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Rebuilding
Aidan Nichols on
the conversion of England

parish directory

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.sthelenschurch.co.uk

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

BOSTON LINCOLNSHIRE **St Nicholas, Skirbeck** Boston's oldest Parish Church. *Forward in Faith* under the Episcopal care of the Bishop of 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

BOURNEMOUTH **St Francis of Assisi, Charminster Road (corner of East Way)** *A Forward in Faith* under the care of the Bishop of Richborough. *Resolutions ABC*. Sunday: 8am Low Mass / Service of the Word with Holy Communion, Parish Mass 10am, Evening Prayer and Benediction 6.30pm monthly. For information about all services during the Interregnum contact Churchwardens: Martin Taylor 01202 570321 or Barbara Geatrell 01425 470370 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** *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 (Ebbsfleet)*. Information, appointments: Fr Richard Hoyal 0117 970 6776

BRISTOL **Holy Nativity, Wells Road (A37), half a mile from Temple Meads Station** *A Forward in Faith* Parish, *Resolutions ABC*. Sunday: Solemn Mass and Junior Church 10am, Friday Mass 10.15am.

The parish is in interregnum. Contact: Philip Goodfellow, Churchwarden 07733 111 800 phil@goodfellow.org.uk

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

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

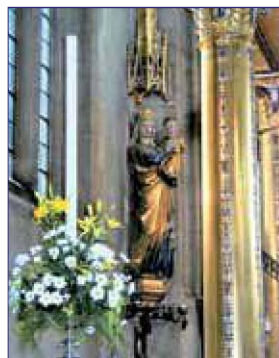
The Assumption of the BVM: August 15th

WELLINGBOROUGH

St Mary the Virgin

Knox Road (near BR station)

A Forward in Faith Parish under the episcopal care of the Bishop of Richborough. Sunday: Mass 10.30am. Daily Mass & Office. For more information contact the Parish Priest: Fr Robert Farmer SSC, 01933 225626 www.stmarywellingborough.org.uk



Sunday: Solemn Mass 9.30am; **Paget Street, Grangetown St Paul**: Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr Ben Andrews 029 20 228707

CHARD **The Good Shepherd, Fumham**. *Resolutions ABC* Sunday: 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

CHELMSFORD **The Ascension, Maltese Road** (10 minutes walk from the station) *A Forward in Faith* 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

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

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

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

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, web: 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

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

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)**. The Church on the Green. *Under the episcopal care of the Bishop of Richborough*. 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, Vespers and Benediction 5pm (monthly). Midweek: Low Mass most days of the week; please see 'This Week' on the parish website or phone: Parish Priest: Fr Len Black ssc 01463 233797. **VISITORS ALWAYS WELCOME!** 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.stlukekingston.co.uk

LEAMINGTON SPA **St John the Baptist** Parish under the Episcopal Care of the Bishop of Ebbsfleet. *Resolutions ABC*. 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

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Why does *Radio 3* have a chart show with requests? It exposes the amount of music which is 'recently released' or 'a new recording'. It panders to the self-opinionated – though surprisingly few clergy take part; perhaps the generation brought up on the moral theology of Mary Wesley are Classic FM listeners.

And any teenager will tell you – if you're worth their attention – that the charts are a commercial scam, followed only by the sad and unimaginative (i.e., the population at large). Why bring this to *Radio 3*?

The offended will say this is snobbery. It isn't. It is a protest against commercialism and puffing and all the other dubious tricks people use to push their wares in the marketplace. *Radio 3* didn't need to do this. Its presenters used to know

what they were talking about.

Today you can hear the difference when Petroc Trelawney or Katie Derham makes an introduction. They have mastered their brief but the music just isn't part of them.

Music is best presented by people who know what they are talking about. Just think what a shambles the 'Last Night of the Proms' has become with its celebrity presenters. Rumour has it the bigwigs in *Radio 3* don't like the 'Last Night'.

But if Alan Titchmarsh was their revenge it was gratuitous to go further and take it out on loyal listeners at 8 o'clock in the morning.

Carlos Little 





LEAD STORY

An Anglican future in the Catholic Church

Aidan Nichols on the Church of England, the Ordinariate and the conversion of England

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It is easier for the Church of England to become Catholic than for the Church of Rome in England to become English... If England is ever to be in any appreciable degree converted to Christianity, it can only be through the Church of England.'

I quote these words of T.S. Eliot towards the end of my small book *The Realm*, the subtitle of which runs *A Unfashionable Essay on the Conversion of England*. My aspirations for the conversion of England are the key to the way I personally approach the Ordinariate project. So I must begin from there.

I am keen on the idea of the conversion of England for reasons both theoretical and pragmatic. There are two theoretical reasons: the first, as Evangelicals would surely agree, is the Great Commission at the end of St Matthew's Gospel [28.19] which bids the apostles make disciples of 'all the nations'.

The second is more specific to Catholics because it turns on the concept of Christendom, which is the concept of an evangelized people naturally expressing its faith in a corporate culture that extends to every aspect of life, from the aesthetic to the political.

I also have two pragmatic reasons for being enthused by the idea of the conversion of England. The first is based on a simple psychological observation. If you don't encourage people to share their Christian convictions with others – or worse, if you deliberately discourage them by saying, that's against the spirit of pluralism in a multi-cultural society, or it is contrary to the vocation of each individual to find his or her own way in life – the natural result is going to be declining confidence in the value of the Christian convictions concerned. How can I possibly be in possession of the most important truth in the world if I'm not supposed to share it with my neighbour? De-emphasizing apostolic zeal leads inevitably, or so it seems to me, to a depreciation in the value of faith.

My second pragmatic reason for supporting the idea of the conversion of England comes not so much from *psychological* observation as from *sociological*. When a Church ceases to claim to provide a sacred canopy for all the activities of

society, it soon retreats into one or both of two unenviable positions. Either, it regards itself as something people access in their private lives, or it becomes simply a critic of society, pontificating from the sidelines.

When the Church withdraws its claim to be the animator of culture, religion becomes in these ways a somewhat stunted affair. It survives only as personal therapy or as social critique – and does so, therefore, at the margins of an increasingly de-Christianized society where a secular culture can patronize it as proof of how wonderfully tolerant modernity is. Meanwhile, the virtues that depend on the restoration of fallen humanity by grace, and the practices, nurtured by the Church, that assist in the formation of those virtues, drain out of the common life, producing the moral wasteland described in (not least) Eliot's poetry.

What, then, can be done about the conversion of England? In *The Realm* I put forward a scheme of what I called 'integral evangelization.' It re-cycles, in the perspective of the conversion of England, an analysis worked out at the start of the twentieth century by the lay theologian Friedrich von Hügel when he spoke of the three key elements of Christianity as 'intellectual', 'mystical' and 'institutional'. Basically, it is evangelization understood as drawing simultaneously on all the resources the Church has to offer by way of an inspiring truth (intellectual), an inspiring worship (mystical) and inspiration for life together (institutional).

I also considered the possibility that the Roman Catholic Church in England could spearhead such an evangelizing movement dedicated to re-converting England. In that connection, I argued that the present-day weakness of the English embodiment of Roman Catholicism lies in a decline of confidence bound up with the abandonment of the imperative to convert England which was such a pervasive feature of the 'Second Spring' from c.1840 to c.1960, a period which of course coincided (not accidentally) with the Oxford Movement and the heyday of Anglo-Catholicism.

That decline of confidence opened the way for inroads to be made by secular modes of thinking, with the consequent attenuation of Roman Catholic identity and life. Those inroads, I believe, testify to the subversive consequences of abandoning the apostolic imperative far more than they do to any intrinsic defects in the doctrinal orthodoxy, liturgical tradition, and moral programme of historic Catholicism.

I further suggested that the way the Roman Catholic Church in England combines native elements with immigrant elements in a melting-pot was, rightly considered, not another weakness but a strength where the conversion of England is concerned. The combination of insiders who have a spontaneous feel for the culture and outsiders who can perceive more clearly its limitations

instincts reject it. Has the black legend survived the marginalization of doctrinal Protestantism in our culture? Patently it has, to judge from the build up to the forthcoming visit to England of Benedict XVI. Even though the typical secular objections to Roman Catholicism chiefly concern moral teachings once common to all Christian bodies, and still largely shared with Evangelical Protestantism, the blogosphere and the print media bear witness to the continuance of a much more visceral, xenophobic, dislike.

This is where, for me, the Ordinariate comes in. An Anglican Catholicism in full union with the Holy See and collaborating on a basis of parity with the Latin bishops in England, utilizing post-Reformation theological, liturgical, musical and literary resources, would not just boost the indigenous element in the present-day Roman Catholic Church.

It would make it almost impossible for the black legend subsequently to perpetuate itself over time.

Of course, much Anglo-Catholicism has presented itself as the complete religion of the Western patriarchate, minus only visible communion with the Pope. But that has been, in large part, so as to assert its catholicity as unmistakably as possible.

On my view, that vocation of the Anglo-Catholic movement within the Church of England will naturally undergo a degree of reconfiguration insofar as the movement

passes into an Ordinariate.

Although the charter of the Ordinariate, *Anglicanorum coetibus*, allows for the continued use in Ordinariate parishes of the Roman liturgical books, the rationale of the Ordinariate – not least in the evangelistic perspective I am proposing – surely means this would be the exception rather than the rule.

That, then, in brief, is what the Ordinariate means for a sympathetic Latin Catholic. But what does it mean for Anglo-Catholics themselves, and indeed, for the Church of England more widely? I would say that the Ordinariate implies the failure of Tractarianism but not the failure of Anglo-Catholicism as such. Allow me to explain. The Tractarians aimed to bring the Church of England in its entirety to an awareness of its Catholic identity, judged by reference to the patristic consensus. They were not interested in sustaining a distinct movement within Anglicanism but in the alteration of the outlook of the whole.



could be a winning formula which recreates the successful recipe of the Anglo-Saxon conversion – not just Cuthbert and Wilfrid but Augustine and Theodore.

So much – very schematically, of course – for the conversion of England, but this in fact brings me to the second key term in this article, which is the *Ordinariate*. As a Latin Catholic, what to me is the potential significance of the Ordinariate in the perspective of the conversion of England? Its significance lies in its ability to neutralize the effect of the 'black legend' of Catholicism in the Protestant national consciousness, a 'legend' with an ongoing afterlife in contemporary English secularism.

The black legend, essentially the result of Tudor propaganda, has it that Catholicism is essentially alien, intrinsically un-English or un-British, and, moreover, an unnatural imposition on an organism all of whose healthy

True, at the high-point of Anglo-Catholic expectations in the 1920s and the early 1930s when Eliot made the remark from which I started, there was a hope of re-making the entire Church in the Catholic image. But, or so it seems to me, Anglo-Catholicism has never depended for its sense of meaning and purpose on that hope being fulfilled in the way that Tractarianism did.

The negative response of the bishops and the Oxford heads of houses to Tract 90 took the stuffing out of Newman, but its equivalent in later official ecclesiastical disapproval had, if anything, the opposite effect on Anglo-Catholics. It put new fire in their bellies ('Fight for your tabernacles!'). The formation of a distinctively organized Anglican Catholicism in union with the apostolic see of the West could thus be considered a successful outcome of the historic Anglo-Catholic movement even were the rest of the Church of England to go its own way, as indeed of course it will.

That is not to say that the formation of this new ecclesio-canonical entity will be without difficulty, even supposing that the very natural anxieties and regrets associated with any major upheaval can be borne. The Roman authorities are aware of the need to preserve, wherever possible, the triangle of parishioners, parish priest and parish church, and one side of this triangle is something they can affect. Rome could discard the normal requirement of a period in lay communion for convert clergy, thus enabling parish priest and parishioners to remain together without any hiatus.

Obviously enough, however, Rome cannot determine or even influence what is to happen to the church buildings themselves. The suggestion has been made that, granted a modicum of sympathy by diocesans, parish priests with their church wardens and parochial church councils could, after a ballot of the congregation, initiate a process of transferring the church building to the care of an independent trust, itself aligned with the purpose of the original trust by commitment to the continuance of a recognizably Anglican tradition of worship. Alternatively, there could be a formal declaration of the redundancy of certain churches.

In either case, the costs of upkeep of buildings and clergy would no longer be borne by the Church of England, and this raises the question of the financing of the Ordinariate. It is claimed that fundraising for the new body would not be problematic if there is anything in the conventional wisdom of fundraisers: namely, that one needs a cause that is clearly defined, unusual and preferably unique and a readily identifiable pool of potential donors.

What, then, does the Ordinariate mean for the Church of England? It strikes me that its erection will not greatly damage its church of origin even were the take-up to be on a considerably larger scale than is currently envisaged. The Church of England's claim to be a comprehensive national church could survive the disappearance of both classical Anglo-Catholics and conservative Evangelicals since liberal Anglo-Catholics and moderate Evangelicals would remain to form the ends of a broad spectrum. Such a church could still claim perfectly plausibly to be the natural home of, say, George Herbert, Samuel Taylor

Coleridge and William Temple the Younger – and in fact of the great majority of the defining figures of post-Reformation English Church history.

Thanks to its legal establishment and historically majoritarian support, the Church of England has vastly more opportunities for evangelization than does the Roman Catholic Church in England. I support the continuing establishment, a breakwater against the solvent tide of the secular, and I cannot envisage the combination of Roman Catholics and Anglo-Catholics in union with Rome as the larger part of the population of England in any foreseeable future. Why, then, do I not prefer to discuss the conversion of England in Anglican terms rather than Roman ones? And, for that matter, why do I not discourage Anglo-Catholics from entering the Ordinariate which – even when considered as co-ordinated with the Latin church in

England – is a far smaller boat from which to fish?

It is because I think de-Christianization has gone too far in England to be reversed by the strategies of civic religion. It will require an effort that is far more

doctrinally focused than is likely to be possible for a national church which makes comprehensiveness one of its principal working criteria.

Re-Christianization needs a church that is not only doctrinally coherent (because an intellectual battle has to be won about Christianity's truth-claims). It needs a church that also has a moral teaching, sacramental life and spiritual practice that in all respects are congruent with doctrine. Insofar as there is positive interest in religion today, it is mainly in what I would call a 'separated spirituality': a therapeutic, privatized religiosity ordered to individual soul-care which has very little to do with the faith and practice of historic Christendom.

But if our theological anthropology (as orthodox Christians) is right, and human creatures are so made in the image of God that they are restless till they rest in him, we should expect that, even after ceasing to take seriously traditional expressions of the transcendent people will continue to feel the need for that other dimension, a need no substitute can ultimately satisfy.

The typical contemporary response to this experienced need is to cultivate what have been termed 'self-expanding feelings', possibly articulating these in 'symbols borrowed from ancient traditions', but without full commitment to the content of those symbols since the primary spiritual concern of late-modern or post-modern man is 'with his own states of mind' [Louis Dupré, 'Has the Secularist Crisis come to an End?', in R. Woods, O. P. (ed.), *Heterodoxy/Mystical Experience, Religious Dissent and the Occult*]. Such a mindset, I suggest, can only be awoken to real transcendence by a dogmatic Church offering serious catechesis like that which is made available in the 1992 *Catechism of the Catholic Church* described in *Anglicanorum coetibus* as the common doctrinal benchmark of the Ordinariates.

Of course there will continue to be many people for whom the Church of England will provide the first glimpse of the City of God. But is it a halting-place, often of haunting beauty, or is it a final spiritual home? **ND**

de-Christianization has gone too far in England to be reversed by the strategies of civic religion

Why so angry?

Ed Tomlinson considers the question why those who won the victory at the York Synod are so upset and angry, and utterly unable to celebrate

A few years ago a rotund prop forward crashed over a white line on the turf of Cambridge's Grange Road and secured a Cuppers Plate victory for Emmanuel College. Cheers erupted as the final whistle blew and the quiet post match beer turned into several noisy ones! That rotund prop is now ordained (and even larger, alas) but still remembers the night – it can't have been *that* good then.

How different to the mood of Synod's victors since emerging with the trophy of female episcopacy held high! One would have forgiven Christina's cronies had they hotfooted it to York for loud celebratory drinks. Why not raise the glass to beaten Catholics whose battered remains lay strewn in their wake? We are finished, regardless of what any Code might claim. Where then is the smile of victory? Where the celebratory dance? For, curiously, such joy seems entirely absent. Something is rankling our grumpy liberal foes. What could it be?

Frenzied fury

Take Christina Rees herself. She lost all composure during a radio interview in Ireland. Far from being magnanimous in victory she was positively seething, as if women priests had lost the debate! Indeed it required a gracious word from Gill, a FiF member, to soothe our friend from *Watch*. 'Why are you so angry?' she was repeatedly asked. Why indeed? This meltdown was as perplexing as her choice to misrepresent us by claiming the need for male episcopacy was as daft as pro-hunt activists seeking bishops who can ride! Why so disparaging? It is not sporting to kick when someone is down, you know.

In a newspaper article Ms Threlfall-Holmes conducted herself in likewise manner. What possessed her to speak of 'taint' at this stage of proceedings, when it is widely known we have never espoused such daft theology in

any case? Why revert to negative spin when she should be jumping for joy? Anger is not Christina's alone!

That spitting story

And then came the jewel in the crown of bitter posturing! I speak of the extraordinary claim on television by the Revd Fiona Weaver who implied traditionalists regularly spit on women priests! This unsubstantiated allegation then cropped up in a newspaper which claimed the spitting had occurred at Synod. Really? A

does the anger emanate from deep-seated fear?

member of synod 'gobbing' on women? We need to know more!

Is there a rampaging group of insane traditionalists hunting down female clergy for filthy mucus attack? A lack of wider evidence suggests not. More likely is the scenario of an unhinged individual or a false allegation. In either scenario the decision to raise this in public becomes scandalous. Why present freak behaviour as though normative of all? The only intention can be to smear and defame.

Despite requests for evidence the accusers refuse to oblige. We are left in the dark then to draw our own conclusions. But regardless of frequency or fact – and I am genuinely horrified if anyone was spat on – we return to the original point. Our liberal friends are reverting to type in order to attack us. Why deride when the battle is over? Pray what is making them unhappy?

One might assume the angst stems from loving regret, but this explanation is hard to defend. Though some advocates of women bishops do demonstrate concern, there are plenty who don't. One look at comments on liberal blogs reminds us of this fact. *Thinking Anglicans'* Gerry Lynch put it

most bluntly, 'Go to Rome. Now. Your continued presence does neither you nor it any credit. Don't ask for your buildings and money.' Charming! Far from dissipating in victory, anger and intolerance has only increased.

Unknown origins

My next hunch is perhaps more likely. Might supporters of women priests be trapped within their own rhetoric? Have they played victim so long that they no longer know how to play victor? Society reinforces this view where we find many powerful, middle-classed women (like Harriet Harman) using language of victimhood despite having hugely better prospects than all the working classes combined! There is a brand of militant feminist who will never rejoice for they are forever feeling aggrieved instead of thankful. If they cannot be thankful having secured so much when will they ever give over?

I end with another suggestion altogether. Are liberal Christians angry because those leaving for Rome take any credible claim of Catholicity with them? Does the anger emanate from deep-seated fear? Surely Rome's damning pronouncement on women's ordination cannot be lost on them?

Do they realise that far from gaining ontological gifts they have driven them from the church in this land? The trophy is won but the price is heavy. Polite conversation will doubtless continue, but ARCIC is dead and so is any claim to be part of the Church of the ages.

Most liberals yearn to be part of the Catholic priesthood and hence delight in stealing our language and clothes. But they wake to a sobering fact. Far from being priests in the Universal Church they have made themselves ministers in a Protestant sect. The rest of Christendom is now turning its back, and the victory for liberalism already seems hollow. Be careful what you wish for, my mother used to say. **ND**

HEARING THE WORD

Jesus' anger

A biblical description of Jesus' anger may surprise us but is not implausible
Patrick Henry Reardon, senior editor of *Touchstone: A Journal of Mere Christianity*

The narrative sequence of the Synoptic Gospels places the Lord's healing of a leper very near the beginning of his ministry at Capernaum. In all three accounts, the leper approaches Jesus with the same abrupt request: 'If you wanted to, you could cleanse me.'

In Mark's version, presumably the earliest of the three, the Lord's immediate response is somewhat unexpected. I believe the original reading of the passage is that found in the fifth-century Codex Bezae: 'Then Jesus, becoming angry, stretched out his hand and touched him, and said to him, 'I want to. Be cleansed!''

In speaking of Jesus' anger in this scene, Codex Bezae stands virtually alone among extant manuscripts. Nearly every other copy says that Jesus was 'moved with pity' for the leper. Why, then, do I prefer the one manuscript that describes Jesus as 'becoming angry'?

A deliberate alteration

In addressing this question, a first point to bear in mind is that this textual variation did not arise from confusion, inadvertence or a scribal error. In neither Greek nor English do these two expressions resemble one another, even faintly. Whoever altered the wording did it deliberately.

Now it is much easier to imagine any number of scribes changing 'becoming angry' to 'moved with pity' than to imagine a single scribe – of any period – changing 'moved with pity' to 'becoming angry.' I find it impossible to suppose that anyone describing this scene would ascribe anger to Jesus unless there was reason to believe that Jesus *was* angry. Anger is the last thing we would expect of Jesus when he cleansed the leper, so it is inconceivable that any Christian made it up.

On the other hand, it is not at all difficult to imagine that some scribe,

copying from a manuscript that said 'moved with anger' and suspecting he had a corrupt text in front of him, decided to 'correct' it to 'moved with pity.'

It should not surprise us that Mark's reference to Jesus' anger in this scene might have shocked some Christian copyists. Indeed, Mark's ready ascription of anger to Jesus was apparently a bit much even for the evangelist Luke. Observe how Luke [6.8] suppresses Mark's reference to the anger of Jesus in the story of the man with the withered hand [Mark 3.5]. Luke [18.15–17] removes yet another reference of Mark to the indignation of Jesus [Mark 10.14].

Perception of heartlessness

Deciding that 'becoming angry' is the correct description of Jesus as he cleansed the leper, one is obliged to explain that anger, and I offer the following conjecture. On the other occasion when Mark describes Jesus as angry – the healing of the man with the withered hand – the reason is his perception of heartlessness. I suspect this is also the case in the cleansing of the leper.

Jesus is surely not angry at the leper. It is not unreasonable, however, to think he is angry at the social condition of this outcast, whose sense of personal worth is so reduced that he doubted, not that Jesus could cleanse him, but that Jesus would even want to. This shunned man's misgiving is indicated by the hypothetical subjunctive – 'if you wanted to,' a grammatical form hinting at his deep personal apprehension.

It is significant that Jesus touches the poor untouchable here. By this extra gesture of intimate reassurance, he assumes the leper's uncleanness, as it were, his outcast state. Henceforth, Mark observes, 'Jesus could no longer openly enter the city, but was outside in deserted places.' **ND**

Singing the blues

On the thirtieth anniversary in June of the film *The Blues Brothers*, *L'Osservatore Romano* declared it a 'Catholic classic'. Cynics might say that this was a ploy to divert attention from sex abuse scandals. Shrewder Rome-watchers realized that it was a further sign of the heavenly ministry of the goal-keeping former Pontiff, John Paul, anxious to divert attention from Italy's poor showing in the World Cup.

The film's plot involves two brothers, engaging in a chaotic trip, involving car crashes and police chases, trying to re-establish their band to raise cash to prevent the closure of the Catholic orphanage in which they were raised.

Although 'I don't want no jive-ass preacher talkin' to me 'bout Heaven and Hell' was one of the film's famous lines, the Vatican, nevertheless, discerned a strong Catholic sub-text, because 'the church orphanage was the brothers' only family.'

Whatever the reason for Rome canonizing the Blues Brothers more quickly than Newman, it is a further example of the Vatican outsmarting Lambeth in the quest for the youth vote. So, readers, even if you're got women-bishop blues, rally round Rowan and tell Lambeth which film should be named an Anglican classic.

Don't all nominate *The Great Escape* – that's reserved for Ordinarians. Also no birettas in the ring for *Arsenic and Old Lace*. Will Reform-ers, looking for GAFCON help, go for *South Pacific*? Unworthy, anyone suggesting that *Watch* would vote for *Annie Get Your Gun*. Nostalgics, remembering 11.00 Matins, should back *Lost Horizon*. How about a film celebrating the Anglican via media? Then it's got to be the Johnny Cash biog, *Walk the Line*.

Yet if Rome can live with *The Blues Brothers*' ribaldry, perhaps Lambeth should be equally brave. So only one contender to describe contemporary Anglicanism: *Jail House Rock*.

Alan Edwards

The law as friend

Robert Van Der Weyer considers the possibility that a free province could be created for traditionalists no matter what General Synod has or has not decided

When the idea of a new province in England for traditionalist Anglo-Catholics and Evangelicals emerged a few years ago, it was assumed that only General Synod could institute it by means of legislation. In fact, this is legally incorrect, and contrary to historic precedent. Traditionalists have the right to form their own province without reference to General Synod; and this seems the moment to exercise that right.

English ecclesiastical law contains no definition of either a province or a diocese. But *Halsbury's Laws of England*, an authoritative commentary, defines a province as 'the circuit of an archbishop's jurisdiction' [vol. 14, para. 428], and a diocese as 'the circuit of a bishop's jurisdiction' [vol. 14, para. 454]. Thus a diocese is a voluntary association of congregations that choose to put themselves under the oversight of a particular bishop; and a province is an association of one or more dioceses placing themselves under an archbishop.

The voluntary nature

The voluntary nature of dioceses, and by implication provinces, was confirmed in 1841 by the *Bishops in Foreign Countries Act* (still in force), which gives permission for such 'Protestant congregations as may be desirous of placing themselves under [a bishop's] authority' [s2]. Thus the thirty-six Anglican provinces outside England formed not because the convocations of Canterbury and York passed laws allowing them to do so, but because congregations chose to form them. Once created, a province can devise its own constitution and laws.

As more and more provinces were formed, the Lambeth Conference of 1930 wondered in what sense they remained Anglican. Resolution 48 asserted that the characteristic feature of Anglicanism is to 'uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer'. Resolution 49 added that the provinces of the Anglican Communion are bound together 'not by a central legislative or executive authority, but by a mutual loyalty sustained through the common counsel of the bishops in conference.'

Thus any group of congregations committed to the catholic and apostolic faith, and which worship within the BCP tradition, can become an Anglican province. It would also need at least three bishops in order to consecrate new bishops.

The 1841 Act

Of course, until recently every Anglican province contained within itself all the Anglican congregations in a particular geographical area. But the 1841 Act allowed the principle of congregation choosing their bishop regardless of territory; so by implication one congregation could choose one bishop, and a neighbouring congregation another. After the consecration of Gene Robinson a growing number of congregations in America took advantage of this Anglican

right of choice. Two years ago those congregations formed the Anglican Church in North America (ACNA), a new Anglican province which about 80% of Anglicans worldwide now formally recognize.

No doubt clergy and laypeople in England tempted to follow ACNA's example would worry about buildings and money – and would shudder at the prospect of becoming embroiled in the kind of legal battles taking place in America. In fact, the legal situation in England is entirely different.

In the USA the dioceses hold legal title to the church buildings, and thus have the power to force out ACNA congregations. In England the local incumbent and PCC are trustees of their church, and hence have a legal obligation to use the church in accordance with the intention of the beneficiaries. That intention was for the church to provide a place for Christian worship in the English tradition.

Historic rights

A congregation within a new English province would be likely to stick more closely to the beneficiaries' intention than many of the liberal congregations in the provinces of Canterbury and York. So there could be no question of its continuing right to use its building.

If the relevant diocese within Canterbury or York province wished to retain some continuing use of the building, it could enter a sharing agreement with the new province congregation, of the type envisaged in the *Sharing of Church Buildings Act 1969*.

The situation regarding parsonages is more blurred, mainly because of the involvement of the Church Commissioners. Moreover, parsonages have financial value, whereas churches do not – indeed, most churches are financial liabilities. However, in my view the law would favour the new province incumbent retaining his parsonage.

Church Commissioners

When it comes to money, new province congregations would in the main be better off, in some cases considerably so. The Church Commissioners' investments are now mainly tied up in paying clergy pensions; and stipendiary priests joining the new province would, as a matter of secular law, retain their existing pension rights.

New province congregations would be free from paying the quota. Instead they would presumably revert to the historic Anglican tradition of paying their clergy directly – albeit by means of a payroll service that the province would probably provide.

While I am enthusiastic about the Ordinariate, I would hugely welcome the creation of a new province in England, particularly one that included Evangelicals as well as Anglo-Catholics; and I suspect that many conservative rural congregations, of the type to which I have ministered for the past three decades, would also join. **ND**

faith of our fathers

Arthur Middleton on the inseparability of doctrine and conduct
and why a change in belief always brings about a change in practice

Charles Gore, following St Paul, taught that there is a moral consequence to belief. His teaching comes in his *Commentaries on St Paul's Epistle*. He is concerned to stress an important Pauline principle – the vital and necessary connection between Christian doctrine and Christian living. Christian belief moulds and fashions human conduct into a characteristic type, urging it along certain lines.

Moral consequences

So when Paul expounds some point of Christian doctrine there follows a 'therefore' indicating the inevitable moral consequence of such belief where it is intelligently and voluntarily held. The doctrine acts by an appeal to the will. Gore maintains that these 'therefores' indicate a fundamental characteristic of Christianity. It is a way of living based upon a disclosure of divine truth about God and his will, about man's nature and his sin, about God's redemptive action and its methods and intentions. In other words a Christian cannot separate what he believes from the moral consequences of that belief.

Today people disparage reference to theological doctrine and belief, seeing them as remote from the ordinary concerns of people and associated with the clergy. This is absurd, for if we examined the lives of those shining examples of practical Christianity in all ages, an Augustine or Francis of Assisi, we would find that the overwhelming majority would attribute what was good in their lives to their definite beliefs.

Alterations of belief

Gore claims that an alteration of belief brings an alteration of practice. Hitherto, for example, the social conscience about the obligations of marriage, or about personal purity, or about suicide, has been saturated with Christian sentiment, which is the result of a prolonged impression left by Christian doctrine. But we can see today that as the minds of contemporary people become secularized, and Christian doctrine is eliminated from their minds, after a generation or two we see a weakening or destruction of the Christian doctrine in such people. What is abolished is the obstacle to the permissiveness of sensual or selfish desires.

Furthermore, the moral standard of the 'average person' is unconsciously influenced by the morals of the best men and women. Social opinion is with the majority, the force which mainly influences their practice. When the best people cease trying the world sinks back into chaotic morality. Anything that silences the moral effort of the best individuals brings disaster. This is exactly what would be the result if the best men and women were to cease to be Christian believers. It is the highest level of our common life that would be depressed.

A new life

To St Paul all this is self-evident. He sees quite clearly that Christianity is to be a new life, a new social and ethical manifestation in the world, because Christians believe that God has made plain to them in Jesus Christ in his character, nature and redemptive purposes; and has given, by his Spirit, a practical power to their wills to correspond with the truth revealed to their minds and hearts. So he proceeds from his exposition of the Church's great doctrines of Redemption, to its practical moral consequences. Christianity is a new life. Christian faith is an introduction into Christ. Believing that we are baptized into him means that we are to live as he lived towards the world of sin and towards God. If our believing does not lead to this new living, beyond all question it is a spurious thing, and none of the Christian privileges attach to it.

With a similar purpose St Paul writes here to the Ephesians – newly-made Christians, who lived in the midst of an appallingly corrupt society, and whose inherited traditions of conduct were altogether lacking in self-restraint. He warns them against possible abuses of their Christian privileges and Christian liberty. You cannot be a Christian and live by the values of a secular culture. **ND**



"So that's what they meant by the authority of a bishop."

That's their funeral

Christopher Idle updates us on some family news and returns to his familiar theme of hymnody and its effect upon lay spirituality

My friend Peter recently arranged his father's funeral. Helpfully, Dad had chosen three hymns known and loved since his youth and familiar to the congregation. For fourscore years they were part of his mental furniture, nourishing him 'through all the changing scenes of life' – to quote another.

The music did not require a band or even a choir; a competent organist was sufficient and they could even have sung unaccompanied. The hymns did not need to be repeated.

Noisy novelty

Peter's twenty-something daughter Elizabeth worships in a different world. Not for her the hymns of a past culture – except one or two which somehow survive, now adorned with syncopated tunes and new refrains sitting uneasily alongside the classic text.

Not for her the hymns of the late-twentieth-century explosion, still unnoticed in both groups. Not for her, even, the songs with which her own church was throbbing just ten years ago.

No; on Sunday morning Elizabeth expects noisy novelty and is rarely disappointed. New songs are easy to learn because they come every week. When they inevitably lose something of their charm (if that is the word), a hundred newer ones are queuing up to be played. They are not easily sung without a loud musical lead. For several reasons, I do not like to think about her funeral.

Further contrasts

Some of us feel sympathy with the first group, some with the second. Does Peter fall between two stools or enjoy the best of both worlds?

There are other differences. Members of one congregation hold books or hymn-sheets in their hands. They can read the whole hymn and register its shape and structure, mood and theme. Their opposite numbers look instead at the big screen, one

verse at a time, hands free to raise, wave, or hold up their jeans.

What both cultures have in common is the famine of real hymns by living authors, of the genre represented by the 291 items in (to drop a name) *Come Celebrate* [Canterbury Press, 2009].

Any experience of these contrasts is subjective and anecdotal. In active retirement it has been a privilege on my travels to appreciate both extremes. Many Christians survive without fully encountering either. As with doctrines or dress-codes, the differences rarely run on denominational lines.

when did your congregation last enjoy an item written in this millennium?

Peter's father had soul-mates in evangelical chapels, parish churches and (did he but know it) cathedrals. Elizabeth might be pushed to say to which denomination, if any, she belonged. Some congregations become Anglican only as their vicar's bank account is swelled monthly by the Church Commissioners, or when he phones the diocesan office to tell them his roof is leaking.

Both sides missing out

ND readers will realize what Elizabeth is missing. Such nonconformists religiously eschew canticles, collects, creeds and confessions, even Psalms and 'Our Father'. A twenty-first-century-only diet further divides them from a corporate memory, not only of much of Holy Scripture but of a rich heritage of devotion whose loss they may live to regret.

On the other side, what do the stained-glass traditionalists lack? Have they even noticed the phenomenal growth of so many back-street community churches who are

discovering a freshness, an engaging of the emotions and indeed the body (except for kneeling) which some of us have been slow to recognize? When did your congregation last enjoy an item written in this millennium? Last month? Can't remember? Try again!

It is easy for conservative congregations to forget that all the old hymns were once sparkling new. My Grandma's school never sang 'Away in a Manger'; that second stanza had not yet steamed its malignant eastward path across the Atlantic. 'The Day Thou Gavest' – too new-fangled (though not for Her Majesty). 'All My Hope on God Is Founded' and 'Thine Be the Glory' were barely in time to welcome my parents into the world, let alone 'All Creatures of Our God and King'.

In 1918, the 'Nine Lessons and Carols' was a spectacularly successful innovation; ninety years on, it holds thousands of parish churches in a starchy straitjacket.

Lyricism and rhythm

The title of this little Jeremiad, some may recognize, owes something to Lionel Bart's *Oliver* – fresh in my mind from a recent show on the Isle of Wight. Space forbids me to mention how well my son and granddaughter performed.

Ten years ago the family nearly chose 'Consider Yourself' for her baptism. They could even have answered, from 1 John, the question in another hit, 'Where Is Love?'

But watching it for the third time (West End stage, Limehouse primary school and now the Winter Gardens, Ventnor), I re-discovered the lyricism of the songs, their crafted rhythms, their match of text and tune. Forget the pocket-pickings; why ever can't Christians write 'worship songs' like that? See also Gilbert and Sullivan, Cole Porter, A.A. Milne or the best of Billy Joel.

If we just can't or won't, or if we make ourselves slaves of either antiquity or novelty – that's our funeral. **ND**

devotional

The rhythm in which God has swung the world

Florence Allshorn

We have to find our way into that rhythm in which God has swung the world – and the moment is always the same. God's calling – my response. His love – my obedience. His enlightenment – my sorrow over what I see myself to be. His grace and forgiveness, and then the long slow struggle of ascent – his grace, that spark of the soul, the Holy Spirit.

St Paul's turmoil

The greatest good we can set ourselves, with all the passion that is within us, is to see God and give in to what is. To stop kicking against the pricks, as Paul stopped in so definite a way when his humble broken voice said: 'What shall I do, Lord?'

You can follow the rhythm through the Epistles: I and II Thessalonians are dominated by the idea of Christ as Judge – Repentance. In I and II Corinthians, Galatians, Romans,

the main thought is of Christ as Saviour God. In the last group – Philemon, Ephesians and Colossians – the concept is of Christ as indwelling – 'Not I, but Christ dwelleth in me.'

For him as for us it was not an easy rhythm. There was turmoil in his inner life. When he came to Macedonia 'our flesh had no relief, but we were afflicted on every side. Without were fightings, within were fears' [II Cor. 7.5]. There were loss of friends, bitter disappointments of failures with people, poverty, persecution – and the sharp and growing contrast between his sublime vision of that perfect love he had seen, and its partial and wavering realization in his Churches.

What did happen through it all, and what we in our own small adventure will be called upon to follow, is that Paul's nature had to go right back into the melting pot to be re-born on higher levels with different values. Thoughts and acts all had to be re-grouped about those centres of love and humility, which are roots and fruits of this Christian rhythm.

There will always be an infinite regret in our own souls over the sorry thing we make of a life so loved as ours; but alongside that, if Jesus Christ is more important we shall be able to say as though we were speaking of the most precious treasure in life – 'Rejoice in the Lord always, and again I say rejoice.'

*From the Notebooks of Florence Allshorn,
Founder of the Julian Community* 

sacred vision

Louis Brea: Adoration of the Child

From the Mediterranean coast, between Nice and Genoa, there ran a number of short but steep salt roads to the southern Alpine communities of what was then the kingdom of Savoy and is now part of France and Italy. In the fifteenth and early sixteenth centuries were built small chapels offering shelter and the opportunity for prayer to the mule drivers, with their loads of wine, oil and wood as well as the salt, and to shepherds and others who passed through these tiny hilltop villages. Dedicated to the Virgin or to saints associated with healing, they often had a wide, arched entrance and no door.

Some twenty of these chapels survive, with devotional paintings inside of very different style and quality. The finest come from the so-called Nice School, and the best of these from Louis Brea (c.1450–c.1523). Born into a family of coopers in Nice, his two brothers, Peter and Antonio, were also painters.

He has never attained the fame or recognition he deserves:



this may be because of the modest contexts of his work, and their restricted range, and also because he painted wooden altarpieces and polyptychs, a form that began to fall out of favour shortly after they were finished.

There is nothing specially original in his composition: it is instead his delicate sensitivity that is so powerful. The vividness of his portraits, and the gentleness of his depiction, would make one suppose they had been painted a century later than they were, or more.

He deserves to be better known in our own day, at a time when many depictions of Our Lady can only be described as brutalist, so deliberately anti-devotional are they. One may understand the reaction to cheap, sentimental, popular portrayals; but how much more productive it would be to return to a true early master –

one who understood the power of incarnational love in the beautiful gentleness of a real person.

Nigel Anthony

Notes from a meeting

Ronald Crane shares some notes on the meeting organized by the Federation of Catholic Priests in Holy Cross Hall – on the very day General Synod was disgracing itself in York – with the Rt Revd Malcolm McMahon OP, Bishop of Nottingham, to consider the prospects for the Ordinariate

About sixty Anglican priests met on this hot Saturday afternoon to hear Bishop McMahon address the subject of the Ordinariate. It was an interesting place for us to meet, for the Hall we were in was one of the first places built for Catholic worship following the Elizabethan persecution.

The Bishop began by saying that he could not tell us when the Ordinariate would begin, nor how it would do so. The last meeting of the Bishop's Conference for England and Wales had agreed proposals and these have been presented to the Congregation for the Doctrine of the Faith (CDF) where they will be considered along with those from other countries where there are groups of Anglicans considering the move; that is to say, Australia and the USA.

Gift of unity

He told us that the Apostolic Constitution was an exchange of gifts between the Catholic Church and the Anglican Communion. Since Vatican II the Catholic Church had extended a special welcome to the Archbishop of Canterbury on a number of occasions, for example at the opening of the Holy Year door, when the Pope was with him and the Patriarch of Constantinople. It was a powerful gesture.

The introduction to *Anglicanorum Coetibus* sets out its legal basis: (i) The Catholic Church is a unity in diversity, a sign and instrument of the unity of God and his people. Thus division wounds and causes a scandal. John 17. (ii) Ecclesial Communities are established by the Holy Spirit. The Unity of the Church is both invisible and visible, but Communion among the baptized must be visible and include all sacraments instituted by Christ.

Thus although we are all united in our baptism, that unity is imperfect. (iii) The One Church subsists in the Catholic Church, although there are elements of sanctification in other Ecclesial Communities. Therefore those Anglicans, prompted by the Holy Spirit, who have asked for unity with the Catholic Church, have been heard by the Holy Father and he has responded. He could do no other. So Anglican Catholics have indicated in a particular way the movement of the Holy Spirit and moved toward the visible and invisible bond of unity.

The CDF is charged with setting up the Ordinariate. It is a term with which we are not familiar. It has similarities with that set up for the military, but there are differences too. The idea is to welcome groups of Anglicans: not a special Church, like a Ritual Church as in the east; and not a Personal Prelature, such as is the case with *Opus Dei* where the bishop is only in charge of the priests and not the laity.

In the Ordinariate, under the jurisdiction of the Ordinary,

will be priests, laity, religious institutes, associations of the laity and the faithful. It will be like a diocese, but without a specific territory, although it will have a close association with the local diocese.

Responding to need

The Ordinariate is responding to two needs: (i) The need to maintain spiritual, liturgical and pastoral patrimony of the Anglicans in the Catholic Church; the name of George Herbert comes to mind. (ii) The need fully to integrate the Ordinariate into the life of the Catholic Church.

Here we have a profound idea. These two are mutual, coming from the Anglican Communion and bringing with them traditions that will be fully integrated into the Latin Church and enrich it. The Anglican tradition will be enriched by being in full Catholic Unity with the Latin Church. This goes way beyond the 1980 document that saw Anglicans being in local

Catholic dioceses.

Priests will be ascribed to the Ordinariate and incardinated there. The laity will be fully part of the Ordinariate and their names inscribed in a suitable register. There is already something similar here in the Polish Mission and it thrives.

To summarize. The Anglican tradition is safeguarded and will be a reality within the Latin Rite. The Ordinary of the Ordinariate will determine who is selected for Seminary and Ordination; he will accept Religious Institutes and may initiate new ones. The synodical tradition in Anglicanism is preserved in as much as three names need to be submitted to Rome for the appointment of the Ordinary and each Ordinariate will have a Council of Priests of at least six members; thus the Anglican character of the Ordinariate is safeguarded and nourished.

The Ordinariate will be integrated into the life of the Catholic Church, because the *Catechism of the Catholic Church* will be its statement of faith. Each Ordinariate will be established in a particular country. The Ordinary will be a member of the local Episcopal Conference, although married bishops are out. Priests of the Ordinariate are obliged to foster good relations with the priests of the local diocese and are eligible for election to the local Diocesan Council of Priests.

Some answers

When the English and Welsh bishops met the Holy Father, he encouraged them to give a warm welcome to groups of Anglicans coming to explore this. Finally, back to the beginning: this is all centred on the life of the Holy Spirit; the preparation has certainly been guided by the Holy Spirit, and we pray that the Holy Spirit will so guide its application.

Following his talk, Bishop McMahon kindly agreed to answer some questions. During these questions he explained that the Ordinariate was different to the Anglican Rite in the USA because there it only covered a particular diocese. He felt that there was no reason for Catholic congregations to be worried about people going to the nearby Ordinariate Church, although marriages and baptisms would need to be entered in the correct book. The important thing to remember was that the Ordinariate and its members would be in full communion with the Catholic Church; indeed they will be Catholics.

In answer to a question from Bishop Lindsay Urwin, Bishop McMahon agreed that priestly formation and evangelism were important elements. He said he was waiting for a response from Rome about formation of priests. However, he felt that pastors and the pastured should be kept together as far as possible and that would include senior lay people such as Readers.

There was quite a discussion about money, during which the Bishop emphasized that the Catholic Church in England did not have any! Buildings would be found for groups to worship, he felt sure, but finance would be a matter for the Ordinariate itself. In some places it may be possible to provide housing for clergy, in others not. He agreed that Ordinariate clergy would be allowed to pursue suitable secular employment; but warned (to general laughter) that a nightclub bouncer was unlikely to be approved as suitable employment!

Welcome assured

Bishop McMahon stressed again and again that the existing Catholic clergy and laity would welcome these groups of Anglicans very warmly. 'They will open their doors to you,' he said.

A reporter from *The Tablet* asked about people in civil partnerships being allowed to join the Ordinariate. The

Bishop said that each applicant for the priesthood would be examined and discerned as now, but the guiding principle would be the *Catechism of the Catholic Church*. Every member of the Ordinariate would need to subscribe to this.

The reporter asked whether the Bishop thought the decision of the General Synod of the CofE on women bishops would affect numbers joining the Ordinariate; but before the Bishop had chance to answer there were cries of 'No!' from every part of the hall.

There was some discussion about the position of divorced persons in the Ordinariate. The Bishop replied that irregular marriages would have to go to the Tribunal, but that there was some dispute about whether people could join who were not permitted to receive Holy Communion. It was, he said, a case for the canon lawyers.

like a diocese but without a specific territory

Work of the Spirit

Asked if one had to repudiate any sacrament received prior to joining the Ordinariate, and if it was true that if one received in faith it was a means of grace, he replied that it was. He would never want to restrict the Holy Spirit, he said. The Bishop of Ebbsfleet said, 'For clergy and laity, I would say that you cannot contain or limit the power of God. No one is ever asked to deny, let alone required to deny what has gone before.' Bishop McMahon replied, 'Something is going on, but we don't know what!'

There was some discussion between the Bishop of Nottingham and the Bishop of Richborough about whether married men could be ordained in the Ordinariate once it had got going. In the end they agreed that this could happen only if each case were submitted to Rome on a case-by-case basis.

The meeting came to a close with fulsome thanks for Bishop McMahon by the Revd Stephen Bould, Chairman of FCP. There was warm and prolonged applause before everyone moved to the garden for some refreshment. **ND**

Tell it like it is

In July I settled back to read *NEW DIRECTIONS*, firstly pouring a pint of 'Sheps'. One of the few good things about the modern CofE is that it drives you to drink.

I soon choked on my beer. What caused the spluttering? Readers protesting that an article, critical of the Ordinariate proposals, had gone too far by criticizing Rome's 'arrogance' and labelling Ordinariate enthusiasts as 'ecclesiastical Quislings.'

What's happened to our long tradition of religious name-calling – as British as curry and chips and benefit fraud? The criticisms were mild compared to the

insults that used to be hurled when the Church in these islands flourished, when folk knew the name of the church or chapel they stayed away from.

If Rome puts down the CofE by describing it as a mere 'ecclesial communion', that's the name-calling equivalent, in the days before 'relationships' replaced marriage, of saying 'Your Mum and Dad ain't married, so you're a b—d, Sunshine.' 'Ecclesial communion'? Let's get into old-fashioned British ecclesiastical insult-returning mode.

If English churchmen can't have a good old punch-up, as they did when

Anglo-Catholic churchwardens re-baptized Kensitites by ducking them in the pond, or when Kensit replied by suing a London church for splashing his suit in the asperges, we have become a church of big girls' surplises.

As Newman said, 'You cannot have Christianity and not have division.' Also, remember, Ordinariate seekers, quarrelling bishops in the Council of Trent branded each other as 'damned heretics' and fought battles in the streets. The doctrines you are going to embrace were literally hammered out. We surely don't want orthodox Anglicanism, by contrast, to adopt handbags at three paces – however well they may go with the lace albs.

Alan Edwards

TRAWLING THE NET

Mis-reporting

Ed Tomlinson on the deliberate misreporting of the Vatican's recent clarification of its legal understanding of certain serious crimes

There has been much hostility in the media recently regarding Vatican announcements about changes to existing canon law. The same hostility has also been evident on liberal-leaning blogs such as the ironically named *Thinking Anglicans*. But what is all the fuss about? The answer, as is so oft the case, is something and nothing.

The first pronouncement from the Vatican deals with that thorny issue of child abuse which has caused such damage to the RC church in recent time. Whilst one would congratulate the media for ensuring despicable crimes against children are always reported on, it is depressing to note how frequently the subject is dealt with in a mischievous way. As noted in a previous edition of this journal there seems to be a desire to use these genuinely appalling crimes to smear an entire church and especially the current pontiff. What a useful stick this is to those hating everything Catholicism stands for!

Hidden hatred

It is this hidden hatred which explains why one seldom sees the education department singled out as the church has been, despite evidence indicating that more teachers than priests abuse the young. It also explains why the press happily switch from ridiculing Catholics to heaping praise on Roman Polanski and Bill Wyman, both of whom face grave accusations of abuse. Clearly there is one standard for Hollywood and another for the Vatican. So what is the Church to do in order to clear its name and get the press onside?

One would have imagined that news demonstrating the Church is now tackling the issue, if not greeted with joy might at least have been acknowledged with relief. After all who could possibly lambast the Church for ensuring child abuse is highlighted as a 'grave sin' in

order to make it easier to deal with perpetrators? But not a bit of it! Far from accepting this declaration as a step forward, the press caused further damage by linking this news item with an announcement that later followed.

For within the same statute of law the Vatican also highlighted that involvement in women's ordination is to be seen as a 'grave sin'. The point being that there is no authority for this illegal action, and that those attempting to ordain women must be dealt with appropriately. The need for such clarity is obvious when we consider that feminist activists, having conquered Anglicanism, now vow to tackle Rome in the next wave of militant action.

How easy the coupling of these laws made it for the press to launch their attack! As soon as the words 'grave sin' appeared besides both child abuse and women's ordination the trap was set. The headlines were thus predictable when they declared that the Vatican likens paedophiles with women priests. What a hoot for the anti-Catholic: how this adds fuel to the favourite accusation that the RC church is intolerant and misogynistic. That it does not stand up to reason is neither here nor there.

Florida example

My first reaction on seeing these laws linked was a desire to smack my head against the nearest wall! Will the sheer naivety of the Vatican press office ever abate? Do they not consider the anti-Catholic sentiment of the secular West? Do they not reflect on what might be done with news items in order to paint a favourite false picture? They walked into this one with eyes open and dug the hole they fell into themselves!

But such lack of savvy does not excuse those who wrote these headlines in the first place. This was clearly another attempt to undermine

a Pope who is hated by the secular left for upholding Catholic doctrine.

Why did the Vatican place these two separate items under one statute? What were they trying to say? In truth there is no message at all, just a simple explanation that this type of thing is common practice in law. A biretta tip to Jeff Millar's blog for the example that follows.

In Florida those who impersonate police officers, sheriffs and government officials can be sentenced for 30, 15, or 5 years under statutes 775.082, s. 775.083. Interestingly, unlawful sexual activity with minors is dealt with under the exact same statutes in regard to punishment. No different then to what occurred in the Vatican, but who is lambasting the authorities in Florida at this time? Who is suggesting that they think police impersonators are as bad as paedophiles? Nobody, because it is clearly utter nonsense.

Utter nonsense

Yet it does not stop the same people claiming that the Pope says women priests are as bad as child abusers. I only hope such propaganda does not escalate into violence when the Pope visits in Autumn. If anything does happen then the British press have an awful lot to answer for, because they have been stirring up bad feeling ever since the Ordinariate was announced.

So what will happen next? How will this battle between press and Vatican unfold? Expect it to deteriorate further, because nothing less than the Pope's head or an embracement of secular thinking will appease this pack of wolves. But that should not deter those who believe that Catholic belief trumps societal attitudes. If Pope Benedict has proved anything in his papacy thus far it is that he values truth more dearly than popularity, and perhaps we should as well. I suspect a new era of persecution is here and we need to get used to the flak. **ND**