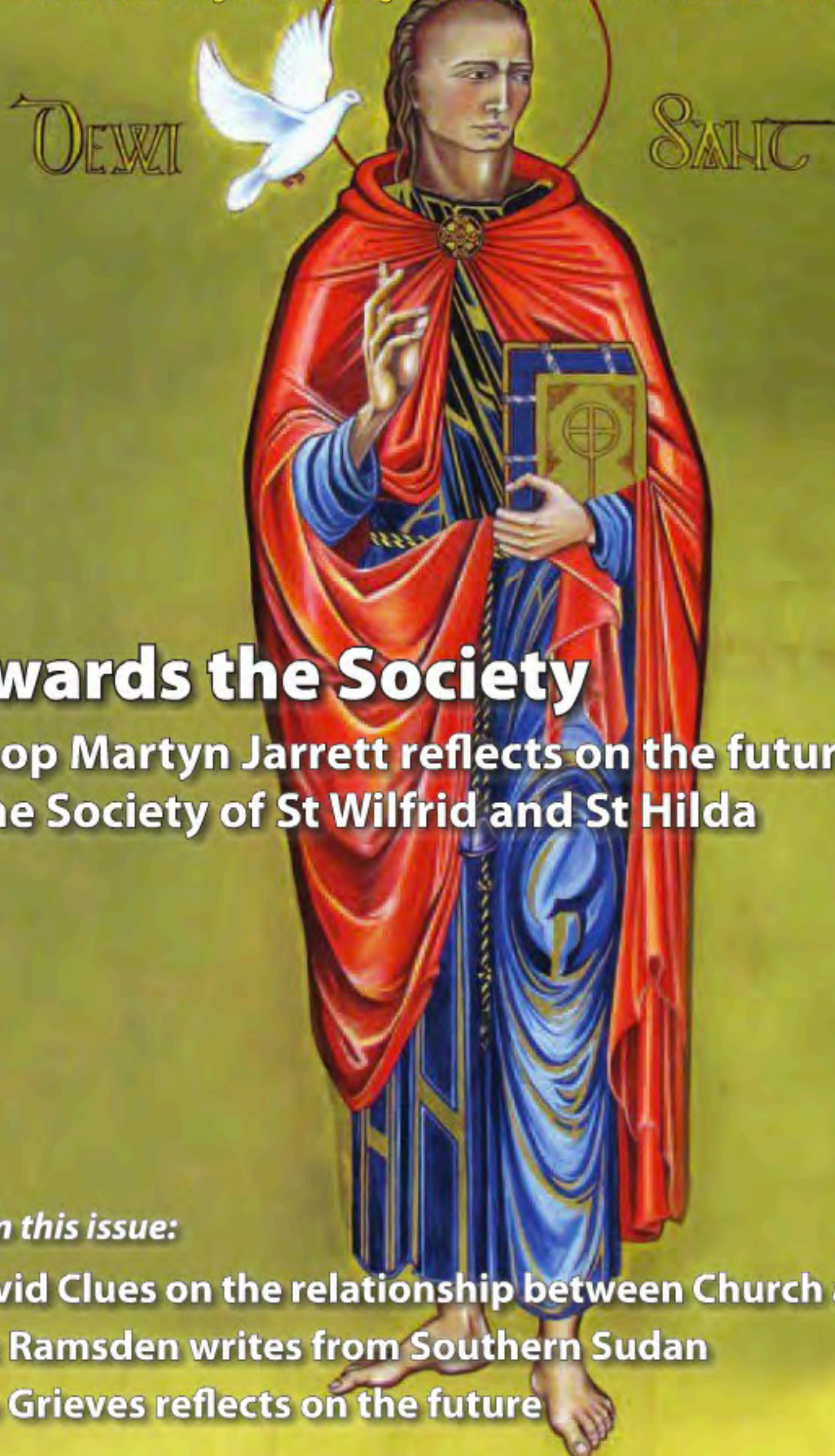


# newdirections

March 2011  
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## **Towards the Society**

**Bishop Martyn Jarrett reflects on the future of the Society of St Wilfrid and St Hilda**

*Also in this issue:*

- David Clues on the relationship between Church and State
- Nic Ramsden writes from Southern Sudan
- Ian Grieves reflects on the future



# parish directory

services [www.oldheath.org.uk](http://www.oldheath.org.uk) Vicar: Fr Richard Tillbrook ssc 01206 797481 [fathercap@hotmail.com](mailto: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. 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

**DOWNHAM MARKET, NORFOLK St Edmund's on A10 and railway between Ely and King's Lynn.** ABC. Daily Mass etc. Sunday Parish Eucharist 9.30am. Good road and rail links. Handy for Walsingham and Coast. A good place to visit and a good place to live. Tel: 01366 382187, email: [rector@saintedmund.org.uk](mailto:rector@saintedmund.org.uk), web: [www.saintedmund.org.uk](http://www.saintedmund.org.uk)

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

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

**GRIMSBY St Augustine, Legsby Avenue** Lovely Grade II Church by Sir Charles Nicholson. A Forward in Faith Parish under Bishop of Richborough. 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, Evensong and Benediction 6.30pm. Weekday Masses: Tues 7.30pm; Wed 9.15am; Thurs 10am; Fri 6.30pm; Sat 9.30am. Vicar: Fr John Corbyn ssc 01279 453848

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

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

**INVERNESS St Michael and All Angels, Abban Street, Inverness IV3 8HH** The Comper Jewel in the Highlands of Scotland. A Forward in Faith Parish. Sunday: Solemn Parish Mass and Sunday School 11am. For further information check the website [www.angelforce.co.uk](http://www.angelforce.co.uk)

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

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

**BARRY near rail, bus and town centre** *Gredo Gynru (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, Benediction 1st Saturday of the month. Parish Priest: Fr John Hughes ssc 01446 406690

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

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

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

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

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

**BOURNEMOUTH St Francis of Assisi, Chaminster Road (corner of East Way)** A Forward in Faith Parish under the care of the Bishop of Richborough. 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 Churchwardens: Martin Taylor 01202 570321 or Barbara Geatrell 01425 470370 [www.stfrancis-bournemouth.org.uk](http://www.stfrancis-bournemouth.org.uk)

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

**BRIDPORT St Swithun** A Forward in Faith Church. Sunday: Low Mass 8am; Solemn Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 7pm, Wed 8.30am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

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

**BRISTOL Christ Church, Broad Street, Old City Centre BS1 2EJ** . Resolutions ABC. Sunday 11am Choral Eucharist, 6.30pm Choral

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

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

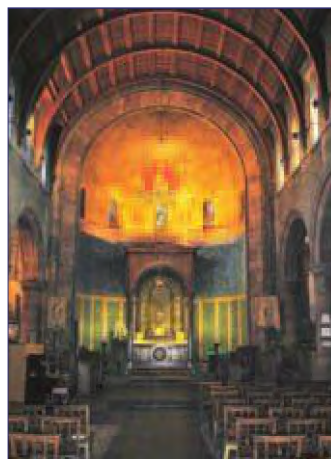
## St Chad March 2nd

**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](http://www.stchads.dial.pipex.com)



**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 Gynru*. Bute Street St Mary: Sunday: Solemn Mass 11am; Pentre Gardens St Dyfrig and St Samson: Sunday: Solemn Mass 9.30am; Paget Street, Grange town St Paul: Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr Ben Andrews 029 20 228707

**CHARD The Good Shepherd, Fumham.** Resolutions ABC. Sunday: Mass 8am, Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am, Thur 10am. Contact: Fr Roger Pittard 01460 61012

**CHARLESTOWN CORNWALL St Paul** Resolutions ABC. Sunday: Low Mass 7.45am, Parish Mass 9.30am, Evensong 6.30pm. Daily Mass (except Fri) 9.30am. Parish Priest: Fr John C Greatbatch ssc - 01726 75688 [frjohn@orange.net](mailto:frjohn@orange.net)

**CHELMSFORD The Ascension, Maltese Road (10 minutes walk from the station)** A Forward in Faith Parish under the Bishop of Richborough. Sunday: Mass 8am; Parish Mass 9.00am followed by Parish Breakfast. Weekdays: Tues 7pm, Wed 9.30am, Fri 8am, Sat 10am. Modern rite, Traditional ceremonial. Parish Priest: Fr Ivor Morris 01245 353914 [www.ascensionchelmsford.org](http://www.ascensionchelmsford.org)

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

**COLCHESTER St Barnabas Church, Abbott's Road, Old Heath, Colchester** A Forward in Faith Parish. Resolutions ABC. Sunday: Said Mass 8am, Sung Mass 10am. Weekday Masses: Mon 6pm, Tues 10am, Thur 7pm, Holy Days 7.30pm. Check website for other daily

# content

Vol 14 No 190

March 2011

## 4 LEAD STORY

### Towards the Society

BISHOP MARTYN JARRETT

reflects on the work and potential of the Society of St Wilfrid and St Hilda

## 6 Liturgical niceties

PETER BATSFORD

recalls wearing black and seeing red

## 7 A very modern

### Root and Branch Petition

DAVID CLUES

on matters of Church and State

## 8 Anglican Patrimony

CHRISTOPHER TRUNDLE

on the influential work of Eric Milner-White

## 9 Alive with the memory

BISHOP LINDSAY URWIN

invites us to celebrate the 950th Anniversary of Walsingham's Holy House

## 11 The way forward

IAN GRIEVES

on why the Ordinariate offers the best future for his parish

## 13 God speed to the Ordinariate...

PETER MULLEN

on why he is staying to fight his corner

## 14 Remember 1993?

JOHN RICHARDSON

reminds us of the importance of the 1993 Act of Synod

## 18 Altars

The history and development of the Christian Altar

## 21 Pope Benedict Speaks

to the people of Wales

## 22 Ecclesia Anglicana

BISHOP GEOFFREY ROWELL

considers Anglican Patrimony

## 23 Woodard's world

BRENDAN CLOVER

writes about the work of an eminent Victorian

## 25 I baptize you in't name o Dad

PAUL CARTWRIGHT

considers proposals to revise the Baptism liturgy

## 24 Let them eat cake

GEORGE AUSTIN

on spending cuts and why the church should speak out

## 26 Doing things with words

NICHOLAS TURNER

Remembers the work of J. L. Austin

## 26 From elsewhere

NIC RAMSDEN on Southern Sudan

## 29 Views, reviews & previews

ART: Owen Higgs on *Modern British Sculpture* at the Royal Academy

MUSIC: Graham Lunn on music for the Papal Visit, *Praise To The Holiest*

DVDs: Bede Wear on the Papal Visit DVD, *Heart Speaks Unto Heart*

BOOKS: *Priests of Jesus Christ Vol 2*, *A Partial Vision*, *A New Kind of Christianity*, *More Ramblings of a Parish Priest*, *An Introduction to the Old Testament*

# regulars

## 10 FAITH OF OUR FATHERS

ARTHUR MIDDLETON

on Henry Scougal and *The Life of God in the Soul of Man*

## 12 GHOSTLY COUNSEL

ANDY HAWES

on Children of Light

## 12 DEVOTIONAL

A MONK OF THE EASTERN CHURCH

on the aim and means of Christian Life

DIRECTORY	2, 36
30 DAYS	16
EDITORIAL	20
LETTERS	21
FOOTNOTES	35
FIF UPDATE	36
LAST CHRONICLE	39
PEVS' DIARIES	39

## 17 TRAWLING THE NET

ED TOMLINSON on the beginning of the Ordinariate

## 19 THE WAY WE LIVE NOW

GEOFFREY KIRK

on Misogyny

## 27 SACRED VISION

HARRI WILLIAMS

on restoring St David's Shrine

## 34 SECULAR LITURGIES

TOM SUTCLIFFE

on the opera *Lucrezia Borgia*

## 35 TOUCHING PLACE

SIMON COTTON

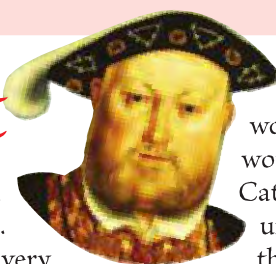
on St Christophe, Inieres

# and not content

I fear I must have been sick in the school sanatorium the week my history teacher taught about the Tudors. My understanding of the reign of Henry VII bears very little resemblance to the portrayal of his reign currently being broadcast on the BBC ('what?; I hear you cry, 'the BBC broadcasting revisionist history – surely not!').

The problem is that *The Tudors* is compelling viewing. I have the DVD box sets and I avidly watch the new series. Does it matter that Henry VIII never seems to put on any weight and is as buff as he was at the beginning of story? It may do. It is clear that no one has bothered to pop into the National Portrait Gallery to have a look at Holbein's later, or even early, portraits of the king. And wasn't Henry ginger? Is there an anti-ginger (or should that be strawberry blond) mafia at the Beeb?

Anyway, at present we are most of the way through Henry's life and we have seen wives come and go. I did



wonder whether after the first series there would be a campaign for the canonization of Catherine of Aragon, a wonderful and much underrated queen. Certainly the portrayal of the Pilgrimage of Grace was enough to warm all good Catholic hearts, as was the portrayal of the trials and martyrdoms of St John Fisher and St Thomas More.

What is clear is that everyone from Anne Boleyn to the lowliest servant in the court feared for their future, whether it was the future of their faith or the future of their status. It is possible to characterize *The Tudors* as a bodice ripper of a programme that puts the sex into the sixteenth century and I would have to admit there is quite a lot of that goes on. Every now and again it reveals some truth about that troubled period in our history. It may even have some bearing on our lives today. Politicians interfering in Church affairs, surely not...?

Petra Robinson





## LEAD STORY

# Towards The Society

As the recently established Society of St Wilfrid and St Hilda continues to grow and evolve, **the Right Revd Martyn Jarrett** reflects on its purpose, its focus and its future potential

there is  
every  
reason for  
building  
up our life  
together  
within  
The Society  
and in  
continuing  
to work  
for what  
we believe  
to be just  
and right

**T**he question is constantly asked as to why we need yet one more Catholic society. The answer is simple. We need no such thing. By contrast, The Society could be exactly what we require. If women were to be admitted to the episcopate then traditional believers would need to be able to gather around a bishop or bishops whom they regarded as being authentic. They would want to know that they were a true part of the Church.

Such knowledge could only be secured by being gathered around a bishop whom, they were certain, guaranteed an authentic ministry of word and sacrament as he sought to hand on the Apostolic Faith. The Society is a means by which this need could be delivered.

### Possible roles

The Society, in other words, offers a way in which you and I can live out what it means to be the Church. The Church of England could entrust the care of traditional Anglicans to a bishop or bishops within The Society, who would oversee all who signed up to it. Priests of The Society could be entrusted with the pastoral care of parishes that wanted to be part of The Society. Such parishes, together with individual Society members, would know that any priest admitted to membership of The Society was someone whom The Society's bishops knew to be within the traditional ministry of the Church as the undivided Church of the first millennium understood it to be.

Given this understanding of The Society it is not so much a new society as one into which all other Catholic societies, should they so wish,

could continue to fit comfortably. Forward in Faith, for instance, might well view The Society as the ecclesial provision, or at least something well on the way to it, that has been sought for years. Devotional societies and priestly confraternities would continue to support and deepen the lives of The Society's members just as they have done

so wonderfully in the past and still do. Catholic institutions and, possibly, even religious orders might wish to come under The Society's umbrella.

### Mission at its heart

The Society, though, must never promote a ghetto mentality. Mission must be at its heart as it has always been for Anglo-Catholicism at its best. The Society must be a supportive society. Dare I say it? The Society needs to capture in great

measure the holiness, enthusiasm, urgency for mission and fellowship that characterized the early days of the Methodist movement when that saw itself as a society within the Church of England. The Society must be made up of those who want to feed on our Catholic heritage and who seek to recall the wider Anglican Church to it.

Bishop Geoffrey Rowell, one of two bishops who act as guardians for The Society, recently wrote a telling article for *The Times* in which he spelt out something of the traditional claims of the Church of England in regard to its Catholic heritage and of the great treasures that needed to be preserved and, in many cases, recovered for the benefit of Anglicanism.

There is so much more to our Catholic tradition than the problem that immediately





presents itself to us, important as it is, namely the necessity for correctly both understanding and maintaining our Church order. Members of The Society should be at the forefront of recalling the Church of England to the heart of the ARCIC process and in continuing to seek the restoration of communion with the Holy See.

It is hard to envisage ARCIC ever truly recovering the impetus for its original goal, namely the reconciliation of our two Communion, unless we can make major inroads into recalling so many within our Church back to Orthodoxy. Let no one remain undaunted by such a challenge. It is awesome. Unless, or until, we are legislated out of existence and the Church of England were finally to renege on the claims that bind us to it, then that remains our task.

### Complex issues to address

The Society is still in the process of formation. Various working groups are being established, following on from some of the early think-tanks that first achieved the task of getting the idea up and running. Key among these groups is the one working on a draft constitution.

At this stage we cannot be over-prescriptive. We still have no choice but to wait and see whether the Church of England will bless this way of enabling many of us to remain within its ranks, were women to be admitted to the episcopate.

There are complex but not necessarily irresolvable issues to address. How, for instance, would The Society relate to the local dioceses in which it would function? Could the now famous Archbishops' amendment, defeated at last July's General Synod, still prove to be of help in this regard? Were The Society's bishops not to be given the necessary jurisdiction to play a major role in the appointment of its priests and in the future of its parishes, arguably, we would have been offered little more than the terminal care that we have always feared.

### A way forward

Recent history, as shown by the intransigence of the majority of the Revision Committee, or by many in the House of Clergy during meetings of the previous General Synod, does not offer great hope. Against this, there are some signs of a newly elected General Synod being more sensitive to our needs. Many bishops are still anxious to find a way forward that will give us the provision that will make it possible to remain. And ever lingering in the background is the thought that, were there not eventually provision to be made for us that meets our genuine

concerns, then many in the present General Synod might think it better for the legislation not to go forward. However difficult our present situation might be, there is every reason for building up our life together within The Society and in continuing to work for what we believe to be just and right.

There is nothing, meanwhile, to stop us from increasingly organizing ourselves as The Society. There are, already, some dioceses where the additional chapter is beginning to see itself as the meeting of The Society's priests, relating to its appropriate Catholic bishop. A List of lay members within the diocese has been compiled and imaginative programmes are being produced to deepen The Society's life and mission.

There is an ever-growing database of Society members from which we are able to supply names at a more local level as more diocesan groupings seek to organize in this way. Discussions are already in hand for some wider regional events. The Society can and must work bottom up as well as top down. We can start living as The Society even now.

### Energetic commitment

There are those, of course, for whom remaining a member of the Church of England is, in conscience, no longer an option. It is only right that those who have arrived at such a position should depart for another Communion.

The arguments for remaining a member of the Church of England, at

least until the shape of future provision for those who hold to our viewpoint has been finalized, continue to be powerfully made and are beyond the scope of this particular article.

There are those of us who still think there is sufficient theological justification for remaining within the Church of England unless proper provision for us were to be refused. It would surely be madness for those of us who take such a view not to think creatively about how such provision might be given and/or then to fail in working energetically towards making such possible provision a reality. This is the thinking that has spawned The Society and encouraged us in our thinking and planning so far. For such thinking and planning now to grow into fruition The Society will continue to need both a generous space in our prayers and also our energetic commitment to its evolving life.

The Society must be made up of those who want to feed on our Catholic heritage and who seek to recall the wider Anglican Church to it. **ND**





# Liturgical niceties

**Peter Batsford** recalls wearing black and seeing red

‘**A**nd my mouth shall proclaim your praise.’ As a student at a theological college where the Offices were recited in a markedly hushed and deliberate tone of voice, there were few things capable of causing me greater anguish than to be joined in church by a group unused to this practice, who proceeded to belt out the opening versicles with raucous enthusiasm.

The obvious response is to say that I had probably spent too long in too rarefied an environment, and that if the tendency of some visitors to rush during Evensong was about as bad as it got for me then I should have counted myself fortunate and stopped complaining. But there is perhaps something else in all this, something to do with our understanding of ourselves as liturgical creatures.

Next on the list of my liturgical bugbears was the habit of some of my fellow students of crossing their legs during Mattins. Again, so acute a degree of preciousness in all likelihood said more about me and my weaknesses than it did about those at whom in the early-morning stillness I mouthed silent expletives as I caught sight of them reclining in their stalls.

## Insensitivity

I was doubtless guilty in these instances of an oversensitivity in matters liturgical, but there may well be something in the charge that all too often many of us succumb to the reverse, namely an insensitivity to the implications of acting and being within a liturgical environment. The boisterous shouts of the hapless laity in my first example displayed, it could be argued, a selfishness which desired the liturgy to work for them, rather than the other way around.

Particularly when we join an unfamiliar congregation, we should graciously acknowledge the fact that they have grown together as a worshipping community, aware (one hopes) of the ways in which they can support each other liturgically – one speaking a little more softly

to compensate for a neighbour who maybe utters the responses rather loudly – and that, therefore, when we add our voice to theirs, we are in danger of doing violence to the web of relationships which characterize corporate liturgical activity. And that, of course, is one of the most important points: the liturgy is an inherently corporate activity. No matter how many are present for one particular service or another (even, indeed, if the parish priest is in church on his own), yet the liturgy is always the work of the entire Church, and local congregations simply join in with that unending hymn of praise.

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## there should be as little self-promotion in our worship as we can manage

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My cross-legged colleagues at seminary were, it seems to me, by their behaviour inclining away from an awareness of the corporate nature of the Office. Posture and gesture: these speak volumes about whether we are thinking as private individuals, or endeavouring to cultivate a common liturgical mind.

## Communication

But it is not enough simply to be aware of the others in church around us, for the liturgy is not just a means of community self-expression. Before it is any sort of *expression*, it is fundamentally a sort of *impression*: the liturgy is God’s work of communicating with us before it is ours of talking at him. ‘If you can hear yourself in church, you are probably speaking too loudly.’ A laudable habit to cultivate is to try to hear the words of the liturgy said with others as proceeding not from our own mouths but as though spoken by a common voice. We should almost be able to forget our own contribution to this, so eager should we be to hear it as something originating elsewhere than ourselves.

Something as simple as taking care

over our posture – not sitting as we would if we were settling down of an evening with a novel, but trying rather to arrange ourselves attentively and alertly – will better incline us to look beyond us to the true source of the liturgy. We start by paying attention to our part within the group, and from there to attending to the place of the group within the great liturgical whole: within the Church throughout the world and throughout the ages, and, as the Church, within the divine creation.

## Treading on holy ground

‘Say nothing, if you cannot improve upon the silence.’ Because it is always more important when we pray that we try to hear God than that we try to make ourselves heard by him, we should remember at Mass and at the Offices that we are treading upon holy ground. There is an important sense in which we should try to make our words sound as much as possible like the silence that surrounds them: this needn’t mean speaking in whispers, but rather speaking thoughtfully, carefully and considerately. There should be as little self-promotion in our worship as we can manage.

In the liturgy, *we* are speaking only in order that *others* might hear those words, and hear them not as spoken by us but as spoken by God. So too we should behave (posture, gesture) in ways which contribute to our vigilance in prayer.

When next you go to Mass or to Evensong, take a moment to ponder this. How can the tone and volume of your voice, and the speed with which you speak, help you and help others to turn outwards to the divine as responsible members of the Church at prayer? How can the ways you sit and stand and conduct yourself in church aid your spiritual discipline and help you grow in attentive obedience to God? Let us keep before us as we pray the Apostle’s reminder that ‘we are members one of another ... [and] we are to grow up in every way into him who is the head, into Christ.’ **ND**



# A very modern *Root and Branch* Petition\*

**David Clues** on MP Frank Field's Early Day Motion and its potentially far-reaching ramifications for the relationship between Church and State

I suppose it was too much to hope for that after the early departures for the Ordinariate, to considerable media interest, and in the absence of anything even mildly cautious from the leaders of SWiSH, there might be a period of relative quiet, enabling those of us who are still in a difficult place to weigh up where we are. The Church of England is intent on opening its episcopate (and its whole self) to further divisions and rancour by the ordination of women as bishops. Whatever the elaborate psephological projections of the Synod cognoscenti, at some point near to or just a little further from July 2012, the Church of England will have women bishops. Having been referred to the Dioceses, the draft measure might have disappeared from view – just for a time.

## An ingenious device

But then, a Member of Parliament, in the shape of a member of Parliament's Ecclesiastical Committee, which served some so well twenty years ago, one Frank Field, has crafted an ingenious little device to frighten the horses and to drive them and their accompanying coach through the fragile and oft-tested truce between Church and State that has obtained probably since 1928 and all that.

Mr Field's Early Day Motion reads thus:

"That this House welcomes the current moves by the General Synod of the Church of England to pass legislation permitting women to be bishops; notes that the Synod is currently engaged in consulting the Dioceses on the Women in the Episcopate: draft bishops and priests (consecration and ordination of women) Measure; further notes that General Synod expects to debate the final approval stage of the Measure in July 2012; encourages the House of Bishops to commend the Measure as currently drafted; and calls on Her Majesty's Government to remove any exemptions pertaining

to gender under existing equality legislation, in the event that the Measure has overwhelming support in the dioceses but fails through a technicality to receive final approval in General Synod.'

## Greater significance

Nanny Field has recruited 39 so far (14 Feb.) from across the political divide. As with all Early Day Motions (EDM), there is very little likelihood that it will be debated on the floor of the Commons. But the EDM has more significance than mere posturing. The ramifications of their sabre-rattling are more far-reaching than any faction of the Synod would wish to contemplate.

Article 37 of the 39, Of the Civil Magistrates, denies such arrogation by the Temporal Power: 'We give not to Princes the ministering either of God's Word, or of the Sacraments'. Lord Phillimore in the debate in the House of Lords in July 1919 on the Bill to establish the Church Assembly recognized and reminded their Lordships of the limit of their authority:

*'Having given [the Church] temporal status and security, and even power, Parliament is entitled to control the exercise of the power which it gives, to see that it is properly exercised and within due limits, but if it interferes with the administration of the Word and Sacraments, an interference which is expressly disclaimed by our Thirty-Nine Articles, it spoils the very delicate organization which it touches and attempts roughly to handle'* [Hansard, 1 July 1919].

## Breathtaking arrogance

The consequences of spoiling 'the very delicate organization' will leave the Church of England in the extraordinary position of being the only faith denomination where the tenets of belief and practice can be trumped by the whims and preferences of the 650 men and women, some of faith of various kinds, some agnostic,

some stridently atheist, who comprise the present House of Commons.

Some have argued (some as long ago as 1833) that we have been here all along, but only now the opinion that dared not speak its name in the precincts of the Palace of Westminster is beginning to gain a confidence which would not only demolish the fragile and peculiarly English symbiosis of Church and State but, with the breathtaking arrogance of parliamentary dictatorship, set about moulding a blasphemous pseudo-religion to advance 'the progressive agenda'. The Roundheads are rampant.

Some of us have argued that the Church of England has no authority to order its *bene esse*. But we have been seeing things from a broader ecclesiological perspective. Imagine our horror at finding support for our view not from the ecumenical irenicist but from the militant secular aggressor.

Field's work is done, before a word is uttered in debate. The gauntlet has been thrown down. Rank has been pulled. *'This House...encourages the House of Bishops to commend the Measure as currently drafted.'*

## Robbed of its right

The Dioceses have been robbed of their right freely to discuss the draft measure referred to them by the General Synod. The General Synod has been robbed of its right (no matter how much some of us take issue with its claim) freely to decide how it will order the life of the Church of England. The truth is out.

Those who perceive that an obscure parliamentary device could only strengthen their cause need to reconsider. The political allegiances of your best women candidates for vacant Sees might offend Downing Street. Prepare to take up the Buchanan baton to rid us of these turbulent representatives.

*\*a reference to the 1640 attempt to abolish episcopacy* **ND**



# Anglican Patrimony

**Christopher Trundle** on the work of Eric Milner-White and the influences that inspired him

**A**ny attempt to describe heaven inevitably falls short – and quite rightly so – but one which certainly meets with a great degree of admiration is the well-loved prayer by Eric Milner-White:

‘Bring us, O Lord God, at our last awakening into the house and gate of heaven, to enter into that gate and dwell in that house, where there shall be no darkness nor dazzling but one equal light, no noise nor silence, but one equal music, no fears nor hopes but one equal possession, no ends nor beginnings, but one equal eternity, in the habitations of thy majesty and thy glory, world without end. Amen.’

## Faithful to Donne’s words

For many it is difficult to read these words without thinking of the beautiful choral setting by William Harris. This moving text itself is not, of course, originally Milner-White’s, but is based on words from a sermon of John Donne [*A Sermon Preached at White-hall, February 29, 1627* (or possibly 1628)]. Speaking of the righteous, Donne tells his hearers that ‘They shall awake as *Jacob* did, and say as *Jacob* said, *Surely the Lord is in this place, and this is no other but the house of God, and the gate of heaven*, And into that gate they shall enter, and in that house they shall dwell...’ Milner-White is fairly faithful to Donne’s words, omitting only a couple of phrases, one of which speaks particularly powerfully to Anglican Catholics of all persuasions in the present moment: ‘no foes nor friends, but an equal communion and Identity.’

Donne’s life story is an interesting one; he was born a Roman Catholic in 1572, but had submitted to the Church of England by 1598, and was ordained (somewhat reluctantly) in 1615 at the express urging of King James I. He is known now, as he was then, as a renowned preacher and poet, and was a favourite of King James and of King Charles I.

In this prayer, Donne’s expression of the inexpressible invites the hearer to consider the reality of the heavenly realm in a number of specific ways without removing the element of mystery. In contrast to so many prayers today (even, dare I say it, Collects) this text embodies not only a noble hope, but also an extraordinarily rich means of meditating upon our ultimate calling.

## Love for tradition

Milner-White is rightly fêted for his ability to take the best of the Christian tradition and re-use it to great effect. His love for the tradition is perhaps best found in that indispensable prayer book, *My God My Glory* (1954). Here scriptural and patristic references abound, and he writes that his influences encompass sources from early liturgy, architecture and Augustine to Traherne, Vaughan and Caussade; Donne, he writes, ‘has an unparalleled power of kindling the vision which turns into prayer.’

While he admits that the words of Donne are in the back of his mind in the composition of many of the prayers in *My God My Glory*, he does not credit him with this one; it is, however, a fitting counterpart to the text with which we began.

O my God,  
bring me, even now, to the mansions  
which thy Son prepareth for them that love thee.  
Every day make me to dwell in the eternal,  
and live unto thee.

Let me walk in that heavenly city  
of which the Lamb is the light:  
let me serve as in the courts  
where the Lamb reigneth:  
let me follow the Lamb  
whithersoever he goeth:  
and fear not, cease not, to battle for right  
after the King of kings and Lord of lords.

Let my conversation be in heaven  
with thy blessed and beloved,  
the whole company of the redeemed;  
and with hierarchies of angels  
praising, worshipping, and adoring him  
that sitteth upon the throne  
for ever and ever. **ND**

# To travel hopefully?

**T**he familiar portrayal of Lent as a time of spiritual pilgrimage will have particular resonance for Anglicans this year.

Firstly for those already on the journey to the Ordinariate. As with all trips to unfamiliar destinations, there’ll be questions. Spending money? Even at Primark prices, kitting out an Ordinary, his Swiss Cottage Guard and a Warden of the Website will knock a hole in the £250,000 kitty.

How many will eventually board the Ordinariate Express? With all journeys, from a parish trip to Walsingham to a World Cruise, there’ll be ‘no shows.’ ‘Sorry Father, thought when you said a period of formation you meant we’d be on a fitness programme like Widdy on TV.’

There’ll be those, who, having wished the travellers ‘Godspeed’, will make one more trip to Rowans. Like many similarly traditional holiday camps, in need of a refit, but not the one that it’s been given by Synod. Therefore, some will also have made provisional bookings for the next Ordinariate departure if the Purple Coats don’t provide separate chalets for those not wanting Christina’s chorus line to don the purple.

Staycation has now entered the travel vocabulary. Anglicanism has staycationers. Firstly those who have so far won the Synod votes. ‘Where is everybody? Thought that once we’d introduced women priests it would be standing room only in churches. Still, nice to have no crowds.’

The sunglasses worn by these ‘at ease in Zion’ folk prevent them seeing another group who could be going nowhere in more than one sense. Those who disapprove of Synodical innovations but don’t want to exchange them for Papal innovations.

For those leaving, those hesitating and those staying – ‘Sancta Maria, ora pro nobis’. One last nod to fast-disappearing Anglican comprehension – add Augustine, Hilda and Wilfrid.

*Alan Edwards*



# 'Alive with the memory!'

**Bishop Lindsay Urwin** looks forward as Walsingham celebrates 950 years of vision

According to tradition it was in 1061 that Richeldis received a persistent calling – possibly in dreams, as did so many whose encounters with the Lord are recounted in Scripture, in which she was asked by the Virgin to build a replica of the house where she herself had heard the first Ave; the place of the charismatic overshadowing when the Word became flesh. It was to become 'England's Nazareth.' The fifteenth-century Pynson Ballad tells the story and in lines given to the Blessed Mother herself we discover the new purpose given to this hitherto unremarkable Norfolk village:

Walsingham – in you is built new Nazareth,  
Where shall be held in constant memory  
The great joy of my salutation,  
First of my joys – their foundation and origin,  
Root of humankind's gracious redemption.

## The indispensable gift

It is still our purpose to keep alive the memory of that greeting from which, by Mary's obedience, flowed the indispensable gift. We call it the Incarnation. For her it was a boy alive and kicking. This is the miracle which is, as it were, required believing for those who would call themselves Christian. The claim of the Church to be a divine society, literally in Paul's teaching, the Body of Christ is dependent for meaning on the Incarnation. The power of the sacraments we celebrate is entirely at the mercy of this truth. They are otherwise little more than an aesthetic sensation, well or badly done, but of no ultimate satisfaction. The possibility of risen life is its fruit.

The memory was almost lost, a 'constant' flood of pilgrims reduced to a 'thin stream who walked the old way'. It is a chilling reminder to us that the catholic faith and way of living, while always remaining true, can be lost to generations. It lays upon us in our own day a precious and urgent burden of proclamation and love and faithfulness.

## The anniversary year

This year, with our brothers and sisters in Communion with the See of Peter who love Walsingham, and indeed with our Orthodox and Methodist friends, we celebrate 950 years. It is true that some historians suggest that the likely foundation was in the following century. Whether or not 1061 is the correct date is of no great import, for our chief purpose is not so much to remember when Edward Confessor ruled over our land, but the days of Herod, King of Judaea, when Quirinius was governor of Syria. This is where Mary took Richeldis, and she takes us too.

It was the genius of Hope Patten to restore the Holy House. A statue was not enough. The House came first and was the goal of the medieval pilgrim in the first instance. Spiritually, it placed him or her in Nazareth, close to the living Virgin and her Son. It earthed them in the place of first joy, a joy not simply because of the birth, but because of the identity of the child, God's renewing participation in our humanity, and in the discovery of his purpose in coming, 'mankind's gracious redemption.'

## Special events

Throughout this year we shall celebrate afresh the gift that is Walsingham, not just here in the village throughout the pilgrimage season and at the National Pilgrimage (30 May) but in various cathedrals as we take the image from the Holy House to St Albans (5 March), Exeter (7 May) and York Minster (17 September). On the previous evenings there will be vigil services in parish churches nearby. Details of all this can be found on the Shrine website <[www.walsingham.org.uk](http://www.walsingham.org.uk)>, and on the Roman Catholic

Shrine website details of their events, some of which are shared. In particular our own Guardians will join in the celebrations in Westminster Cathedral on 26 March at a Mass at 2pm.

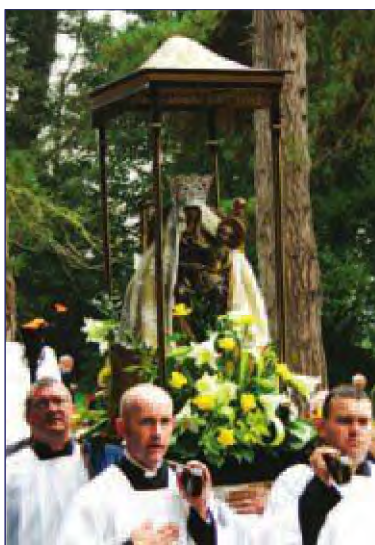
As well as inviting you to any of the great gatherings, I want to encourage every parish that has reason to give thanks for this place to mark well the Feast of Our Lady of Walsingham this year, 24 September. What a marvellous thought that in perhaps over 1,000 Christian communities in these islands, the name of Walsingham and all it means will be honoured and celebrated; perhaps a low mass with a few in one, a crowded High Mass in another, a youth mass somewhere else, but all united in love of Our Lady.

## Looking ahead

Later in the anniversary year, during October I shall be travelling to Australia for a preaching and teaching tour, with visits to several dioceses from Adelaide in the south to Queensland in the north-east. It will be a joy to take the message and love of Our Lady of Walsingham to the land where I first encountered her. The previous month we shall welcome the leaders of the European National Shrines of Our Lady as they come here for their annual conference this year. Lourdes, Fatima, Zaragoza, Knock, Czestochowa and many more will all be represented. Mary under her many titles at one of her most ancient Shrines!

It should be a blessed year. May Our Lady of Walsingham pray for us all! **ND**

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# faith of our fathers

**Arthur Middleton** on Henry Scougal who, towards the end of his short life, wrote the devotional classic *The Life of God in the Soul of Man*

Anglican devotional manuals are not much in vogue today. Means and ends are always before the reader of these manuals. Scougal's *The Life of God in the Soul of Man* (1677) sees the end as 'a real participation in the Divine Nature' which is very much the spirit of the early Fathers and Hooker, Andrewes and the great Anglican divines. The means to this end is discipline, which opens our lives to faith and love, to humility and purity. Ian Bradley claims it to be 'the most influential piece of Scottish devotional writing in the seventeenth century.'

John Jebb (1775–1833), Bishop of Limerick, in his *Piety without Asceticism*, commends Scougal's treatise as a 'specimen of Christian instruction, not only unexceptionable in its nature, but uniformly tending to edification of the best kind.' It reminds him of the *Imitation* of Thomas à Kempis and recalls 'that heavenly injunction, that, whatever be our inward feelings, we should 'anoint our head, and wash our face, and appear not unto men to fast.'

Henry Scougal (1650–78) was a godly Scottish Episcopalian priest,

the son of a bishop of Aberdeen, who became Professor of Philosophy at King's College, Aberdeen. On taking orders, he accepted the country parish of Auchterless; and there, by unwearied diligence in catechizing, preaching and instructing from house to house, he gave full proof that the ministry was, indeed, his vocation. But he was soon called to a more important sphere.

In 1675, by the unanimous voice of the electors, he was chosen Professor of Divinity, in King's College, Aberdeen; from whence, in the midst of a full career of usefulness, he was mysteriously but, no doubt, mercifully, removed to a better world, in the year 1678, at the early age of twenty-eight. 'Being made perfect in a short time, he fulfilled a long time: for wisdom is the grey hair unto men, and an unspotted life is old age' [J. Jebb].

## Maturity of judgement

*The Life of God in The Soul of Man*, which was originally written to a friend to explain Christianity and give spiritual counsel, is his greatest work. For one so young who died of tuberculosis, his short treatise displays

a perceptive awareness and a maturity of judgement, which may have been sharpened by his illness. In a letter to Bishop Jebb of Limerick (1801) from Alexander Knox, this devotional classic is said 'to contain perhaps the finest view of practical religion, the most removed from coldness on the one hand and overheat on the other; that is to be found in the Christian world' [J. H. Overton, *English Church 1660–1714*, p. 280].

## Enduring popularity

The instant appreciation it received ensured its publication for a wider readership. Overton comments, 'The reader who is first introduced to the work with such a flourish of trumpets will probably feel a little disappointment when he reads it. Not but that it is a well-written, well argued-out piece, but it bears evident traces of having been written, as it was, by a very young man; and devotional works, of all works, require the experience which nothing but age can bring.' Yet George Herbert cannot be described as old when he died. Nevertheless, Scougal's work was instrumental in the conversion of George Whitefield who was given a copy by his friend, Charles Wesley, and who said that he never really understood what true religion was till he had digested Scougal's treatise. 'What precisely was it that Whitefield learned from Scougal? In a word, it was the inwardness and supernaturalness of biblical godliness.' Susannah Wesley recommended it to her son John. As we have seen Scougal would not have been able to write this without the seventeenth century behind him. So it provided much of the stimulation behind the Methodist Revival of Britain and the Great Awakening in America. It is still in print.

Scougal's *The Life of God in the Soul of Man* is available in paperback from <[www.monergismbooks.com](http://www.monergismbooks.com)> **ND**



'Not so fast, sonny Jim'



# The way forward

**Ian Grieves** sets out why he thinks the Ordinariate offers the best future for his parish

I have served you as your parish priest for 22 years, and I now find myself in an impossible and difficult situation because of what the General Synod has done to the Church of England. Very soon, we as a parish and congregation will no longer have an honoured, respected and permanent place within the CofE. Resolutions A and B – which provide the basis in law on which the ordination of women can be opposed – are to be removed. So too, the Provincial Episcopal Visitors (Flying Bishops like Bishop John Gaisford and Bishop Martyn Jarrett) are to be abolished!

## Intolerable

This leaves parishes like ours in an intolerable position. Nearer to home, our Deanery wishes to take more and more of our annual income (between 70% and 60%) and leave us eventually with a half-time priest and paying a parish share of £62,215 in 2011. This means that for every £1,000 we give or work for at St James, the Deanery expects between £700 to £600. Your Church Council has decided for another year to cap the quota and pay £35,000 as being a fair and adequate sum to pay for a full-time priest here at St James, and to cover all other expenses associated with the post of vicar. One thing is very clear – we cannot stay as we are. Integrity and our Christian faith demand a response from us all.

St James the Great has always been about the proclamation of the orthodox, Catholic faith, grounded, at first, in the principles of the Catholic Movement in the Church of England – sound theological thinking and a serious call to holiness of life. Worship and life at St James has never been more concerned about what we wear than what we believe – sound belief in the teaching of the Catholic Church has always come first. If we are more concerned about the fashions in the sanctuary than what we believe as Christians, then we are lost indeed. Perhaps that is why there are so many, even in our own constituency, who

think you can be a Catholic, without seeking visible unity with the Holy Father and the See of Peter. We, as Catholic Christians in the Church of England, have prayed for this and worked for this unity. This is the unity for which Christ prayed so that the world might believe.

## Changed beyond recognition

Yes, it would be so easy to stay as we are, as many of my clergy brethren are; not to rock the boat and pretend all is well. It would be so easy for me personally to live at The Vicarage protected by the freehold, drawing my stipend and then my full pension at

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## the Ordinariate provides us with an opportunity to stay together as priests and people

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65. And in ten years time, what would happen then? No priest, or at best a half-time priest ordained by a woman bishop of Durham or a quarter-time priest ordained by a male bishop who has been consecrated by a woman bishop! There is no future in staying where we are.

The CofE has changed beyond recognition. We all know that. It is dying. Churches are closing, congregations are dwindling, vocations are few and money is short – ‘and by their fruits you shall know them!’ We, however, must lay aside pettiness, private judgement and a false loyalty to a Church of England which has turned its back on us, has rejected what the majority of Christians believe and practise, and is now publicly going back on a solemn promise to allow us our conscience and honoured place in the church. We must think of the future generations who will come and worship at St James. We must think of others before ourselves and the larger picture – Christian unity in our own land, and this for us at St James the Great means responding to the Holy

Father’s generous and considered initiative, the Ordinariate.

## Much to be thankful for

The Ordinariate provides us with an opportunity to stay together as priests and people, worshipping, loving and serving our Lord Jesus Christ through the Catholic tradition and our liturgical and musical heritage and enter into full communion with the See of Peter. We pray that the Church of England will be as generous as the Holy Father and allow us our buildings; buildings we have restored and refurbished at great cost to ourselves (we have raised over £150,000 to restore the church hall and almost £600,000 to restore the church). We have indeed come a long way in the last twenty odd years and we have much to give God thanks for, not least the renewal of our parish and congregation which now needs a secure future.

I hope you all will join me at Mass on Sunday 13 February 2011 at 10am, and afterwards in the church hall for a meeting to consider the Ordinariate. The principal speaker will be Fr Keith Newton, formerly the Bishop of Richborough, who has given up everything to enter the Ordinariate, and who will give us information and explanations, answer questions, and address concerns on the Holy Father’s historic and generous offer to Anglicans.

## Embracing God’s will

Finally, in this matter, we must pray that God’s will is done and not ours. It can be so very difficult to let go of our own will, to give up what we want, what we desire, what we find comfortable and nice, and embrace God’s will for our lives. Yet, when we do, it is like opening a door into a new world – a world of freedom, of peace and truth. We must make the words of Christ in the Garden of Gethsemane our own: ‘Not my will but your will be done.’

Please pray for me as I pray for you, and find grace in your hearts to respond to this initiative with generosity and vision. **ND**

# devotional

## Aim and means of Christian life A Monk of the Eastern Church

**T**he aim of man's life is union (*henosis*) with God and deification (*theosis*). The Greek Fathers have used the term 'deification' to a greater extent than the Latin Fathers. What is meant is not, of course, a pantheistic identity, but a sharing, through grace, in the divine life: 'whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature' [2 Pet. 1.4].

### Union with God

This participation takes man within the life of the three Divine Persons themselves, in the incessant circulation and overflowing of love which courses between the Father, the Son and the Spirit, and which expresses the very nature of God. Here is the true and eternal bliss of man.

Union with God is the perfect fulfilment of the 'kingdom' announced by the Gospel, and of that charity or love which sums up all the Law and the Prophets. Only in union with the life of the Three Persons is man enabled to love God with his whole heart, soul and mind, and his neighbour as himself.

Union between God and Man cannot be achieved without a Mediator, who is the Word made Flesh, our Lord Jesus

Christ: 'I am the Way... no man cometh unto the Father but by me' [John 14.6].

### Incorporation into Christ

In the Son we become sons. Incorporation into Christ is the only means to reach our supernatural end. The Holy Ghost operates and perfects this Incorporation. St Irenaeus writes: 'Through the Spirit one ascends to the Son and through the Son to the Father.'

The fact that the object of Christian spirituality is the *supernatural* life of the soul and not the natural effects, either normal or supernormal, obtained by human disciplines, even when they are called 'religious', cannot be overemphasized. What is here in question is the action of God on the soul, and not the human actions on the soul itself. The basis of spiritual life is not psychological, but ontological. Therefore an accurate treatise on spirituality is not the description of certain states of the soul, mystical or otherwise, but the objective application of definite theological principles to the individual soul. The redeeming action of our Lord constitutes the alpha and omega as well as the centre of Christian spirituality. **ND**

*From Orthodox Spirituality by a Monk of the Eastern Church*

**J**esus taught the crowd in the Sermon on the Mount – 'you are the light of the world'. St Paul takes up this theme writing to the Ephesians – 'you are children of light.' Lent provides an opportunity to place ourselves in the light of Christ and ask a rhetorical question: 'Do I shine as a light in the world to the glory of God the Father?' That question takes us straight to the heart of the Christian life. We are given faith not for ourselves but for the sake of God's beloved creation. Introspection in Lent is good; introspection without some improvement in our life of Christian service is bad.

Lent is an opportunity to renew ourselves in service to Christ both inside and outside the life of the Church. The pursuit of holiness is also the pursuit of more effective witness and service in the world. Each of us is called to be a 'bearer of light' in a world of darkness. Let us use Lent as an opportunity to renew the clarity of the flame, to feed it with the purest oil and to clean the glass of our lives to magnify the light of Christ.

There is a prayer of Cardinal Newman which prays 'stay with me, and I shall

## Ghostly Counsel

### Children of light

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

begin to be a light to others. The light, O Jesus, will be all from you. It will be you who shines through me upon others.' Lent provides us with opportunities for study and reflection to enable us to be enlightened by the Christ-light.

It is a well-tried test of any spiritual discipline to discern if it is a source of light. If a particular passage of Scripture, a psalm or a way of praying renews you in hope and purpose in your witness, it is a sure sign that you have placed yourself in the light. If on the other hand you find confusion and a loss of commitment through a particular book or prayer exercise, then for you it should be avoided.

There are many 'false lights' around,

even in your local Christian bookshop; remember St Paul warns us 'the devil can appear as an angel of light.' Trust your own judgement and ask yourself: 'Is this enabling me to be a more effective witness to the Lord? Am I a channel and reflector of his light?' You will know from experience that some instances of fellowship or worship have the effect of energizing you in faith, hope and love. These for you are places of light. Seek them out.

Lent is also a time for looking at the darkness within – our habits and attitudes of mind and heart that obscure and extinguish the light. St Paul teaches the Ephesians that to live in the light is to live without shame. Remember what Jesus said to Nicodemus [John 3], that 'men chose darkness rather than light, because their deeds were evil.' A helpful way to understand the process of self-examination is to see it as opening up our hearts to Christ who is light. Jesus invites us to come to him for healing and forgiveness – there is no need to hide in shame. The light brings freedom and casts out fear. The light has a name: it is Love.



# God speed the Ordinariate ... but allow me to be excused

**Peter Mullen** explains why, despite being alienated by the Church of England's recent innovations, he prefers to stay and fight his corner

**A**t the inauguration of the Ordinariate in Westminster cathedral on 15 January, Archbishop Nichols said in his homily, 'The Ordinariate will contribute to the wider goal of visible unity between our two Churches.' This was the correct positive emphasis, and the perfect antidote to the mumbled protests by some 'liberal' Anglicans to the effect that the Ordinariate is a new papal aggression after the style of the re-establishing of the Catholic hierarchy in England in 1850. It is nothing of the kind. The conception of the Ordinariate demonstrates a marvellously sensitive and generous reaching out by the Holy Father to those members of the Church of England who are alienated by its innovations in theology, liturgy and ecclesiology in recent years.

## A war of attrition

I am one of the massively disaffected. My forty years as a priest in the Church of England has sometimes seemed like a running battle, a war of attrition, against the tide of novelty and banality, the relentless surrender to secular values: the substitution of *Zeitgeist* for *Heilige Geist*. The prevailing 'liberal' – the inverted commas are necessary because those who rejoice in the name 'liberal' are actually the embodiments of the very opposite of that virtue – theology in the *CofE* regards Christian doctrine as an extended series of metaphors for social policy and left-wing political ideology. So the parable of the loaves and fishes is not the report of a miracle, but an example of what can be achieved if only we would all share; the resurrection of Our Lord was not the miraculous raising of his body from the tomb but only psychology – some nebulous sign of new life in the early Christian community.

## Poisonous deposits

Liturgically, the revisions have been a catastrophe of iconoclasm. The King James Bible and the Book of Common Prayer are the religious register in English. They were written when our language was at its strongest and most supple, but have been viciously discarded in favour of new forms so banal and shoddy as to be risible, if only their universal acceptance were not tragic. The hierarchy of my Church have largely spent the last half-century depriving the English people of their Christian heritage. The greatest ecclesiological innovation of these years was the ordination of women to the priesthood and the decision soon to admit them to the episcopate.

The Pope is offering me beautiful and sacred teachings, unsullied by the poisonous deposits of modernized, debunked Anglicanism. I should be grateful to the Holy Father and accept his generous hospitality without further delay? I would surely then be escaped from the sheer

nastiness of the modern bishops and the creepy non-believing political clique which runs the General Synod.

## Sticking to tradition

But I have these teachings already. I believe that I was validly ordained. Whatever the hierarchy of the collapsed Church of England commands, I can refuse. I have the real Bible and the real Prayer Book. I have the Sacraments. I have the ancient Creeds. I have the glorious teachings of St Augustine, St Thomas Aquinas, St Anselm. I do not actually spend one moment of my time attending to the pronouncements and outpourings of the secularized and failed modern *CofE*.

I study our ancient and traditional sources. I luxuriate in the superior richness of the great Anglican divines: Donne, Hooker, Lancelot Andrewes, William Law; and the outstanding Christian men of letters who formed our English life and literature: Samuel Johnson, Coleridge, T.S. Eliot, C.H. Sisson. I worship to the music of Tallis, Byrd, Purcell, Elgar, Britten and Vaughan Williams. And I have my friends, my people – an informed, devout and affectionate congregation.

Besides, it is as hard to find oases of sanity in the Church of Rome as it is in the *CofE*. For every Catholic parish church like the Brompton Oratory, there are a hundred where one hears only the Noddy language of the inferior modern Mass – celebrated by the priest standing in the west-facing, shopkeeper position – accompanied by music as tedious, banal and infantilized as anything we Anglicans have to offer.

## Three options

When C.H. Sisson was faced with the problem of what traditionalists ought to do, he said:

'What then is the position of the theological rump in our now lay, secularised clerisy? There are three possibilities. They can stay and fight their corner, struggling for an intelligibility which might come again, and will come, if it is the truth they are concerned with. They can sit on pillars in some recess of the national structure, waiting for better times. Or they can let their taste for having an ecclesiastical club carry them into one or other of those international gangs of opinion – that which has its headquarters in Rome or that which has a shadowy international meeting-place in Canterbury. In any case it will be a political choice that is being made. For my part, I shall prefer those who stay and fight their corner, content to be merely the Church in a place.'

I wish the Ordinariate well, but I prefer to stay and fight my corner. **ND**

*This article first appeared in the Catholic Herald*

# Remember 1993?

John Richardson on the importance of the 1993 Act of Synod

Recently I was at a meeting of evangelicals from the Diocese of Chelmsford which, at one stage, turned quite painful. The occasion was a discussion of the 'Following Motion' suggested by the Church of England Evangelical Council, to be put to deanery and diocesan synods considering the draft Bishops and Priests (Consecration and Ordination of Women) Measure being proposed by the General Synod.

The Following Motion urges the House of Bishops to bring forward amendments to the Measure in order to strengthen the provision of episcopal oversight for those 'unable on theological grounds to accept the ministry of women bishops.' Many evangelical Anglicans actually have no problem with this, but for the sake of those who do, the CEEC is sponsoring the motion specifically in the interests of evangelical unity.

Even so, in our own conversations it was clear that not everyone was willing to give their support, one of the stated reasons being that the 1993 Episcopal Ministry Act of Synod – the legislation that provided for the 'flying bishops' – had created 'a mess.'

## The original Measure

As the discussion became more detailed, I found myself checking the specifics of the Act, but also looking back at the original Priests (Ordination of Women) Measure itself. And what I found came as a surprise.

In what follows I may be mistaken both in terms of interpretation of the legislation and regarding what actually happened at the time and subsequently. Corrections will therefore be welcome. However, it seems to me that as the debate on women bishops nears its probable conclusion, there are things about the original provisions, and specifically the role of the Act of Synod, which have been forgotten.

First, there is the stark nature of the original Measure. This consists of three main parts plus a Schedule. The first simply allows the General Synod 'to

make provision by Canon for enabling a woman to be ordained to the office of priest.' The third contains general material relating to interpretation. But it is the second which is the most striking in the present context, given that it allowed an existing diocesan bishop to 'opt out' with his entire diocese:

'(1) A bishop of a diocese in office at the relevant date [of the enabling Canon] may make any one or more of the following declarations –

(a) that a woman is not to be ordained within the diocese to the office of priest; or

(b) that a woman is not to be instituted or licensed to the office of incumbent or priest-in-charge of a benefice, or of team vicar for a benefice, within the diocese; or

(c) that a woman is not to be given a licence or permission to officiate as a priest within the diocese.'

The only thing a woman *could* do in such a diocese, according to the Measure, was 'officiate as a priest in a church or chapel for one period of not more than seven days in any period of three months without reference to the bishop or other Ordinary' [2.2.7].

## The Act of Synod

And here is where the Act of Synod comes in. Bear in mind, however, that when the Measure went before Parliament, the Act itself had not been passed, or even presented to the General Synod. It was simply a plan in the House of Bishops to present the Act to the Synod the week *after* Parliament approved the Measure.

It is therefore important to read at length what the Archbishop of Canterbury, the Most Revd George Carey, had to say in the House of Lords on 2 November. Note especially the highlighted sections (the quotation is necessarily shortened):

*'[...] Much attention has been focused on Clause 2 of the Measure which provides that a diocesan bishop, who is in office when the canon enabling women to be ordained priest is promulgated, may make one or more of three declarations.*

By making all three of these declarations, a diocesan bishop could in effect exclude women priests from his diocese.

*'[However ...]*

*'The potential significance of Clause 2 has substantially lessened as a result of the pastoral arrangements which the House of Bishops wishes to put in place once the canon is promulgated. [...] The arrangements the House envisages are designed to ensure that appropriate pastoral episcopal care is provided for those in favour and those opposed to the legislation, without undermining the authority of the diocesan bishop. Our intention is to give continued space within the Church of England to those of differing views on this subject. The arrangements are embodied in an Act of Synod, which the General Synod will be invited to approve when it meets in London next week.'*

## Provision for those in favour

Thus the Act of Synod, whilst certainly having in mind the particular interests of those opposed to women priests, also made provision 'for those in favour', specifically as follows:

'11 (1) ... where the bishop of the diocese has indicated that he is opposed to the ordination of women to the priesthood and, in case of a bishop in office at the relevant date, that he is unwilling to make a declaration under section 2 thereof, the ordination to the priesthood of women from the diocese and their licensing and institution shall be carried out by the archbishop concerned, either personally or through a bishop acting as his commissary; and the archbishop shall cause the archiepiscopal seal to be affixed to any documents that are needed for that purpose.

'(2) The archbishop shall act under subsection (1) above either at the request of the diocesan bishop concerned or in pursuance of his metropolitan jurisdiction, but shall not so act unless he is satisfied that the diocesan bishop concerned has no objection.

'(3) Subsection (1) above shall not



apply where the bishop of a diocese has made arrangements for the ordination of women to the priesthood and their licensing and institution to be carried out by another bishop' [Episcopal Ministry Act of Synod 1993].

### Part of the total package

Hence, as the 2004 report of the House of Bishops' Working Party on Women in the Episcopate observed, the Act of Synod not only took into account the view of those opposed to women priests but 'it made provision for the ordination, licensing and institution of women priests in dioceses where the diocesan bishop was opposed to the ordination of women priests' [Women Bishops in the Church of England? 2004, 4.2.47].

The Act of Synod, therefore, was not offered simply as a 'messy' response to the demands of traditionalists, but was an important part of a total package presented to embrace both sides. As Archbishop Carey said, for example, 'the potential significance of Clause 2' of the original Measure was 'substantially lessened' by the Act of Synod.

### Passionate closing speech

Moreover, it is clear from the Hansard record of the debate in the House of Lords that the assurances being given about the Act of Synod were fundamental to the successful passage of the Measure itself at the time. What Parliament considered was not simply the Measure in isolation, but a combined package of 'Measure and Act'. The passionate closing speech of the Archbishop of York, one of the chief architects of the Act, bears this out:

*'People have said, 'Well, it is possible to revert an Act of Synod'. Of course, it is possible to revert anything, even legislation. However, as I am sure that your Lordships realise, it is not very easy to reverse things in the Church of England; indeed, it is not easy to do anything in the Church of England, especially if one is trying to undo something. Any motion of that kind requires the approval of all three Houses. Therefore, once you have something, it is really quite hard to get rid of it. I believe that the House can, with confidence, vote for the Measures before us unamended. I feel that we will all come together and that the synod will, next week, see the point of enshrining*

*this treasured diversity of the Church of England in the Act of Synod'* (emphasis added).

### Short-lived safeguards

Yet the words of Lady Saltoun of Abernethy earlier in the same debate are also worth quoting at length:

*'I myself asked the most reverend Primate the Archbishop of Canterbury whether it was envisaged that the Act of Synod would operate in perpetuity or whether it would be in the nature of a temporary measure which would cease to operate at some future date. He replied that it was the intention that it should be permanent and that they were not thinking of rescinding it or anything like that. Then he added the caveat, 'with the goodwill of the House of Bishops'. He went on to say that of course anything could happen in the future.*

*'That is just the trouble. The fact is that the safeguards should have been incorporated in the Measure for the ordination of women. I feel that the General Synod underestimated the strength of the opposition to the Measure and thought that it would get it through with only such safeguards as are in Clause 2. I believe that it became clear to them that the majority of the members of the Ecclesiastical Committee, even many of them who supported the ordination of women, were concerned as to the efficacy of those safeguards and felt that they might be faced with an adverse vote in the committee. They produced the Manchester Declaration Mark II and the proposed Act of Synod very quickly. I am cynical enough to suspect that that was done out of necessity in order to get the Measure through Parliament and that, had the Ecclesiastical Committee in general not expressed such concern at the unfairness with which it was proposed to treat orthodox clergy and members of the Church, nothing would have been done at all.'*

Indeed, in the light of the Archbishop of York's comments, her words now seem entirely prescient:

*'I want to concentrate on the safeguards for those who hold orthodox Anglican views, because I am concerned that those safeguards will be short lived. [...] They are to be enshrined only in an Act of Synod,*

*which can be amended or rescinded at any time by a simple majority in the General Synod. Since we have no real guarantee that diocesan bishops who are opposed to the ordination of women will continue to be appointed, we wonder how long it will be before there is not one single bishop in the Church of England who does not support the ordination of women and who can therefore act as a provincial episcopal visitor to those who do not.'*

### Lessons for the future

It is the history of what happened subsequent to 1993 that makes the need for 'proper provision' so urgent in the eyes of those who today remain opposed to the consecration of women as bishops.

The Act of Synod provided that 'There will be no discrimination against candidates either for ordination or for appointment to senior office in the Church of England on the grounds of their views about the ordination of women to the priesthood.' And yet there has clearly been such discrimination.

The Archbishop of Canterbury suggested to a Peer that the Act of Synod would be 'permanent', and the Archbishop of York amusingly pointed out how hard it is to change things in the Church of England. And yet the Act of Synod has long been under threat and may soon be repealed.

Safeguards, provisions and assurances were offered and put in place in one generation, only for the current generation to propose removing them at a stroke. And, of course, Parliament itself has changed its tune and may even be willing to force the Church of England to change accordingly.

No doubt, few if any of those opposing the request of 'proper provision' will think in terms of 'betrayal'. And yet the words spoken just two decades ago do seem to tell a different story. The Act of Synod was vital then to giving supporters of women's ordination what they wanted, when they wanted it, and that ought to be remembered in the current debate. But what ought also to be remembered, and acknowledged on both sides, is that the safeguards last time were not in the Measure. This time, they surely must be. **ND**