

newdirections

December 2010
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Communion in *Anglicanorum Coetibus*

Bishop Peter Elliott speaks to FiF Australia

Also in this issue:

- Christopher Seaton on the Ordinariate Down under
- James Bradley on Evangelium in the parish
- Martin Jarrett on Tony Blair

parish directory

BARRY near rail, bus and town centre *Gredo Gymru (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 - 2001) Sunday Mass 11am. Canon John Hervess: - 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 Richmond. Sunday: Low Mass 8am (1st and 3rd), Sung Mass 9.30am. Daily Mass, offices, benediction and confessions as displayed on notice boards. Rector: Fr Paul Noble ssc: 01205 362734 www.forwardinfaithlincs.org.uk/stnicholasboston.html

BOURNEMOUTH *St Francis of Assisi, Chaminster Road (corner of East Way)* *A Forward in Faith* under the care of the Bishop of Richmond. *Resolutions ABC*. Sunday: 8am Low Mass, Parish Mass 10am, Evening Prayer and Benediction 6.30pm - first Sunday of each month. 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.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 (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

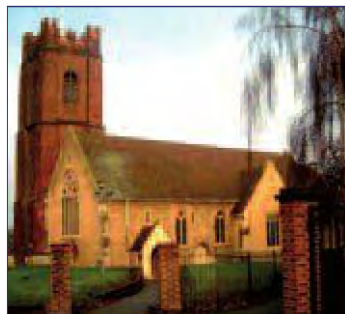
CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass; *Gredo Gymru. Bute Street* St Mary: Sunday: Solemn Mass 11am; *Pentre Gardens* St Dyfrig and St Samson: Sunday: Solemn Mass 9.30am; *Paget Street, Grangetown* St Paul: Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr Ben Andrews 029 20 228707

St Nicholas: December 6th

LONDON SE18 St Nicholas the Ancient Parish Church St Nicholas Road, Plumstead.

A Forward in Faith Parish under the episcopal care of the Bishop of Fulham.

Masses: Sunday 8am; Solemn Sung 11am; Mon 8pm; Tues 7.30pm; Wed 9.30am; Thur 7pm; Fri 12 noon; Sat 10am. Exposition of the Blessed Sacrament half an hour before every Mass apart from Sunday. Modern rite, traditional ceremonial. Parish Priest: Fr Andrew Stevens 020 8854 0461



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 756888 frjohn@orange.net

CHELMSFORD *The Ascension, Maltese Road (10 minutes walk from the station)* *A Forward in Faith Parish under the Bishop of Richmond*. 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 Co. 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.stsavioursseastbourne.org.uk

FOLKESTONE *Kent, St Peter on the East Cliff* *A Forward in Faith Parish under the episcopal care of the Bishop of Richmond. Resolutions ABC*. Sunday: 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 Richmond*. Sunday: Mass 9am, Parish Mass 10.30am, Solemn Evensong and Benediction 6pm. Weekdays: Mon, Wed and Sat 9.30am, Tues and Fri 7.30am, Thur 7.30pm. Vicar: Fr Stephen Jones 01472 877109

HADDINGTON (19 miles east of Edinburgh) *Shrine of Our Lady of Haddington (within the historic St Mary's Church)*. Saturday 11th December: 11.30am Eucharistic Service with Communion from the Reserved Sacrament - further information from Dr Michael Thrusfield on 0131 650 6223 - m.thrusfield@ed.ac.uk

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 Richmond*. 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.angleforce.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 Richmond*. 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

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Why do Christian leaders pronounce about politics, but are seldom clear or explicit on matters of doctrine and morals? Rowan Williams, for example, was all over the media denouncing the Alliance's proposals for the revision of the benefits system, even before the details had emerged. Now he has been backed up by a joint statement of the major Protestant denominations of the United Kingdom

The rule appears to be that Christian leaders can only allow themselves to be unequivocal in areas where they bear no responsibility and can therefore be awarded no blame. The case is most acute for English Anglicans. What price a National Church, with seats in the House of Lords, if it cannot speak on matters of national interest? And since eternal salvation is no longer of any interest to the majority of Englishmen, it is clearly not a fit topic for episcopal discourse.

But mercifully, people will always assess opinions on the presumed competence of those who advance them. So why trust an assorted bunch of ecclesiastical bureaucrats - who cannot even agree amongst themselves - more than Ian Duncan-Smith, who at least has a coalition Government behind him?

Some, of course, will always prefer a bearded lefty to a smooth talking Tory toff - even when the bearded lefty can talk for England, in the Olympic sense. But it does not follow that a government appointed former academic is better informed about social policy than an elected politician. Nor is it self-evident that the Archbishop's opinions on the matter are any more 'Christian' than the Minister's.

The time has come to explode the twin shibboleths of the Christian liberal consensus: that the Churches should and can speak for the conscience of the nation and that there is a direct and self-evident connection between the doctrines of the New Testament and contemporary social policy. Neither proposition bears a moment's scrutiny. **ND**



LEAD STORY

With whom are we in communion?

Bishop Peter Elliott clarifies some issues for members of Forward in Faith Australia

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The Holy Father's offer of the Ordinariate will take concrete form in 2011. In light of this impending reality, it is a matter of some urgency to clarify the options that confront traditional Anglo Catholics at this time. At first sight there seem to be four options: 1. Rome, via the Ordinariate or by personal reconciliation 2. Eastern Orthodoxy. 3. the Continuing Anglicans and 4. remaining in communion with Canterbury.

However these options fall into two groups. If you take either of the first two options, you are entering communion with traditional apostolic Churches which understand the Church in terms of communion. In the second two options you are either joining some form of independent association of continuing Anglicans or you are choosing to remain part of the worldwide Anglican Communion.

The key word is "communion." On that we can all agree. Across the four options, in varying degrees, this is a shared understanding of what it means to be a member of the Church. But communion as a visible reality depends on bishops.

In the apostolic tradition we have received from Saint Paul, Saint Ignatius of Antioch and the Fathers of East and West, we understand the Church in terms of the *episcopate* of the successors of the apostles. The bishop is the centre of each "particular Church," later known as a diocese.

However, in an "Episcopalian" understanding of the nature of the Church on earth, no bishop exists in isolation. He has to be in communion with other bishops, a communion of shared faith and order. He is part of an apostolic college that across the ages reproduces the original community of the twelve. Within the particular church where the bishop presides, his clergy and people are in communion with him. Yet his Church is meant to be in communion with other Churches, particularly apostolic patriarchates.

The communion of a college of bishops is visibly maintained in the Catholic Church (in its Roman and Eastern Rites) and in the venerable Orthodox Churches of the EaSt From the East we receive a beautiful and concrete understanding of the sacramental meaning of this communion, in terms of whether a bishop can share the same chalice with another bishop. Eucharistic communion with Jesus Christ, organic union with his Body, is communal, ecclesial. It flows from the Eucharist, summit and source of the life of the Church on earth. It is celebrated and perfected in the Eucharist

"Communion" in *Anglicanorum Coetibus*

However, to understand communion we turn to God, the Holy Trinity, source of unity and communion. Communion is expressed in a God-centred way in the concise opening paragraphs of Pope Benedict's Constitution *Anglicanorum Coetibus*, establishing a distinctive ecclesial community for former Anglicans within the Roman Rite of the Catholic Church. Let us listen to the words of Pope Benedict:

"The Church, a people gathered into the unity of the Father, the Son and the Holy Spirit,¹ was instituted by our Lord Jesus Christ, as "a sacrament – a sign and instrument, that is, of communion with God and of unity among all people."² Every division among the baptized in Jesus Christ wounds that which the Church is and that for which the Church exists; in fact, "such division openly contradicts the will of Christ, scandalizes the world, and damages that most holy cause, the preaching the Gospel to every creature."³ Precisely for this reason, before shedding his blood for the salvation of the world, the Lord Jesus prayed to the Father for the unity of his disciples.⁴

Then the Holy Father focuses on the Holy Spirit source of communion, emphasizing that the Church is visible: "It is the Holy Spirit, the principle of unity, which establishes the Church as a communion."⁵ He is the principle of the unity of the faithful in the teaching of the Apostles, in the breaking of the bread and in prayer.⁶ The Church, however, analogous to the mystery of the Incarnate Word, is not only an invisible spiritual communion, but is also visible;⁷ in fact, "the society structured with hierarchical organs and the Mystical Body of Christ, the visible society and the spiritual community, the earthly Church and the Church endowed with heavenly riches, are not to be thought of as two realities. On the contrary, they form one complex reality formed from a two-fold element, human and divine."⁸ The communion of the baptized in the teaching of the Apostles and in the breaking of the eucharistic bread is visibly manifested in the bonds of the profession of the faith in its entirety, of the celebration of all of the sacraments instituted by Christ, and of the governance of the College of Bishops united with its head, the Roman Pontiff."⁹

¹ Cf. Dogmatic Constitution *Lumen gentium*, 4; Decree *Unitatis redintegratio*, 2.

² Dogmatic Constitution *Lumen gentium*, 1.

³ Decree *Unitatis redintegratio*, 1.

⁴ Cf. Jn 17:20-21; Decree *Unitatis redintegratio*, 2.

⁵ Cf. Dogmatic Constitution *Lumen gentium*, 13.

⁶ Cf. *ibid*; Acts 2:42.

⁷ Cf. Dogmatic Constitution *Lumen gentium*, 8; Letter *Communio in notio*, 4.

⁸ Dogmatic Constitution *Lumen gentium*, 8.

⁹ Cf. *CIC*, can. 205; Dogmatic Constitution *Lumen gentium*, 13; 14; 21; 22; Decree *Unitatis*

Having set out the sacramental (baptismal, Eucharistic) and Petrine principles, the Holy Father goes on to identify the visible Church as the Catholic Church. He repeats the teaching of the Second Vatican Council that recognizes the working of Grace beyond visible unity with Rome:

“This single Church of Christ, which we profess in the Creed as one, holy, catholic and apostolic “subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside her visible confines. Since these are gifts properly belonging to the Church of Christ, they are forces impelling towards Catholic unity.”¹⁰

In the light of these teachings, we can re-interpret the question some perplexed Anglo Catholics are asking “Where do we go?” Once you grasp what communion means, agonising about “going” somewhere is unreal. The geographical metaphor is too narrow. The organic metaphor is Scriptural (Pauline) and Patristic and it focuses us on communion with God and through God communion with other people. *With whom are we in communion?* That is the question. It clarifies the future.

Congregationalism?

An ecclesiology of communion also throws light on the last option, that is, when some Anglo Catholics choose, even reluctantly, to remain in communion with Canterbury, “come what may” as they say. Note that I only refer to convinced traditional Anglo-Catholics. I do not include those Anglicans who, in conscience, do not hold to the necessity of apostolic order as taught by the Tractarians and their successors, that is, that bishops are of the *esse* of the Church.

Hard questions can be asked. Could it be said that Anglo Catholics who choose “to remain” have embraced congregationalism? Do they contradict their own Tractarian insistence on “our apostolic descent”? Are they now saying that the Church is a collection of local congregations of those who maintain Catholic doctrine and sacramental practices? In this perspective, each parish becomes a Church in itself. But how can that be? What would St Paul, Saint Ignatius of Antioch and all the Fathers of East and West, say about this?

The vicar and parishioners can dig in and hold on, but others may ask whether they in “the trenches” - or just down a bunker? They can ignore the bishop and persistently regard their parish as a Church in itself, but whether they like it or not, official Anglicanism carefully maintains the forms of apostolic order. Inevitably the day will come when empirical reality conquers. The vicar will retire or die and, because this is pretend congregationalism, the parishioners know that they have no authority to provide a successor. Then the bishop they pretended did not exist, will act. He or she will send them a vicar not of their choosing or even close their church. Do not these sad projections expose the unreality of the fourth option - when chosen by traditional Anglo Catholics?

I need to add something that Anglicans have brought to my attention - the temptations of “building worship”

and “ancestor worship.” This is a painful matter, entering an Ordinariate and having to let go and sacrifice a familiar, much loved, place of worship with so many family memories. We hope and pray that arrangements can be made to keep this to a minimum. In Australia we do not know to what extent that will be possible. Yet this mentality is not unrelated to the congregationalist tendency. The church is not buildings, rather it is that Holy Temple of living stones, a communion of people, united to Christ the Lord, one in faith, one in grace.

The Incarnation and Catholicism

Moreover, in the future, Anglo Catholics who remain in communion with *any bishop* of the official Anglican Communion are morally bound to respect and accept the duly established order he represents. That now includes the ordination of women as bishops and priests and whatever may be enacted through synodical government. Either they assent to that new order or else their communion with the bishop seems meaningless and their friends may tell them that they should admit that they are “Affirming Catholics”, no matter how many mental reservations they may store in their heads.

Here we confront a difference between apostolic Christianity and Protestantism. Religion is not simply “what I hold in my head and my heart.” Indeed personal faith is essential and unity in the faith is vital, but Catholicism involves much more. It goes beyond what is within us to what exists in material reality around us, a community of persons who are in communion with one another through the bishops. It integrates body and soul, matter and spirit, visible and invisible, avoiding a tendency towards dualism, old or new.

“The Word became flesh and dwelt among us.” The Word did not send us some doctrines or a philosophy of life. The Faith revealed in Jesus Christ is incarnational - a visible Church, tangible sacraments, human beings born again, new creatures through grace in Baptism and Confirmation. Gathered by God for eucharistic worship around the successors of the apostles, they are “in communion” with one another as the organic working Body of Christ in this world.

Therefore choosing options involving communion with other people cannot coexist with mental reservations, such as were made in times past over the words of the Thirty Nine Articles. There can be no evasion of the visible structure of the Church, an empirical reality before our eyes. To retreat from this structure into congregationalism may indicate a shift to privatised pietistic Protestant individualism. But it might even descend to an apocalyptic mentality; “we are the last ones...the faithful remnant as the end draws nigh.” Such unbalanced stoic spirituality wiped out the Catholic Apostolic Church (the Irvingites). Convinced that the end was nigh, they simply ceased ordaining clergy.

I have heard pious pessimism such as “The last one out please snuff the sanctuary lamp.” That is miserable nonsense when set against the visible reality of millions of people just getting on with being Christians in communion with one another. Anyone can see this in the largest community who live in full communion with the Successor of Saint Peter and the college of Catholic bishops. Australians saw

redintegratio, 2; 3; 4; 15; 20; Decree *Christus Dominus*, 4; Decree *Ad gentes*, 22.

¹⁰ Dogmatic Constitution *Lumen gentium*, 8.

it vividly when our first saint was canonized, Saint Mary of the Cross MacKillop. The saints are witnesses to the reality of communion, for “the communion of saints” we profess in the creed begins here in the visible Church.

I warn of illusory congregationalism, because I am trying to respond to the pain and sorrow that some clergy and laity have shared with me. They are perplexed by the options that face them. They tell me that they “are not ready for the Ordinariate yet” and I can understand that, at least in 2010 when we cannot see the visible structure. We cannot open a church door and say “welcome!” Soon, pray God, that will happen.

However it is not my brief to outline or suggest any other option except the Ordinariate generously offered to them by the Holy Father. I point them towards this offer because it is hope beyond sadness and self-pity. It is freedom from nostalgic slavery to dead issues and lost causes. It is reconciliation with God and His People, hence a step into unity and inner peace.

The Ordinariate Process Begins

The steps towards establishing Ordinariates in the United Kingdom, the US, Canada and Australia are well under way. The Congregation for the Doctrine of the Faith has recently approved programs of preparation for the laity and formation for the clergy who intend to be reconciled through the Ordinariate. Here the key resource is the *Catechism of the Catholic Church*. Clergy will also need to familiarise themselves with the magisterial sources for systematic and moral theology and the Code of Canon Law. The “magisterium at your finger tips” may be found in an excellent series of paperback volumes, *Precis of Official Catholic Teaching* obtainable from the United States.¹¹ These handy books take us into the living teaching voice of the Popes and Councils. I also recommend the new *United States*

¹¹ Order forms obtainable from: CSSP, 9402 Stateside Court, Silver Spring, MD 20903, USA.

Catholic Catechism for Adults.

To establish the Ordinariates, two stages are envisaged next year: 1. the reconciliation and ordination of clergy who have applied for Orders in the Ordinariate and been accepted, then 2. at a later date, the first reconciliations of the lay faithful. The clergy will therefore be in place to welcome and minister to former Anglicans in a community that maintains the familiar Anglican patrimony of worship, spirituality, scholarship and pastoral care. We saw how that patrimony has enriched English Catholicism during the magnificent papal visit to Scotland and England, particularly during the beatification of Blessed John Henry Newman.

More concrete details will appear soon. I believe the model will be set by what proceeds in the United Kingdom in terms of a clear time line built around the two stages. However, at present it is important to keep informed, for example through circles such as the Friends of the Ordinariate.

What to do now? Those who believe that God is calling them to full communion should take practical steps, obtaining evidence for their Baptism which will be needed before registering for reconciliation through Confirmation with Chrism next year. Those who are in irregular marriage situations need to go at once to the local Catholic Marriage Tribunal and seek whatever is possible to regularise their situation. These tribunals are pastoral, welcoming and maintain respect for confidentiality.

Above all pray. We are now entering the Vigil of the Ordinariate. In a spirit of “watching and praying”, In invite you keep vigil by reflecting on the wonderful mystery of the Church, the organic working Body of Jesus Christ But let that visible reality of the living Church confront you. Let her challenge you, as you ask, “*With whom are we in communion?*” If that remains a painful or perplexing question, bring it before the Lord. Then may the Holy Spirit of unity and communion guide you and lead you to inner peace. **ND**

‘O come let us adore him’ we will soon be carolling, and soon the cards depicting the ‘Adoration of the Shepherds’ or the ‘Adoration of the Magi’ will be dropping on the mat. From the mantelpiece they will look at us on their knees, heads bowed, offering their gifts, some of them with their eyes fixed in wonder and praise on the Christ Child. Adoration might be described, in the phrase of St Augustine, as ‘the mind in the heart and the heart in the love of God.’

Adoration is wordless praise, it is thanksgiving, it is the simple joy of being in the presence of God and in the key expression of John’s Gospel ‘dwelling’ or ‘remaining’ in his Love. ‘O come all ye faithful’ beckons us in a litany of invitation. ‘O come let us adore him’ – adoration may sometimes break in on us as an unexpected gift, but it is also an act of will, of discipline.

I am reminded of the Stations of the Cross: ‘we adore thee O Christ and we bless thee for by thy Holy Cross thou hast redeemed the world.’ We adore Christ

Ghostly Counsel Adoration

Andy Hawes is Warden of
Edenham Regional Retreat House

because he has died for us – we drop to our knees because the cause of Christ coming, his death and resurrection is our brokenness and sinfulness. Each Eucharist reminds us ‘it is our duty and our joy to give you thanks and praise’. Adoration is a duty.

I was asking one of our local saints about his prayer life. He remarked that he always began the day with ten minutes of adoration. He went on to say ‘it is about acknowledging the fact of God.’ Adoration is a wordless confession of faith in God the Creator, the Redeemer, the Lover of Mankind. Adoration is a sure way into the presence of God. There are, of course, prayers and hymns of adoration to Christ present in the Eucharist, and to be sure

the Christ of Bethlehem is present in our Holy Communion, but the act of adoration my friend is describing begins in aloneness with God that is the sure ground of all prayer.

If the thought of a wordless act of will puts you off the idea of a time of adoration, it is possible to begin with various prompts or aids. The paintings reproduced on Christmas cards might be a starting point, or a phrase from a hymn or carol, or it could be a few phrases from the psalms. It may even be the memory of a time of spiritual consolation – a recollection of joy. For some it will be frost on a twig or the flash of a bird’s wing in the garden.

Wherever we begin, let us enter into the reality of eternal love. The Shepherds after the ‘shock and awe’ of the angelic host came to worship Christ; the Magi after long searching came to offer their gifts. Surely, we too without such danger or drama can bend our being in the presence of God. ‘O come let us adore him, Christ the Lord.’

TEC's Holy Stewardship

Michael Heidt on lawsuits in Fort Worth

Earlier this year, The Bishop of Fort Worth, Jack Iker, told Forward in Faith U.K.'s National Assembly that he was the "most sued Anglican bishop in North America." He wasn't exaggerating; by the time Iker returned home to Texas a new lawsuit had arrived, levied against bishop Iker, personally, bringing the total number of legal actions against him and his diocese to four.

The proximate cause of this litigation dates back to November 2008, when The Episcopal Diocese of Fort Worth, along with the Corporation of the diocese, which holds its property, left TEC following a majority vote at its annual convention. Magnanimous in victory, Iker's diocese offered the small minority of dissenting parishes title to their property. But this wasn't enough for TEC's supporters – they didn't just want their property, they wanted everyone else's and went to court to get it, with a vengeance.

To do so, an entity had to be in place to litigate; this was set up in February 2009, at a special meeting presided over by TEC's Presiding Bishop, Jefferts Schori. Calling itself 'The Episcopal Diocese of Fort Worth', the new ecclesial creation claimed to be Iker's diocese and therefore the rightful owner of everything that pertained to its identity. After registering as 'The Corporation of The Episcopal Diocese of Fort Worth' at the Texas Secretary of State in Austin, the minority faction of liberal Episcopalians were ready to sue.

They did so, launching two lawsuits in April, 2009, one in the District Court of Tarrant County and the other in Hood County. Claiming to be 'The Episcopal Diocese of Fort Worth' and its Corporation, the plaintiffs petitioned the Tarrant County Court for the property and assets of The Episcopal Diocese of Fort Worth, along with sole rights to its seal and logo. The Hood County case was more limited, asking for money from a trust which had been left to St Andrew's, Fort Worth. The plaintiffs again listed themselves as 'The Episcopal Diocese of Fort Worth', arguing that

as St Andrew's had left TEC, along with Iker's diocese, that money now belonged to them, the 'true' Diocese of Fort Worth.

At this point a brief pause is in order. How could TEC justify its actions? Leaving aside the morality of taking other Christians to court, how is it possible for a minority who left a diocese to allege that they were, in fact, that diocese? It's not the most intuitive of claims, especially given the proven, state-registered, continuous existence of the diocese in question, and the newly made nature of its challenger.

TEC's answer is comparatively simple; dioceses that join TEC's General Convention become, ultimately, TEC's property. If a diocese then leaves, everything it has belongs to The Episcopal Church's local supporters, who become that diocese, charging their lawyers to sue in the name of the 'vacated' jurisdiction. Regardless of there being no language in TEC's Constitution or Canons that forbids a diocese to leave what it voluntarily joined, a more commonsense objection applies.

Organizations cannot sue themselves; IBM, for example, cannot sue itself for its own property. In the same way, 'The Episcopal Diocese of Fort Worth' and 'The Corporation of The Episcopal Diocese of Fort Worth' cannot litigate against itself. But this is what appeared to be happening in Tarrant and Hood counties. Bishop Iker's legal team took up the point, using Rule 12 of Texas state law to challenge the authority of TEC's attorneys to represent the plaintiffs as listed on their original petitions, as 'The Episcopal Diocese of Fort Worth' and its Corporation.

The challenge was partially successful, with Judge Chupp of Tarrant County granting partial Rule 12 relief in September, 2009. TEC's attorneys, Mr. Nelson and Ms. Wells, were not found to have the authority to represent bishop Iker's diocese or corporation. However, the plaintiff's original petition was not ordered to be changed to reflect this. Accordingly,

Iker's attorneys appealed this at Fort Worth's Appellate Court in November 2009, which ordered Judge Chupp to grant full relief in a ruling on June 25, 2010.

TEC's supporters have subsequently amended their petition, which in its turn has been challenged by Iker's attorneys so as to bring it into line with the Rule 12 decision. In the meanwhile, the Hood County case is in 'abatement' pending the resolution of litigation in Tarrant County; a date for a hearing has not been set.

Despite the Rule 12 setback, it appears that TEC and its adherents were operating on the old maxim of 'if at first you don't succeed, try, try again.' Accordingly they initiated two more lawsuits, this time in federal court, against bishop Iker personally.

Filed in September and October 2010, in the name of 'The Episcopal Diocese of Fort Worth' and 'All Saints' Episcopal Church', both suits tread over old ground. The September lawsuit attacks bishop Iker for using the seal and insignia of his diocese; this, it's claimed, constitutes trademark infringement. The fourth suit claims that Iker has illegally recognized a parish in his diocese as 'All Saints', falsely using the title to the injury of its litigious owners.

Perhaps it is best to let the Diocese of Fort Worth and its Bishop comment on this for themselves.

"There can no longer be any doubt that this litigation is intended to harass, intimidate, bankrupt, and divert the Episcopal Diocese of Fort Worth, its Corporation, and its leadership – particularly Bishop Iker – from carrying out the mission of the Church."

Of course Schori's supporters in North Texas have a different point of view; they list news of the litigation they initiated on their website, under the title of 'Holy Stewardship'. How this can amount to spending hundreds of thousands of dollars, some would say a million and counting, on suing other Christians, is a point to be conjured with.

As with Tarrant and Hood Counties, dates for hearings at the federal courts have not been set. Bishop Iker's attorneys predict that it will take several years for the various legal actions to be resolved. **ND**

HEARING THE WORD

Under the Sycamore

Patrick Henry Reardon, senior editor of *Touchstone: A Journal of Mere Christianity*

When we affirm that the Word incarnate redeemed the human race, it is instructive to reflect how the subject and its adjective function in that statement.

First, the Redeemer is the Word himself, the single subject of the verb. This affirmation was the intent of Cyril of Alexandria's expression, *mia physis* – 'a single reality,' when he spoke of our Redeemer. Cyril had in mind to deny (against Nestorius) that the divinity and humanity in Christ constituted two personal or grammatical subjects. On the contrary, there is in Christ a single acting subject – one thinker, one feeler, one speaker, one doer – a single 'I,' a single 'You,' a single 'He.' This affirmation of 'single subject Christology' was proclaimed as dogma at the Council of Ephesus in 431.

Second, the adjective 'incarnate' identifies the means through which the Word redeemed us – the deeds done in his full human existence. The dogma of the Incarnation affirms that we were redeemed through the personal experiences of God's Son in human history – the very things that the Word underwent – from the instant of his conception, through his birth and infancy, through his teaching and ministry of mercy, through his obedient sufferings and death on the cross, through his Resurrection and entry into eternal glory. Human redemption 'happened' in the humanity of the eternal Word – the christological moments – as he passed through, transformed and deified our existence.

Although various christological heresies have obliged the Church to defend the dogma of the Incarnation by recourse to abstract concepts like 'nature' and 'essence,' in the Four Gospels we find a more dynamic and existential way to speak of this same Mystery. It is a narrative style, which better corresponds to the actual historical experience of the Word incarnate.


For this reason, no Christology

should attempt to supersede the translucence of the Gospel stories – as though to point a puny hand-held flashlight at the blazing sun. We judge later expressions of Christology by the standard of the Gospels, not vice versa.

Indeed, we may say that the purpose of the Church's christological dogmas is to provide a protective hedge around the narrative presentation of the Mystery proclaimed in the Gospels. The creeds and dogmatic formulations are exegetical illustrations of the Gospels. Thus, before we recite the Nicene Creed (which also has a narrative structure) at the Holy Eucharist, we first attend to a living word proclaimed from a page of the Gospel book.

In the narrative transitions of the Gospel stories, we encounter the literary replica – the rhetorical icon – of the unique incarnational history: the living experience of the Word as he assumed and sanctified the passing phases of our humanity.

Cyril of Alexandria loved to reflect on this appearance of the eternal in the christological moments of history. 'We affirm,' he wrote, 'that God's Son, while visible to the eyes, a baby wrapped in swaddling clothes, nestled at the breast of his Virgin Mother, filled all creation as God, and was seated at the Father's right hand' [*Letters*, 17.3].

This truth was equally clear to Cyril's Latin contemporary, Augustine of Hippo. 'Imagine,' Augustine wrote of Jesus, 'that the Almighty did not create this Man – however he was formed – from the womb of his mother, but abruptly introduced him before our eyes. Suppose he passed through no ages from infancy to youth, or that he neither ate nor slept. Would that not have proved the heretics correct? . . . But now a Mediator has appeared between God and men, so that, binding both natures in the unity of his person, he might elevate the ordinary to the sublime, and temper the sublime to the ordinary' [*Letters*, 137 (to Volusianus).3.9]. 

Mayday / M'aidez!!

Witnessing the entente frugale whereby our Navy has to share its remaining pedalo with France in return for a squat on a porte avions I wondered if this was Nelson's 'I see no ships' updated.

Two glasses of vin du pays later (recession, remember?) Francophilia overcame EU-phobia. If 'rosbifs' and 'Frogs' could reach accord in the interest of mutual defence, could those even greater foes, WATCH and FinF, reach an accord? After all, Waterloo was but a mild tiff compared to the hostility between the 'misogynists' and 'Fascists' (ecclesiastical insults equalling 'cheese eating surrender monkeys' and 'perfidious Albion')

The piece of paper that Chamberlain (sorry Cameron) flourished at the entente signing proclaimed that although we would work together with the French for mutual defence, each country maintained her own sovereignty. In other words, the Free Province solution. Forward in Faith beat you to it, Dave and Sarko.

What threatens both women bishops embracing Canterbury, and also rejectionist Gordon Square? Firstly the secularism condemned by Pope Benedict, and more forceful still, Islam. Without the imams converting a soul, demography could make England Islamic by 2050.

A small victory if WATCH obtain women bishops giving no concessions to traditionalists if, within two generations, they themselves have to concede to shariah law. O.T.T. for Bishop John to call Synod liberals 'fascists' when that could be more accurately applied to any 'diversity' duce who helps secularism advance.

Economic disaster produced Franco-British military co-operation. Impending spiritual disaster could produce an ecclesiastical accord, whereby majority and minority recognise each others areas of sovereignty, and unite in mission. Problem solved. Time for another glass.

Alan Edwards

Evangelium in the parish

What is Evangelium? asks **James Bradley**

Evangelium is a catechetical course which seeks to share the riches of the Catholic faith as an attractive and straightforward means of deepening our lives with Christ in God. The course, running over twenty-five sessions, covers four main areas (known as modules). These are Creed, Sacraments, Morals and Prayer—each section reflecting the layout and construction of the Catechism of the Catholic Church (CCC).

Published by the Catholic Truth Society and written by two young Catholic priests from the South of England, Fr Marcus Holden and Fr Andrew Pinsent, the course is an unashamed presentation of the fullness of the Catholic faith, using the beauty of sacred art to expand on the beauty of Christian truth.

How does it work?

For those who feel that twenty-five sessions is unmanageable, it is possible to make some alterations—though these are not recommended by the compilers. In some parishes, for example, it may be possible to combine two sessions into one evening: the resulting session would still be considerably shorter than most process evangelism courses.

The authors have also provided two helpful sequences for the course—one for RCIA (which could be used by Anglicans for the sacraments of initiation) and one for general education in the Catholic faith (which is designed to be used for those who have received the sacraments of initiation and who wish to deepen their knowledge and practice).

Each session comes in two parts, the Presenter's Guide giving plenty of material for preparation by the presenter(s). At the end of each session there is a summary and a number of FAQ's and answers are provided to aid the presenter and facilitate discussion.

How does it help people learn?

The Armed Forces use a model of learning designed to get the most information into a soldier or sailor as possible, in the shortest amount of time. This is known as EDIP (Explanation, Demonstration, Imitation, and Practice). *Evangelium* unwittingly follows this excellent, proven method, and in doing so provides a concise, unified and well-presented resource for parish use.

Here in Sevenoaks we have been using *Evangelium* as a follow-up to our Credo course, undertaken just under two years ago. Here we have taken four areas of Catholic teaching which are often under-taught or misunderstood within Anglo-Catholic circles, and developed a short four-week programme to teach these.

The four areas we are currently exploring are: the Church (dealing with the Papacy, the foundation of the Church, and the Church militant, expectant and triumphant); Moral Action (dealing with mortal and venial sin, disordered concupiscence, moral battle, and the victory of Christ); Natural Law and the Ten Commandments (dealing with natural and civil law, the ten commandments, and the law of grace); Christian

Life in the World (dealing with personal prayer, knowledge, sacramental life, morality, society, vocation, evangelisation, acts of charity and the 'culture of death'). These cover three of the four modules (not prayer) as many Anglicans may have a committed prayer life but require something further in the realm of Moral Theology and practice.

How is it presented?

All of this sounds pretty heavy, and it is. The content is uncompromising and solid—but it is presented in a professional, up-to-date and attractive way that enables those of all abilities to glean something from the riches of the faith.

Each session is accompanied by a PowerPoint™ presentation which uses some fine examples of Christian art to explain the particular subject under discussion. This use of visual catechesis is in synthesis with an Anglo-Catholic model of teaching and liturgical praxis. Our faithful respond well to sensory explanation and symbols and many of them appreciate the beauty of Christian truth in the surroundings of their churches, through art and architecture which points beyond itself to God.

It is in this sense that *Evangelium* works well for Anglican faithful who are seeking to explore, more fully, the Catholic faith. It ought to be a staple for groups considering the Ordinariate just as it should be used by groups who cannot see a future outside the Church of England—we either profess the fullness of Catholic faith or we don't.

What preparation is required to lead it?

Rather than following the *Alpha* model, *Evangelium* allows the presenter of each session the freedom to tailor it to the audience. This is a real strength, though it does require some basic ability on the part of the presenter. It seems reasonable that a priest or deacon should take a role in leading the course, but it also seems desirable that laity be involved in this process too.

Whoever leads the course must be well-voiced in the relevant part of the CCC and of the *Evangelium* session. As already stated, there is plenty of material for preparation, and stated aims, FAQs and optional follow-up activities form a useful part of that.

The course also runs with a Participant's Book which reproduces much of the content of the PowerPoint™ presentation, along with the artwork, but in a format that enables further reflection after the session, and a helpful catch-up for those who miss a gathering.

What resources can support this?

For those who either cannot put on this course or wish to expand on it, I would also highly recommend two tract-like publications from the same authors. *Credo* and *Apologia* are both exceptionally well-written guides to the Catholic faith.

Credo seeks to examine the part of the Creed and *Apologia* is a very helpful pocket book of Christian apologetics:

an area which surely needs more concentration in an increasingly secular age, not least with the challenge of the new evangelisation before us.

As with *Evangelium*, both of these books take the CCC as their standard resource. With this in mind, I would also recommend the *Compendium of the Catechism of the Catholic Church* which was published by the Holy See in 2005.

The work on the *Compendium* was initiated by Pope John Paul II and undertaken by the then Prefect of the Congregation for the Doctrine of the Faith, one Josef Cardinal Ratzinger. It is not surprising, then, that the CCC—which is the result of thirty years of work following on from the second Vatican Council—is at the heart of the expectations of obedience and faith of *Anglicanorum cœtibus*.

The *Compendium*, alongside *Credo* and *Apologia* are useful and inexpensive tools for those who seek to be effective apologists for the Christian faith—both in terms of evangelisation and pasturing—and for those who seek to deepen their faith through courses such as *Evangelium*. **ND**

STOP PRESS:

The authors of *Evangelium* are working on some extra parts of the course for use by Anglicans exploring the fullness of the Catholic faith. *Watch this space!*

faith of our fathers

Arthur Middleton on theological vision, purity and salvation as a participation in the life of God

A frequent refrain of Origen, appealing to Matthew 5.8, is the indissoluble connection between theological and exegetical insight and moral goodness and purity [On First Principles 1.1, 9]. 'For what else is 'to see God in the heart' but to understand and know him with the mind... By this divine sense, therefore, not of the eyes but of a pure heart, that is, the mind, God can be seen by those who are worthy.'

Historical-textual methodologies cannot replace this prerequisite for acquiring such vision. Gregory of Nazianzus [First Theological Oration] expresses the patristic mind in saying that theology is not for everyone because it is no such inexpensive or effortless pursuit. 'It is for those who have been tested, and found a sure footing in contemplation. More importantly, it is for those who have undergone, or at the very least are undergoing, purification of body and soul. For the one who is not pure to lay hold of pure things is dangerous, just as it is for weak eyes to look at the sun's brightness.'

This is echoed in Palladius [Lausiac History] who claimed that unless one

is purified in body, mind and heart, one can gain only the most superficial understanding of the Bible.

For the Fathers salvation is linked to *theosis* or divinization, how the life of God is imparted to the believer so that he or she may participate or share in the triune life, which Athanasius put succinctly, 'The Son of God became man so we might become God.' Humanity is made in the image of God to become 'partakers of the divine nature' [2 Pet. 1.4]. The work of salvation is restoration to that likeness that was originally within this image.

So salvation is a process of growth, which means, not the claiming of God's gift of salvation as an individualistic action, but responding to the Holy Spirit who brings us into the divine stream from which we are to drink and be transformed. We are not changed into the divine but remain creatures in whom is being restored the lost likeness to those redeemed in Christ, through a reintegration into the divine life.

Creation and redemption

Anglican theologians have found in the study of the Fathers a gateway into the scriptural mind and subsequently a living tradition which guided the interpretation of Scripture, and finally a clue to the Catholic Church of the past and the future, the whole Church Catholic, Eastern, Western, our own. Such divines have used the thought and piety of the Fathers within the structure of their own theological exposition. Hooker speaks of Christ 'making us such as himself is', meaning that because of the Incarnation the self-impartation that exists within the Godhead finds expression in a self-impartation of God to his creation, allowing creation and redemption to become the two modes in which created beings participate in the life of God. In a sermon on the Holy Spirit, Andrewes speaks of the mystery of his Incarnation and the mystery of our inspiration as 'great mysteries of godliness', in both, God being 'manifested in the flesh' **ND**



The General Synod Elections 2010

Tony Delves reflects on the outcome

Like it or not the General Synod is where the C of E decides much of its business. Curiously, given its power, it is constituted almost by accident and lethargy.

Voting Paterns

How many people in the pews realise that elections have just taken place? How many are interested in the outcome? How many people could tell you who are the electors?

Amongst the clergy the candidates are usually known but amongst the lay electors the candidates will be largely unknown. And how many, candidates or electors, have much grasp of what are often complex and difficult theological issues?

The Election Address

All that stands between us and our governance is a regulation two-sided piece of A4 paper where candidates set out their stall. Some are excellent – focused, insightful, visionary, Godly. Many are too damp to light an open fire: career details; recitations of years spent doing porridge on diocesan committees; good intentions and fog; the faintest patina of theological insight.

My prize goes to a thoroughly likeable lay candidate in Durham diocese whose Address contained no reference to Jesus, God, mission, Gospel, faith, Bible, indeed absolutely no religious reference at all. It was a perverse sort of masterpiece in its own way for which I felt I wanted to congratulate him. And no, he was *not* elected!

It is not surprising, given all this, that voter turn-out is usually very poor – around 50% is normal. It does make you ask how representative is this system and of what?

How did we do?

At first sight, not brilliantly. We gained and lost seats in equal measure. However in the 2005 elections we *lost* seats and so to hold our own now in the face of tough opposition is an achievement of sorts.

Undoubtedly we could have done better, especially in the south.

Sometimes we just did not organise ourselves to field candidates and in a few dioceses we probably split the vote with too many candidates. The point of real significance is that there are new and gifted people coming forward for Synod and they are getting elected, where we grasp the nettle.

How could we do better?

In many places the problem is *not* that people simply block our candidates, instead the problem is systemic. There will be dioceses where the liberal caucus is so entrenched that getting through it is very difficult. Elsewhere we are so numerically weak that we can make little progress. Between these obstacles are the majority of dioceses where the seats are winnable. The advantage of the STV system is that it allows voters to express a number of preferences and these typically are not made on strictly party or theological grounds. Although there may be a clear *Catholic Vote* in Synod, the electorate is not so easily categorised.

Systemic Hurdles

The systemic problem facing many candidates is most acute in those dioceses which have only three seats to be contested, that is in 19 out of 44 dioceses, or almost half.

Here the contest is invariably tight. In the clergy elections if an Archdeacon stands he or she usually takes a seat and that was so in 31 dioceses. Similarly a woman priest is likely to be elected in dioceses where they are well represented and with more women being ordained this is likely to increase. So where an Archdeacon and / or woman priest stand in a three seat election everyone else is competing for just two seats or even one.

In the lay elections there is a parallel situation. The *sitting member syndrome* means that existing candidates tend to get re-elected. To this add diocesan heavyweights such as former diocesan secretaries and Chairpersons of the D.B.F. etc and the situation gets tight. Add on the local *grands fromages*,

bigwigs like judges, university dons and others prominent in public life, whose natural suitability seems self-evident, and the election is almost a foregone conclusion, notably in three seat dioceses. *But* even given these constraints there is fluidity in the system and room for a fair fight for those willing to do so.

The Big Issue

How will the results affect the big issue facing us about the legislation to make women bishops?. The situation could turn any way. On the worst reckoning, if the legislation comes back for final approval in its present form, without amendment to honour promises and give us a just provision, then it will probably fail in the House of Laity and possibly also fail in the House of Clergy. But this is not a prospect we should welcome or want.

It requires of the bishops great courage to accept that, Synodically, the irresistible force of liberal change has met the immovable force of orthodox Anglicans and until there is justice for us there will be no peace, no resolution and no women bishops.

Isn't the game up bar the shouting?

A friend said to me before the elections "*It's Nunc Dimittis for you now isn't it.*" I was reminded of what the French Generals said in 1940, namely it was only a matter of time before Britain had its neck wrung like a chicken. Winston Churchill famously replied "*Some neck. Some chicken!*". The point is that there *was* a high probability that the Generals were right! The moral is that, even in secular politics, the outcome should not be taken prematurely for granted. How much more then in the Church should we resist the temptation to presumption. Until we are thrown aside we hold our ground.

The elections show that with all its flaws the Synodical system still allows for the unexpected. It is porous enough to let in new blood, and see off bad blood, and pragmatic enough, when in a hole, to stop digging. **ND**

devotional

A Christmas meditation

Ronald Knox

There are three qualities, which have been made known to us, but which show up in a new light, as the result of the Christian revelation: humility, charity and purity.

Humility...means 'lowness, meanness, insignificance, littleness of mind, baseness, abjectness' and it has no other sense until you come on to the Christian authors. And yet how instinctively we recognize the worth of it today, even those of us who wouldn't call ourselves Christians! To be sure, there are all sorts of inferior substitutes for it which owe little or nothing to the influence of Bethlehem; there is the mock modesty which prompts us to underrate our own achievements simply as a matter of good manners; we don't want to make a bad impression of boastfulness on the people we meet.

There is the calculating, affected humility of Uriah Heep; you demean yourself before important people because you know on which side your bread is buttered. But real humility, how it shines when it catches the light! The man who can take an affront and feel it is no more than he deserves; who takes it for granted that his successful rival was the better candidate; who can work to other men's plans when they run contrary to his own advice, the advice which was not asked for,

or went unregarded – how we admire such a man...

Charity...means affection for your family or your close friends... Once again, not everything that is done in the name of charity is real charity. There is the ostentatiousness which likes to see its name on a subscription-list; there is the love of interference which is ever eager to manage other people's lives for them. But, when you have made all allowances for that, charity towards complete strangers has become a habit with us. It has filled the world with hospitals and orphanages and almshouses, all because of Bethlehem...

Purity...no one seems to have bothered much about purity of mind. And yet our Lord tells us that all sins, even the sins of sense, take illicit origin in the mind. How hard it is, nowadays, to persuade people that there is such a thing as purity! They get it mixed up with mere ignorance about sex; or with prudery that loves the sensation of being shocked; or with the morbid terror of sex...there is such a thing as real purity, which sees the facts of life as they are, and has too much sense of the rich, living thing marriage is, of the bright, delicate thing virginity is, to sully either with brooding thoughts, or with sniggering jocularity. That, too, we owe to Bethlehem; to the memory of that virgin motherhood which saved us all.

All that we owe to Christmas...it has altered the standards of behaviour which we reverence and desire... No new voice which speaks to us in the name of religion will have any appeal for us, if it does not bring us back to the stable at Bethlehem – there to humble our pride, and enlarge our charity, and deepen our sense of reverence with the sight of a dazzling purity.

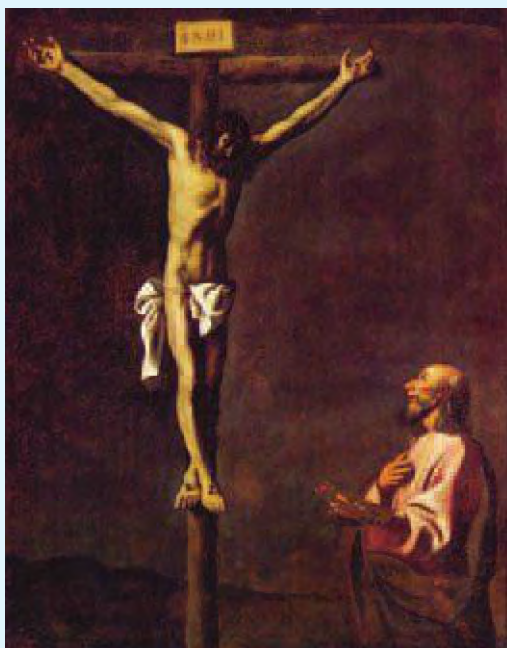
From Pastoral Sermons by Ronald Knox **ND**

sacred vision

Zurbaran: St Luke Contemplating the Crucifixion

Legend has it that St Luke – the patron saint of artists – painted not only the Virgin and Child (famously the Byzantine icon of the Theotokos Hodegitria) but also carved and polychromed a crucifix. Here, palette and brushes in hand, he contemplates the death of his Lord. The figures are isolated from the world by the darkness which surrounds them, and related to one another by their intense gaze.

The painting raises a number of issues, both artistic and theological. Is this Luke on Golgotha; or is he rapt before a crucifix (perhaps of this own making). What here is reality and what is art? Luke (Zurbaran?) is rapt in the contemplation of mystery, and is, at the same time, in a sense its creator and interpreter. The Byzantine theologians of the icon in the seventh and eighth centuries examined the implications of the incarnation itself in terms of the images it generated. God in Christ could be 'circumscribed' (perigrahein), because he could be represented in his human particularity. Christianity for them became the



religion of the image. The Second Commandment was abrogated by the Incarnation, which made of painting the prime expression of orthodox Christology.

Zurbaran paints the painter contemplating the simulacrum which he, Zurbaran, has painted. It is at one and the same time a celebration of the historical reality of the incarnation (and so of the atonement) and of the skill of the artist and of the role which he plays as a spur to affective piety.

We do not know the origin of this commission. So we can only guess the intentions of the artist in painting it. Is this a theological conundrum, or merely a bravura demonstration of illusionism? Zurbaran was equally skilled in two and three dimensions. Perhaps the painter-evangelist is being challenged to paint a crucifix which Zurbaran himself has made! One thing is certain: no other image quite conveys the role of art in the Counter-Reformation as this one does.

Mark Stephens

Horses and Courses

Ed Tomlison assesses current Catholic prospects

We have known for some time that the Anglo-Catholic movement will soon be divided with some leaving to form the Ordinariate as others establish the contrasting vision of the Society of Ss. Wilfred and Hilda. So how are these different options shaping up as the weeks progress?

OVERVIEW: The Ordinariate

Announced just over a year ago 'Anglicanorum Coetibus' (aka the Ordinariate) was a response from the Vatican to Anglicans who can no longer remain within the Church of England. Since a nervous press conference revealed surprised Archbishops of both communions much has happened. Most notably the Holy Father visited these shores and Beatified Cardinal Newman whose own faith journey is key for understanding this historic offer.

The visit of Pope Benedict was followed by the resignations of key bishops from within the Catholic movement. John Broadhurst, Keith Newton, Andrew Burnham, Edwin Barnes and David Silk all announcing a desire to accept the gracious offer from Rome. They will be joined by 50 clergy and several hundred people.

These groups, predominantly based in the South of England, will embrace an intensive preparation during Lent of 2011 and be received into full communion in Holy Week. During Eastertide the one time Anglican clergymen will be granted Catholic orders and the English Ordinariate then opens for business at Pentecost

OVERVIEW: The Society of Wilfred and Hilda

Announced at two Sacred Synods the Society of Ss. Wilfred and Hilda remains shrouded in secrecy. Whilst some lament the creation of yet another Catholic society others delight that, unlike Forward in Faith, this society will be devotional as well as political. It has been championed by a raft of emerging new 'leaders.' These

former establishment men will have a hard job convincing some that they are working for the Anglo-Catholic cause and not the institution. But only time will tell.

Whilst many people have been happy to sign up to the Society others have been critical of its implementation. This criticism worsened when its leaders inexplicably failed to speak about it at the Forward in Faith assembly. On his blog Fr. Hunwicke declared it a 'crude attempt to sabotage the Holy Father's Ordinariate scheme.' Whilst Damian Thompson declared it 'the Society of Hinge and Bracket.'

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SHORT TERM PROSPECTS: The Ordinariate

The short term for the Ordinariate is a mixed bag. On the positive side those entering will breathe a sigh of relief at leaving the synodical journey of the last few years behind. They will be overjoyed at having secured sacramental assurance within a Church that supports them and does not discriminate against traditional beliefs. But on the negative side these pioneers face huge personal upheaval. Homes and pensions will be lost and the pain of division which will inevitably occur within their own congregations will be tricky to manage.

The Society

The short term prospects for the Society are the polar opposite. Whilst members will not face any personal upheaval they face a very difficult task in securing synodical approval (the society model was turned down by the Revision Committee) and credibility. Furthermore they will feel the loss of those leaving who have spearheaded the Catholic movement since 1992. Finally

one must ask what this society can achieve that other societies have not?

LONG TERM PROSPECTS: The Ordinariate

Pope Benedict has called the Ordinariate 'prophetic' and few could deny that it will change English faith forever. But precisely how it will change remains to be seen. Will it become a bridge between the communions and a helpful path for future converts? Will it retain a truly Anglican feel and establish itself as a vibrant part of the Roman Catholic Church in this land? Or will it struggle to take hold and slowly be subsumed? None can know but Pope Benedict is nobody's fool and the small seed planted in 2011 could develop into a wonderful thing. Perhaps the ball is ultimately in the Church of England's court and the Ordinariate will grow if the chaos continues in Canterbury?

The Society

Even those championing the Society admit that its long term future looks bleak. When promoting it at the FiF Assembly Fr. Houlding repeatedly stated that it will need Synodical approval to work. Will Synod grant this authority? Perhaps in the short term. And what will the Society do when Synod gets nasty? And intellectually how will they defend the decision to remain Anglican beyond a generation given the current direction of the Anglican Church? The Society might work for those nearing retirement or hostile to Rome but it seems highly unlikely it will do anything meaningful long term for those desiring a truly Catholic future. **ND**

**Those who are seeking
to discern a way forward
in the present crisis of Catholic Anglicanism
are recommended to two websites in particular:**
www.friendsoftheordinariate.com
and www.sswsh.com
For further news from around the world
register on the Forward in Faith website
www.forwardinfaith.com
to receive regular updates of breaking news

The Journey of Mount Calvary

Jason Catania tells the story of a parish going home

The story of the decision by Mount Calvary Church, Baltimore to accept the Holy Father's generous offer in Anglicanorum Coetibus is not yet at an end. Nonetheless, I am pleased to have this opportunity to relate how we have reached this historic moment.

The story begins not with the publication of the apostolic constitution itself, nor with any of the various departures from historic Catholic belief and practice by the Episcopal Church, though these are indeed significant aspects in the tale. Rather, the story begins early in the parish's 158-year history.

Founded under Tractarian principles in 1842, Mount Calvary soon became known as a center of advanced Anglo-Catholicism. In his discussion of the anti-ritualist 1871 General Convention in his book *The Catholic Movement in the Episcopal Church*, Canon George E. DeMille writes: "For a decade, Mount Calvary Church, Baltimore, had been a center of Catholic teaching and of ritualistic practice..."

From High Church to Anglo-Catholic

Indeed, under the rectorship of Father Alfred Curtis, Mount Calvary made the transition from High Church to full-blown Anglo-Catholicism (including the first daily Mass in the Episcopal Church in 1868) and it was likely during his time at Mount Calvary that confessional boxes were installed in the church. Frequently at odds with Bishop William Whittingham (the distinguished High Churchman and early enthusiast for the *Tracts for the Times*) over liturgical practice, Curtis would eventually resign as rector of Mount Calvary in order to be received into the Roman Catholic

Church at the hands of Blessed John Henry Newman himself. He would go on to be ordained a priest and then bishop, serving as the second Bishop of Wilmington, Delaware.

Curtis's conversion would not halt Mount Calvary's Romeward trajectory. The parish was routinely condemned for its "Romish" ways. Whittingham criticized Curtis's successor, Father Joseph Richey, for



the use of altar lights, wafer bread, elevating the Host, making the sign of the cross, and carrying a cross in processions. In 1879 a group of local clergy published a denunciatory pamphlet protesting "certain Romish doctrines and practices, as taught and enjoined in mission services" held at the parish.

'Romish' ways

The offending doctrines and practices included auricular confession, the Real Presence of Christ in the Eucharist, and the sacrificial nature of the Mass.

Undeterred by such attacks, Mount

Calvary became one of America's well-known Anglo-Catholic shrines, alongside such famous churches as the Advent, Boston and Saint Clement's, Philadelphia. It was a regular destination for luminaries such as Father Benson SSJE, who would often spend Holy Week at Mount Calvary, and Father Basil Maturin SSJE, who led the offending parish mission in 1879.

The parish's ritualistic advance is attested to by a perusal of the parish magazine and the service register, where it is seen that a solemn celebration of the Eucharist replaced Choral Matins as the principal Sunday service at 11 o'clock in Autumn 1899. In 1910, the word "Mass" replaced "Celebration," and in 1916, the Good Friday Mass of the Pre-Sanctified was first introduced.

Serving the poor

But Mount Calvary did not become famous (or infamous, as the case may be) merely for its advanced liturgical practice. As in the great Anglo-Catholic slum churches of London's East End, service to the community has long been one of the parish's defining characteristics. As Canon DeMille noted, Mount Calvary "made an enviable name for itself by the remarkable work done by its clergy among the poor of the city."

This work included founding and serving three daughter churches for Baltimore's black population (the city was extremely segregated well into the twentieth century). Two of these churches, Saint Katherine of Alexandria and Saint Mary the Virgin, would survive and become independent parishes.

One of the many clergymen at Mount Calvary associated with this work was Father Calbraith Perry, curate and friend to Father Richey and author of a memoir with the

politically-incorrect title, *Twelve Years Among the Colored People, a Record of the Work of Mount Calvary Chapel of S. Mary the Virgin, Baltimore*.

This work among Baltimore's poor and marginalized resulted in the establishment of a relationship which continues to strongly impact the life of the parish to this day. In 1872, Father Richey wrote to Mother Harriet Brownlow Byron, the foundress and superior of the All Saints Sisters of the Poor, begging her to send some sisters "to help him in his difficult work." Mother Harriet responded by sending three sisters to Baltimore to establish a community here.

They initially settled in a private home, but in 1890 the growing community moved into its first convent, across down the street from Mount Calvary on land provided by the rector and congregation. In 1917, they moved to their current convent in Catonsville, a suburb of Baltimore. But even after their move, the All Saints Sisters continued to be closely involved with Mount Calvary.

This is evidenced by the Sisters and the parish jointly founding in 1987 the Joseph Richey House, a hospice which serves dying people regardless of income. Located in buildings adjacent to Mount Calvary, the Richey House continues its ministry and is about to open a children's wing.

Readers of NEW DIRECTIONS will no doubt be aware that last year, the All Saints Sisters were received into the Catholic Church and are now in the process of being canonically

erected as a religious order within the Archdiocese of Baltimore.

Deciding together

Needless to say, that momentous decision by the Sisters had an enormous impact on our parish. Over the years, numerous clergy

This steady flow of Mount Calvary "alumni" to Rome, combined with the decision by the All Saints Sisters and the publication of *Anglicanorum Coeitis*, made it clear to the people of the parish that our future lies with the Catholic Church

and laity have swum the Tiber from Mount Calvary, including one of my recent predecessors, Rudolph Ranieri, who was received into the Church shortly after his retirement in 1994. Just since I became rector in 2006, about a dozen members have become Catholic, including two former church wardens.

This steady flow of Mount Calvary "alumni" to Rome, combined with the decision by the All Saints Sisters and the publication of *Anglicanorum Coeitis*, made it clear to the people of the parish that our future lies with the Catholic Church. Consequently,

at a special congregational meeting on October 24, the parish voted overwhelmingly to separate from the Episcopal Church and to seek to become an Anglican Use parish within the Roman Catholic Church.

Hopes and prayers

Ultimately, our hope is to be part of the personal Ordinariate for former Anglicans once it is established in the United States, but for now, we are working with the Archdiocese of Baltimore, the "premiere See" of the Church in America, who have been extremely welcoming and hospitable to me and the people of Mount Calvary. They have organized for us a process of reception into the Church, which will be overseen by Father Carleton Jones, OP acting as our mentor.

Father Carleton is an excellent choice, as he is himself a former Episcopal priest and member of the Cowley Fathers, and thus has a thorough understanding of our Anglo-Catholic heritage.

We look forward to being received into the Church sometime in the spring of 2011.

Since news of Mount Calvary's decision broke, I have received prayers and messages of good wishes from Catholics around the world. I have been truly humbled by this response, and am deeply grateful for it. We know that we are making history, and we are confident that God is leading us into a glorious future in full communion with the Successor to Peter. **ND**

CELEBRATING JOHN HENRY NEWMAN

Lead kindly light...

Every consideration, the fullest time should be given to those who have to make up their minds to hold an article of faith which is new to them.

To take up at once such an article may be the act of a vigorous faith; but it may also be the act of a man who will believe anything because he believes nothing, and is ready to profess whatever his ecclesiastical, that is, his political party requires of him.

There are too many high ecclesiastics in Italy and England, who think that to believe is as easy as to obey — that is, they talk as if they did not know what an act of faith is. A German who hesitates may have more of the real spirit of faith than an Italian who swallows.

An Essay in Aid of a Grammar of Assent (ed. Ker) p. 430.

