

newdirections

October 2010
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serving Catholics and Evangelicals seeking to renew the Church in the historic faith



The Church and secular society

Metropolitan Hilarion of Volokolamsk
speaks to the Nicean Club

Also in this issue:

- Andrew Burnham on the Papal visit
- Details of the Sacred Synods
- Julian Mann on the Jensen borthers

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.sthelenchurch.co.uk

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

BOSTON LINCOLNSHIRE *St Nicholas, Skirbeck* Boston's oldest Parish Church. *Forward in Faith* Parish under the Episcopal care of the Bishop of Richmond. Sunday: Low Mass 8am (1st and 3rd), Sung Mass 9.30am. Daily Mass, offices, benediction and confessions as displayed on notice boards. Rector: Fr Paul 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* Parish under the care of the Bishop of Richmond. *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

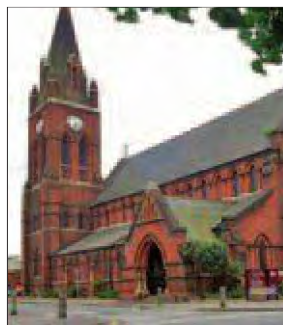
CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass; *Gredo Gynru. Bute Street St Mary*: Sunday: Solemn Mass 11am; *Pentre Gardens St Dyfrig* and *St Samson*:

St Luke: Month 5th

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
Parish website: www.stlukeskingston.co.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* 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 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 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 9th October: 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 Corby ssc 01279 453848

HARTLEPOOL *St Oswald's, Brougham Terrace*. A *Forward in Faith* Parish under the episcopal care of the Bishop of Beverly. 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.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 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

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

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and not content

I am, as I confided last month, rather stout. Not actually obese, but a good deal thicker in the girth than is good for me. Furthermore, like so many other gently-ageing gentlemen, my cholesterol level is higher than it should be.

This means, among other things, that I have to cut back drastically on my consumption of cheese. OK, so my doctor actually told me to cut it out completely, but life doesn't work like that. Do I go to Mass as often as my priest would like me to? Exactly, you get the picture. But cheese is, nevertheless, a rare treat, and all the more precious for being so.

Despite a wet August, my crop of large, Mediterranean-style tomatoes were ripening nicely in the greenhouse early September. Pick them warm, slice them thinly, salt, pepper, oil and vinegar, chopped basil, and – the *sine qua non* – a nice, sliced mozzarella (the Holy Father is partial to it too, we learn). Out in the sticks, one cannot hope for a London

delicatessen, but there is one of the usual, competent supermarkets within a day's drive. And they had the cheese.

Imagine my horror (as they say) when the tomatoes all ready, I opened the plastic packet to slice the mozzarella, and saw (what I had not hitherto perceived) a thin green line under the title, with faint white lettering: 'Reduced fat'. In all other respects, the package was indistinguishable from what I have enjoyed many times before. My rage and fury was unconfined.

So my gardening cum culinary triumph was now topped with weak, taste-free, leathery slices of non-vegetarian tofu-substitute – urghh!!

If people like that sort of thing, fine. What is objectionable is this sneaky masquerading as the real thing. Sell cheese under the label cheese, and sell reduced-fat-diet-food on an entirely separate counter, preferably with a large, clear health warning: 'This is fake!'

David Nichol 



LEAD STORY

The truth in love

Metropolitan Hilarion of Volokolamsk, Chairman of the Moscow Patriarchate's Department for External Church Relations addresses the Annual Nicean Club Dinner (Lambeth Palace, 9 September 2010)

We should
proclaim
Christian
morality
and teach it
openly not
only in our
churches,
but also
in public
spaces
including
secular
schools,
universities
and in the
arena of the
mass media

At the time of the Council of Nicaea, the Church was united in East and West. But at the present time, there is a multitude of communities each of which claims to be a church even though approaches to doctrinal, ecclesiological and ethical issues among them often differ radically.

Nowadays it is increasingly difficult to speak of 'Christianity' as a unified scale of spiritual and moral values, universally adopted by all Christians. It is more appropriate, rather, to speak of 'Christianities', that is, different versions of Christianity espoused by diverse communities.

All current versions of Christianity can be very conditionally divided into two major groups – traditional and liberal. The abyss that exists today divides not so much the Orthodox from the Catholics or the Catholics from the Protestants as it does the 'traditionalists' from the 'liberals'. Some Christian leaders, for example, tell us that marriage between a man and a woman is no longer the only way of building a Christian family: there are other models and the Church should become appropriately 'inclusive' to recognize alternative behavioural standards and give them official blessing. Some try to persuade us that human life is no longer an absolute value; that it can be terminated in a mother's womb or that one can terminate one's life at will. Christian 'traditionalists' are being asked to reconsider their views under the slogan of keeping abreast with modernity.

Regrettably, it has to be admitted that the Orthodox Church and many in the Anglican Church have today found themselves on the opposite sides of the abyss that divides traditional Christians from Christians of liberal trend. Certainly, inside the Anglican Community there remain many "traditionalists", especially in the South and the East, but the liberal trend is also quite noticeable, especially in the West and in the North. Protests against liberalism continue to be heard among Anglicans, as at the 2nd All African Bishops' Conference held in late August. The Conference's final document stated in particular, 'We affirm the Biblical standard of the family as having marriage between a man and a woman as its foundation. One of the purposes of marriage is procreation of children

some of whom grow to become the leaders of tomorrow.'

Among the vivid indications of disagreement within the Anglican Community (I am reluctant to say 'schism') is the fact that almost 200 Anglican bishops refused to attend the 2008 Lambeth Conference. I was there as an observer from the Russian Orthodox Church and could see various manifestations of deep and painful differences among the Anglicans.

Today the Orthodox-Anglican Dialogue itself has come under threat. It is especially lamentable because this dialogue has had a long and rich history, beginning with the numerous talks at various levels held between Orthodox and Anglicans from the 17th century. The first difficulties in relation to the Church of England emerged in 1992 when its General Synod agreed to ordain women to the priesthood. The Department for External Church Relations of the Russian Orthodox Church came out with an official statement expressing regret and concern over this decision as contradicting the tradition of the Early Church.

One might ask why our Church should have concerned itself at all with this matter? By the early 90s the Protestant world had already ordained many women pastors and even women bishops. But the unique point here was that the Anglican Community had long sought rapprochement with the Orthodox Church. Many Orthodox Christians recognized the existence of apostolic continuity in Anglicanism. From the 19th century, Anglican members of the Association of Eastern Churches sought 'mutual recognition' with the Orthodox Church and its members believed that 'both Churches preserved the apostolic continuity and true faith in the Saviour and should accept each other in the full communion of prayers and sacraments.'

Much has changed since. The introduction of the female priesthood in the Church of England was followed by discussions on the female episcopate. In response to the positive decision made by the Church of England's General Synod on this issue, the Department for External Church Relations published a new statement saying that this decision 'has considerably complicated dialogue with the Anglicans for

Orthodox Christians' and 'has taken Anglicanism farther away from the Orthodox Church and contributed to further division in Christendom as a whole.'

We have studied the preparatory documents for the decision on female episcopate and were struck by the conviction expressed in them that even if the female episcopate were introduced, ecumenical contacts with the Roman Catholic and the Orthodox Churches would not come to an end. What made the authors of these documents so certain? There was a second controversial statement. The same document argued that despite a possible cooling down in relations with Catholics and Orthodox, the Church of England would strengthen and broaden its relations with the Methodist Church and the Lutheran Churches in Norway and Sweden. In other words, the introduction of the female episcopate 'will bring both gains and losses.' The question arises: Is not the cost of these losses too high? I can say with certainty that the introduction of the female episcopate excludes even a theoretical possibility for the Orthodox to recognize the apostolic continuity of the Anglican hierarchy.

We are also extremely concerned and disappointed by other processes that are manifesting themselves in churches of the Anglican Communion. Some Protestant and Anglican churches have repudiated basic Christian moral values by giving a public blessing to same-sex unions and ordaining homosexuals as priests and bishops. Many Protestant and Anglican communities refuse to preach Christian moral values in secular society and prefer to adjust to worldly standards.

Our Church must sever its relations with those churches and communities that trample on the principles of Christian ethics and traditional morals. Here we uphold a firm stand based on Holy Scripture.

In 2003, the Russian Orthodox Church had to suspend contact with the Episcopal Church in the USA due to the fact that this Church consecrated a self-acclaimed homosexual, Gene Robinson, as bishop. The Department for External Church Relations made a special statement deploring this fact as anti-Christian and blasphemous. Moreover, the Holy Synod of our Church decided to suspend the work of the Joint Coordinating Committee for Cooperation between the Russian Orthodox Church and the Episcopal Church in the USA, which had worked very successfully for many years. The situation was aggravated when a woman bishop was installed as head of the Episcopal Church in the USA in 2006 and a lesbian was placed on the bishop's chair of Los Angeles in 2010.

Similar reasons were behind the rupture of our relations with the Church of Sweden in 2005 when this Church made a decision to bless same-sex "marriages." And recently the lesbian Eva Brunne has become the "bishop" of Stockholm.

What can these churches say to their faithful and to secular society? What kind of light do they shine upon the world (cf. Mt. 5:14)? What is their 'salt'? I am afraid the words of Christ can be applied to them: If the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men (Mt. 5:13).

We are aware of the arguments used by proponents of the above-mentioned liberal innovations. Tradition is no authority for them. They believe that to make the words of Holy Scripture applicable to modernity they have to be 'actualized,' that is, reviewed and interpreted in an appropriate, 'modern' spirit. Holy Tradition is understood as an opportunity for the Church to be continually reformed and renewed and to think critically.

The Orthodox, however, have a different understanding of Holy Tradition. It is aptly expressed in the words of Vladimir Lossky: 'Tradition is the life of the Holy Spirit in the Church – the life giving to every member of the Body of Christ the ability to hear, accept and know the Truth in its inherent shining, not in the natural light of human reason.'

It is impossible to pass silently by the liberalism and relativism which have become so characteristic of today's Anglican theology. From the time of Archbishop Michael Ramsay of Canterbury, the Church of England saw the emergence of so-called modernism which rejected the very foundations of Christianity as a God-revealed religion. Among its most eloquent representatives was the Anglican Bishop of Woolwich, Dr. I. A. T. Robinson, the author of the sensational book *Honest to God*. The Bishop of Woolwich's worldview can be described as 'Christian atheism.' Indeed, he rejected the existence of a personal God, of the Creator of the world and of Providence. He also denied the existence of the spiritual world in general and of the future life in particular. It should be admitted that these views provoked protests on the part of some Anglican bishops, led by Archbishop Michael Ramsey of Canterbury.

It is appropriate to recall here the words of His Holiness Patriarch Kirill of Moscow and All Russia at the Bishops' Conference in February 2010. Concerning the liberal novelties introduced by some Protestant communities, he stated: 'What has happened reveals only too clearly a fundamental difference between Orthodoxy and Protestantism. The principal problem lying at the basis of this difference is that Orthodoxy safeguards the norm of apostolic faith and order as fixed in the Holy Tradition of the Church and sees as its task to actualize this norm continually for the fulfilment of pastoral and missionary tasks. On the other hand, in Protestantism the same task allows for a theological development that can remodel this same norm. Clearly, the search for doctrinal consensus, as



was the case with regard to Baptism, Eucharist and Ministry in the multilateral dialogue initiated by the World Council of Churches, has lost its meaning precisely because any consensus may come under threat or may be destroyed by innovation or interpretation that will challenge the very meaning of these agreements.'

Regrettably, what His Holiness the Patriarch says about Protestantism can be applied equally to many Anglican communities. In the 19th and 20th centuries, Orthodox communities discussed seriously the recognition of Anglican priesthood based on its recognized apostolic continuity. Now we are very far from this. And the gap between the liberal Anglicans and the Orthodox keeps growing.

Today, European countries as never before need to reinforce moral education, since its absence leads to dire consequences such as accelerating extremism, a decline in the birth rate, environmental pollution and violence. The principles of moral responsibility and of freedom should be consistently implemented in all spheres of human life – politics, economics, education, science, culture and the mass media.

We should not remain silent and look with indifference at a world that is gradually deteriorating. Rather, we should proclaim Christian morality and teach it openly not only in our churches, but also in public spaces including secular schools, universities and in the arena of the mass media.

We do not presume to impose our views on anybody but we wish that our voice be heard by those who want to hear it. Unfortunately, we cannot convert the whole world to God, but we should at least make people think about the meaning of life and the existence of absolute spiritual and moral values. We are obliged to bear witness to the true faith always and everywhere so that at least some may be saved (1 Cor. 9:22).

Our faithful cherish the memory of the visit made by the Church of England's delegation led by Archbishop Cyril Garbett to Moscow in 1943. Then Patriarch Sergiy, who had been enthroned a few days earlier, remarked, 'The English have come defying the dangers of travelling at a time of war and the entire insidiousness of the

enemy'. Addressing himself to Archbishop Garbett, he said, 'The old archbishop teaches us by his example to forget one's own interests and conveniences and one's own life when the truth of Christ and the welfare of our neighbours... call us to serve higher values.'

Today, too, we do not abandon Christian love for our Anglican brothers and sisters. We do not abandon the hope that they, who once defied every danger during the hard years of war, will share with us that trust in our Lord and Saviour Jesus Christ, which rests on the solid foundation of the faith of holy apostles, the Fathers of the Nicean Council and the tradition of the Undivided Church. **ND**

What can these churches say to their faithful and to secular society? What kind of light do they shine upon the world

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I may be a 'slow learner' but I still ponder on the advice and the teaching of previous spiritual directors who helped me in the past. Some of these remembered 'sayings' go well past thirty years. Most of them were in the context of confession but in every instance they were statements about life in Christ and how I should approach it. They were not opening gambits in a conversation, they were 'something to take away and think and pray about.' This is the way of the Holy Spirit.

'You do not understand now,' says Jesus to Peter at the Last Supper, 'but one day you will.' Jesus taught that the Holy Spirit 'will remind you' and 'lead you into all truth.' Lest we forget, *educere*, meaning 'to lead out', is the Latin root of 'education'. The Holy Spirit as a comforter and an encourager draws us into new understandings and new ways of living in Christ.

Thankfully I have enough experience in life to know that it does not matter if what I think or feel does not make sense; I know that one day it will. I know that when 'the penny drops' in the hidden depths of the psyche, a

Ghostly Counsel

Spiritual education

Andy Hawes is Warden of Edenham Regional Retreat House

spiritual illumination or resolution has taken place.

From the perspective of being a confessor and as one who gives spiritual counsel, I also have ceased to be anxious if what I find myself saying does not make sense or is a 'conversation-stopper'. It seems to me that the contemporary school of the 'soul friend' or the 'prayer guide' or the 'companion on the way' is so focused on listening techniques, personality types, traditions of spirituality, and a fear of exercising 'authority' in 'direction' that the Holy Spirit does not get much of a look in. The Holy Spirit does not always work 'through' one, but often 'despite' one. The New Testament is full of messengers

who do not understand the message.

This is not to say that there cannot be a 'professional' approach to spiritual direction, but there must be the 'charism,' the spiritual gifting and the vocation alive and at work in an individual before any 'training' or 'accreditation' is worth the time and money spent on it. When someone says to me, 'I am a trained spiritual director', I think to myself, 'Oh dear, I'm not.'

Which brings me back to being a 'slow learner'; the wisdom of the priests and lay people who were a source of Ghostly Counsel to me was never second-hand. They spoke out of the depths of their own wrestling with God and with man. The only quotations they gave were from Scripture and Jesus was the way, truth and life. I was always given a sense that we were partakers in a wonderful mystery – living in the birth pangs of a new creation. A meeting for spiritual direction (even now after all these years) is an experience of prayer and pilgrimage. It is an event of disclosure – it is a reminder in the normal course of things that God is alive and that he desires me to live with him in love for ever.

A parliament of fools

David Nichol despairs of General Synod after listening to one of its minor debates and finding nothing but an obsession with supposed justice

Like those who are tennis fans only during Wimbledon fortnight, I find I am interested in the debates at General Synod only when they concern the women bishops legislation or ARCIC material. For the rest of the time I, like so many others, do no more than note what has been decided, without any desire to listen to what was said, nor concern myself with how the final form of legislation was reached.

It can easily happen, therefore, that we Wimbledon-style watchers of Synod can be horrified, shocked and dismayed by the apparent brutality of some of the key debates, the shamefully weak quality of many of the interventions, and the cavalier disregard for the authority of bishops (even when the debate is about the integrity of the bishops of the Church of England).

What is this bear pit? this failed copy of Westminster? this outrageous parliament of fools? And where do these grotesque debates come from? I now know – and it is knowledge that only saddens me further.

I thought the key debates were bad because of the great tension, the high stakes, the intense emotion involved, but that somehow ordinary bread and butter debate and legislation would be standardly dull, orderly and practical.

True, they may not show the same tension and emotion, but for sheer stupidity and ignorance, they yield nothing to their more dramatic elder brothers. If you want to hear how not to run a church, then listen to one of these. Let me share with you the example that has sickened me recently. By 'recently' I mean last July.

A 'justice issue'

We have a married couple ministering in our parish – a priest and deacon – who share a single stipend, and share the work. We are not stupid, you know; we can tell the difference! And while a deacon cannot

do everything that a priest can, she can do a great deal, and a great deal besides that benefits from a woman's sympathy and experience.

With the other jobs they do on a diocesan level, we do not always feel they are well treated. So a debate on 'Job Sharing in Ordained Parochial Ministry' seemed worth listening to. You can find it on <<http://audio.cofemedia.org.uk/synod/july2010/Jul1020.mp3>>.

It came from a diocesan synod motion, from Bath & Wells, and was introduced by a Mr Tim Hind. In a speech that seemed little more than

**being a priest
is not like being a teacher;
it is not merely a job,
like any other**

a catena of non sequiturs, it became clear that this was about one couple (as if by coincidence in the Diocese of Bath & Wells) who are unable both to be 'vicar' of the parish in which they serve. This was, and your heart sinks when you hear it, a Justice Issue.

A steady stream of individuals rose to share their experiences and to outbid each other in their support and generosity, including a clergy husband only too happy to reminisce about the early days, when clergy couples were sufficiently exotic to be interviewed on GMTV, and how they had heroically struggled against suspicion and misunderstanding.

A clear explanation

Interspersed between these implicit and explicit references to Bob the Builder and Barak Obama's 'Yes we can', were more measured, thought-out, argued and informative interventions, elucidating the constraints on this brave new world of justice and equality.

The Bishop of Ripon & Leeds, who

chaired the group that produced the official CofE document 'Clergy Couples Guidance', explained clearly and carefully why the simple demand of justice was not as simple as supposed. Under current legislation, job-sharing cannot be advertised only to married couples, nor can it avoid the consequences of divorce for those who are.

Vicars are not employees; they are office-holders. It is not merely obduracy, he explained, that does not at present allow the freehold of a parsonage house to be held by one person for three and a half days each week and by another person, who need not be married to the first, for the other three and a half days. In the end, there is hierarchy in the Church and this is unavoidable. Being a priest is not like being a teacher; it is not merely a job, like any other.

Advice ignored

Did they listen? Of course not. Speakers continued to explain how job-sharing worked among teachers, and complained that 'we still lag behind the secular world.' Why did the Deployment, Remuneration, and Conditions of Service Committee of the Archbishops' Council ever bother to do its work?

Norman Russell, Archdeacon of Berkshire, offered his wisdom and advice, and was ignored. The Archbishop of York pleaded for sanity, and was ignored. A lay woman from Derby had the courage to question the Pollyanna vision of clergy couples – good for her – and was ignored.

In the end Justice, once stated and asserted, had to prevail, and a motion was passed, setting aside funds to ensure that a legal process be found, so that a single parish can have two vicars, in such a manner that (in the traditional language) none is afore or after other, none is greater or less than another, but co-equal together.

These are they whom we elect. One can only weep. **ND**

HEARING THE WORD

The nature of faith

Faith is elicited through hearing the message of Christ being preached
Patrick Henry Reardon, senior editor of *Touchstone: A Journal of Mere Christianity*

In addition to being the gift of God, faith is also an act of man, taking its rise in attendance to the Word of God. Faith begins with 'hearing' (*akoe*) that becomes 'obedience' (*hypakoe*).

The Word of God was committed to the ministry of the Church. Although all Christians can and should proclaim the Gospel, the special care and general oversight of that ministry was especially entrusted to a select group of men, who were commissioned to make disciples, baptizing them and teaching them what Jesus ordained [Matt. 28.19–20]. These were the men, along with their historical successors, who founded the Christian churches, by proclaiming the Word of God, the story and message of Jesus. This is the Gospel.

Through hearing

According to the apostolic writings, faith is normally elicited through hearing this proclamation. 'So then faith is through hearing, and hearing through the message of Christ' [Rom. 10.17]. Indeed, it is called 'the hearing of faith' (*akoe pisteos* – Gal. 3.2, 5), just as the message itself is called 'the word of hearing' (*logos akoes* – 1 Thess. 2.13; Heb. 4.2).

Preaching, therefore, is the normal means by which the Word of God elicits faith. Thus, the New Testament asks, 'How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?' [Rom. 10.14].

With the godly reception of that Word, hearing (*akoe*) becomes obedience (*hypakoe*). It is at this point that faith grows into a human act. Thus, we read of 'the obedience of faith' (*hypakoe pisteos* – Rom. 1.15; 16.26). It is imperative, Paul wrote, not to neglect obedience to the Gospel of Christ [2 Thess. 1.8].

Such obedience involves the body as well as the mind. It is not enough to assent with the heart; the believer

must also proclaim his faith vocally. Very important among the physical expressions of faith is obedience to the mandate of baptism. Thus, in Mark's version of the Great Commission, we read, 'He who believes and is baptized will be saved' [Mark 16.16]. Indeed, all through the Acts of the Apostles, we find that submission to baptism is a first step – a physical step – in the obedience of faith. It is in the act of baptism, moreover, this ritual enactment of his faith, that the believer is relieved of his sins.

A new life

Faith is more than a conscious psychological act. Inasmuch as it commits the believer, body and soul, to the lordship of Christ, the person who takes this step can barely do more than guess at the full content and implication of what he does. His faith unites him to Christ, which makes him a new creature [2 Cor. 5.17].

This is an objectively new condition of being, which his cognitive faculties will only gradually perceive. Our consciousness of rebirth, at the time we are reborn, may not be much greater than our consciousness at birth. This is nothing to worry about, as long as we remain faithful to the requirements and implications of what God's grace has done for us.

Indeed, much of the exhortatory material in the New Testament is directed towards making the believer conscious of the moral and intellectual responsibilities which express that objective state of reconciliation, justification, and union with Christ. This is the work of the Christian life, the life in which Christ gradually takes over the thinking and emotive processes of the believer's soul.

This union with Christ is God's work, not ours; we cannot, of ourselves, unite ourselves with Christ. Our responsibility is, rather, to take full, personal possession of that union. **ND**

I wouldn't swear to it

Possibly because he launched his new slant on Free Expressions in the silly season Fr Michael Land's proposals haven't been taken as seriously as they deserve.

This Herefordshire cleric, annoyed by a reckless driver, swore at the offender. Telling him to 'F--- off' kicked off an idea for mission to the unchurched. Christians, he argued, should swear regularly.

Jesus, he said, would have, as he was working class. Swearing, Fr Land had discovered in his long ministry in East London, was the way to communicate with ordinary people.

'It's the only language such folk understand' sounds authentic Herefordshire retired-colonel speak, so he'd quickly got on the wavelength of his new flock. Having annoyed at least one deep-South U.S. reader by my recent anti-Yank rant, I thought I'd restore the 'special relationship' by annoying Mid-West Brits.

The Anglican reformers must have sworn profusely, given their desire (Article XXIV) for a language 'understood of the people.' If so, perhaps The Prayer Book Society should get behind the campaign for Christian cursing.

However, communicable cursing is not as simple as you'd b----y well think. You've got to find words understood and acceptable to all. The 'f word' is now probably the first word many babies hear and use, but beyond that...

For example, referring to body parts as you curse people into the Kingdom could be OK in The Elephant and Castle but you could step in the 'Douglas' if you did so in Hampstead – accused of gender fascism.

Furthermore, some ethnic groups and most youth have their own cursing code. Thus, if evangelising the under 30's, you mentioned 'God', you won't be understood if you leave out the obligatory preface 'Oh My.'

S---d it. Sorry. Now I've upset the LGCM.

Alan Edwards

Oh no you can't

Could a new province be set up for traditionalists without reference to General Synod?

Matthew Chinery offers a pessimistic analysis of the legal arguments

In August's NEW DIRECTIONS Fr Robert Van Der Weyer submits that traditionalists could seize for themselves the new province which Synod has denied them. It is a beguiling prospect which has certainly excited certain congregations in the PEV Sees. However, I do not believe it can withstand a close legal analysis. I submit that the unilateral creation of a new province would necessarily, as a matter of law, mean leaving the Church of England and the Anglican Communion, if not permanently, at least temporarily. If that is correct, it will be impossible to retain churches and parsonages for the use of this new province.

This article is concerned solely with the legal arguments. Needless to say, such action would be expensive, fiercely resisted by the establishment and perhaps pastorally damaging. It would further delay our oft-stated aim to 'get off the battlefield and onto the mission-field.' That debate I leave to others.

Terminology

Precise terminology is key. What is the Anglican Communion? Self-identifying as Anglican is clearly not enough, a fact amply demonstrated by the array of continuing Anglican churches. Nor can communion with the Archbishop of Canterbury, of itself, be sufficient; the Old Catholics and Porvoo churches are 'in communion' but not 'of the communion.' My definition would be along the lines of 'an international association of separate churches and provinces in the Anglican tradition and in full communion with the Archbishop of Canterbury.'

I must also define what I mean by 'the Church of England.' The Church of England is those two provinces of the universal Church, established by law with the monarch as Supreme Governor and the Archbishop of Canterbury as Metropolitan and Primate of All England. As an established church, the alteration of the borders of a province requires either an Act of Parliament (as in 1541 when Chester and Sodor & Man transferred from Canterbury to York) or a piece of suitably authorized delegated legislation (such as the Diocese of Southwell Transfer Measure 1935). Erection or suppression of dioceses is no less legalistic, with modern procedure laid out in the Dioceses, Pastoral & Mission Measure 2007.

ACNA example

When a new province springs up, is it automatically recognized as part of the Anglican Communion? The spread of Anglicanism throughout the world in the eighteenth and nineteenth centuries cannot be a suitable precedent in the way Fr Van Der Weyer suggests. Bishops were sent to the colonies under the direct jurisdiction of the Archbishop of Canterbury or York. First in the United States and then elsewhere, these direct jurisdictional ties were amicably cut

and the new provinces came to life.

Unilaterally forming a new province within the existing territorial boundaries of York and Canterbury is clearly very different. ACNA serves as a useful example. The recent General Synod motion (February 2010) declares ACNA to be within the 'Anglican family,' but not currently within the Anglican Communion. It notes their desire to be within the Communion and asks the Archbishops to report to Synod in 2011 about whether this can be achieved. Despite the claim that ACNA is recognized by 80% of Anglican provinces, the legal position must currently be that ACNA is not in communion with the Archbishop of Canterbury and therefore not within the Anglican Communion.

Outside the Communion

Applying this to the specifics, a unilaterally declared new province would only become a member of the Anglican Communion once full communion with the Archbishop of Canterbury was restored. Temporarily at least, it would be outside the Anglican Communion. Without legal authority for its creation, it would also be outside the established Church of England. Parishes, dioceses, clergy and congregants would be removing themselves from both these structures by joining the new province.

This brings us to the question of property. Whilst legal arguments about the precise extent of the ecclesiastical freehold are fascinating, I merely point to s56(2) of the Pastoral Measure 1983, which states: '*it shall not be lawful to sell, lease or otherwise dispose of any church or part of a church... except in pursuance of powers under this Part or section 30.*'

Property ownership

The incumbent and churchwardens are office holders in the Church of England and hold church property for themselves, the parish *and their successors*. By leaving the Church of England, they leave their office and a vacancy would arise. In order for the outgoing incumbent and churchwardens to retain legal ownership of the church, a sale, lease or disposal would be necessary. Such transfer is unlawful unless the procedures in the Pastoral Measure are followed, and suffice to say these procedures would not deliver the desired result. The position with parsonages is similar enough to warrant no separate analysis.

Please do not expect the property laws to be on your side if you leave the Church of England in this way. There may be some interesting legal debate over other assets, such as trusts held for PCCs or by independent Anglican charities. If and when Synod fails traditionalists for the final time, I suggest time be better spent by investigating these avenues, rather than building up hope on a scheme doomed to expensive failure. **ND**

do not expect the property laws to be on your side if you leave the CofE in this way

faith of our fathers

The historic discipline of the Church requires both apostolic faith and apostolic order for the exercise of the apostolic ministry, as **Arthur Middleton** explains

The Book of Common Prayer makes an obligatory statement of doctrine and discipline in the Ordinal. It states that Holy Scripture and early Fathers testify that from the Apostles' time there have been three Orders of ministers in Christ's Church – bishops, priests, and deacons.

This threefold ministry is the authoritative pastoral and teaching ministry of the apostolic Church. Jesus sent out the Apostles with the same authority to complete his Father's will on earth as the Father had first given him. This includes the Apostles' authority to make provision for the continuation of their ministry through others, just as Jesus Christ had taken authority to continue his ministry through them.

Transmitted by Jesus

Jesus transmitted ministerial authority to the Apostles that was publicly sealed on the Day of Pentecost by the gift of the Holy Spirit. Since the original authority transmitted came from the Father through his Son, whose Body is the Church, that authority resides in the entire one, holy, Catholic and apostolic Church.

The Apostles transmitted that particular ministerial authority to their own chosen successors, bishops,

priests and deacons. The Apostles gave them authority to call, try, examine, approve and admit by public prayer and the imposition of hands their own chosen successors in ministry until the Second Coming. There are other ministries through which God blesses the faithful in many ways. But the apostolic pastoral and teaching ministry is what Christ entrusted to the Apostles and their own continuation of their ministry through bishops, priests and deacons.

The Nicene Creed affirms our belief in the 'apostolic' Church where we claim that the identity of the Body of Christ is known by two objective realities: the apostolic faith and the apostolic ministry. This standard was not invented or thought up by the Fathers at Nicaea. It is a revelation given by the Holy Ghost at Pentecost, as the Acts records, 'they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers' [2:42].

Origin of the term

Apostolic succession is first used as a technical term by Hegesippus, c.175, who traces this succession in Corinth and Rome and every city stating that things are ordered according to the preaching of the Law, the Prophets

and the Lord. This demonstrates that apostolic succession consists in both the faith and in the order of the Apostles, and not in one or the other.

Another error is to equate an office held in the temporal organization of some local church with the scriptural office of the same name belonging to the entire one, holy, Catholic and apostolic Church.

When discipline breaks down, a bishop or an ordinary member of a local church may be anything but what the Scriptures demand of a bishop or of a Christian. This state of affairs neither redefines Christianity nor disproves the episcopate. Additionally, the granting of a mere title does not confer an apostolic office unless all the objective requirements for apostolic office are met.

The historic discipline of the Church requires both apostolic faith and apostolic order for the exercise of the apostolic ministry. Choosing between them leaves no apostolic ministry at all. The apostolic succession is a visible, objective means for the preservation, teaching, defence and transmission of the apostolic faith.

Thus, revisionist people like John Pike or Gene Robinson may hold a temporal office in the Church called 'bishop,' but that does not make them a complete 'bishop' in terms of the apostolic succession. Their authority, due to their lack of apostolic faith, is limited. The bishops of the primitive Church did not tolerate such false bishops, but removed them and instructed the faithful to place themselves under a true bishop until their see could be supplied with a bishop who represented both apostolic faith and apostolic order.

Maintaining the apostolic succession is merely to obey Christ, the Scriptures and the Apostles. This assures the Church of a valid faith and a valid ministry. This is what the debate on women bishops is about. It is not about women. **ND**



Christianity is not being marginalised in Britain!

A most revealing patrimony

As the attempt to define Anglican patrimony continues to occupy the blogosphere, **Ed Tomlinson** has a radical suggestion for redefining the parameters

I am willing to bet that no member of Forward in Faith placed the words 'Anglican' and 'patrimony' together with enthusiasm prior to the papal offer of an Ordinariate. But since *Anglicanorum coetibus* was unveiled those words have suddenly been twinned with passionate frequency, to the bemusement of many on the blogosphere.

What exactly is our patrimony? And would we want it preserved should we locate it? Might this need for a distinctly Anglican patrimony even derail us, exposing us for the liturgical thieves that we are, or even force us to adopt services long forgotten? After all, it has long been quipped that 'Rome does the words and we do the choreography'!

The paradox of being forced to become *more* Anglican simply to qualify for conversion chilled many early commentators. One wag on my blog wondered with glee if Ordinariate members would one day be found standing north end in the Vatican with chasubles abandoned! Others feared an end to a Roman Rite which many now love as their own. Doubtless the Prayer Book Society was cheering at this thought whilst many a modernist wept into their beer.

How Anglican are we?

Such fear will prove pointless for rumour has it that our 'Anglican patrimony' is both deeper and more subtle than mere external trappings. What relief! We can surrender those preaching scarves to the moths and return our ASBs to our doorstops. But what of the patrimony? How are we to define it in a discernable and helpful way?

What exactly are we meant to bring with us if it is not our liturgy and devotion? And in what way will a future Ordinariate retain an Anglican presence? The search for our patrimony continues...

Certain internet commentators have seemed embarrassed when the search proves demanding. What does it say about us modern Anglo-Catholics that we struggle so much to locate our own patrimony? It is a particularly acute problem on this side of the Atlantic where we no longer share the American allegiance to the BCP. We are a Romanist bunch to the core and perhaps it is time to admit this. How Anglican are we? And whose fault is it anyway?

If we are thoroughly Romanized

we are not becoming a sect within Rome but entering her doors as full members

and not remotely Anglican (and who could deny it?) it is only because the Church of England has allowed it. Certainly I learnt my Romanist ways in her bosom and she seems thoroughly unbothered by this fact. So here is a radical suggestion – let's stop pretending a lack of 'Common Worship' style identity should bother us. We are not broad Anglicans, we never were and we never will be. And being broad Anglicans is not what Rome desires in any case.

A new focus

Instead let us narrow the search by defining our own set parameters. Let us unpick our patrimony from our own sound formation. Why bother with the traditions of a wider Anglicanism which our forebears so deplored?

Instead let us cleave to the things that they taught us. We are children of Newman, Pusey and Froude and it is they who must guide us to unity with Rome.

Focusing solely on the Oxford fathers, and Blessed John Henry

Newman in particular, changes the picture entirely. How precious the intellectual rigour of Newman and Pusey!

How necessary the focus on worship and prayer. And who would not want to bottle a love for the people, thus ensuring our pastoral care for the poor, such a benchmark of Anglo-Catholic witness, is carried like treasure as we enter our home? We need the zeal, the passion and the unity that launched the Catholic movement and we need our cherished guilds and societies as well.

Encouraging and wonderful

Here then is a patrimony, a discernable history to sustain us with a familiar fraternity to feed us. How glorious if SSC went from praying for unity on Canterbury's shores to calling others to safety from Rome! How inspiring if the Guild of All Souls carried the deceased across the Tiber to continue their prayers for salvation! Not that all societies will survive. The political Forward in Faith will no longer be needed, for persecution will be a thing of the past.

Doubtless there will be other things besides, and it will be for bishops on both sides of the Tiber to discern this, but that will do for me. We need little else, for we are not becoming a sect within Rome but entering her doors as full members.

So as we struggle to locate our Anglican identity, let us smile and not squirm. Let us see in our Tractarian identity an encouraging and wonderful thing. The things we hold dear – stations of the cross, rosary, daily Mass, formal confession, angelus, benediction and more – were never ours to begin with.

So let us go home and reclaim them as our own. But let us do this with our history. We make the right steps! Where Blessed Newman leads let all Ordinariate members follow. **ND**

devotional

The search for reality

Florence Allshorn

What is happening in the minds of those people – poets, artists, philosophers – who are more sensitive to the Realm of Reality than we ordinary people are? They are telling us two things: that there is a Reality beyond our realities, and that in the mind of man there has grown a real nausea of selfhood.

The artists and poets seek for Reality from a different direction than we religious people do. They have first a hunger for search, secondly they find their technique, and to find that they stumble across discipline. I imagine it would be true to say that the seeking powers in us are less strong than the longing for self-improvement – and that these men have something very true to teach us.

But it is the religious people – Karl Earth, Heim, Niebuhr, Maritain – who are trying to search for the reason of our 'out of touchness' with reality.

The waste land

What has happened in the larger sphere of humanity is described by Earth as 'a shattering halt in the presence of God.' The despairing man says, 'We stand in a waste land in which we wander and from which we do not find the way to

escape...' The moment is made more catastrophic because sin is in the world as something vast, intractable and furious.

How far we enter into that deep true experience of our age depends on our own desire; and that desire is eager just in so far as we are allowing that Reality beyond our Reality to have its way with us. If we are following the road of our own wills and ways we shall not feel it very deeply – but we shall have no message that will in any way satisfy the seeking young life of our generation. We religious leaders need to look very much more deeply. We can so easily have talks with people and they can say we have helped, write us grateful letters, even stand steady for a time till the juice we have put into them has run out, but we may have brought them no hunger for God (because that hunger is no ache in our own heart) or anywhere near to the end of Self.

Leading God's children

But I think it would be true to say that most of us have entered into that experience of the waste land – a longing to escape from Self to something bigger. And we are the people who are supposed to have the message of how not to escape it, but to go through and lead out. We have to be quite sure we are not dodging our waste land. If we could come to a place where we stand utterly stripped of both the clothing of character and customs we have built up around ourselves, and in despair of ourselves, we might be at this time I believe most happy. Because it would mean that God was trueing us for the leading of his children out of their waste land. Have we learned enough to do it?

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

sacred vision

St Catherine - 15th century

Having just cast my vote in the current election for a new General Synod, I return to a theme that continues to fascinate me: the integrity and self-assurance so powerfully conveyed in medieval pictures of women saints – the virgin martyrs in particular.

In the world of action, deeds, narrative, Everyman is indeed a man, because (perhaps) men are able to do a wider range of things including, most importantly, fighting. In a renaissance and humanist context, mankind is presented as masculine – think of Leonardo's nude inside the square and circle, his feet both together and apart – there he stands confident, self-defining, in control.

But the person? As person, you might say, apart from a narrative of deeds, and other than the thrusting champions of the new learning. As the ordinary Christian – someone whose life is largely controlled by others, or by outside forces, someone who suffers, someone whose life is constrained



by circumstances, but who nevertheless by the powerful grace of God maintains her integrity, and enhances her status as person.

Our Lady, of course, expresses this quiet integrity better than any, but it is understandable if she is regarded as a special case. In her medieval role of penitent sinner (unlike her modern role of apostle), Mary Magdalene stands for each believer, male or female. But St Catherine of Alexandria, with only a legendary back story, offered the most popular expression of this vision of personal integrity.

Note the male king, with his henchmen, who sought to rape her, furtive and aggressive. Note the blood-thirsty violence of her wheel, destroyed and destroying. And in the centre the calm self-assurance of the saint herself. We cannot be absolutely sure, but the artist-illuminator was most probably a man, portraying her universal status and significance.

Nigel Anthony

Gathering in the north

Gary Waddington, Team Rector of the St Wilfrid team ministry in Harrogate, reflects on the Northern Sacred Synod held on 23rd September 2010

Awit once retorted that clergy were like manure: in a pile they stank; spread thinly they did some good. Clearly the exception to this *bon mot* was the Sacred Synod for the Northern Province held in the Church of Sts Barnabas & John, Belle Isle in Leeds. There was indeed a great heap of clergy, so much so that lunch was very much in danger of running out! Yet there was no stink. The day focussed itself on the question of the future following the July session of the General Synod.

The Bishop of Pontefract acted as a congenial compere, setting a positive tone. Welcoming the clergy he noted that in a time of uncertainty it was good to take council together. He read greetings from those bishops who could not be present and invited the Bishop of Burnley to lead the participants in Bible Study.

Commenting on Hebrews 11.8–16, Bishop John spoke of the faith of Abraham as a priestly archetype walking with God in the loving service of the people. He then drew out our place as strangers and pilgrims whose eyes are fixed on the heavenly city who ‘must resist burying ourselves or becoming obsessed with the issue.’

Catholics and Evangelicals

Simon Killwick then spoke of the work of the Catholic Group in General Synod and how the synodical process continues. In this, he reminded that assembly that contingent motions in the process of remitting legislation to the dioceses may yet throw up surprises, and that the House of Bishops still had the ability to make changes to legislation before final voting. He then reminded us of the vital nature of the synodical elections under way, for it will be the new General Synod that will finally determine the outcome of the legislative process.

Dr Nigel Atkinson spoke to Synod from an Evangelical perspective. His lively and engaging presentation reminded us that conservative

evangelicals also had a spirited objection to the legislation. The legislation could not be consistent with any Protestant heritage of the Church of England, simply because it was not consistent with Scripture, and that inconsistency made the issue a first-order problem. Neither could it be consistent with the Catholic heritage of the Church of England because the relationship of *fides et ratio* meant that individualistic modern exegesis of Scripture could not (following the rationale of Hooker) overthrow the weight of the teaching of the Church through the ages. He concluded by

**there was a real buzz
around the room at this
announcement**

reminding the synod members that many evangelical parishes would simply not tolerate taxation without proper episcopal representation in terms of quota payments and orthodoxy.

Rabbit out of the hat

The Bishop of Beverley then rose to speak on future possibilities. He reminded us of the generous offer of the Holy Father in the potential creation of an Ordinariate. Yet, while this was an honourable route for those who felt this was the best option, whatever the outcome of the synodical process, he also said that for perhaps the majority, this was neither the right time nor right option to pursue.

He then stunned those present by outlining the creation of the Society of Sts Wilfrid and Hilda, as a corporate body for clergy and laity gathered around faithful bishops. He spoke of the rapid work being undertaken to produce a theological interpretation of this societal model, and how it would work and relate to the rest of the Church of England. He stressed that this society would only come into

full ecclesial operation if and when a women was consecrated.

He also pleaded that this was not a means for staying at all costs. It must, he said, be a path to be followed only if it provided ‘Anglicanism with integrity.’ There was a real buzz around the room at this announcement, and following midday prayer, most of the clergy present were to be seen filling in the forms.

Animated discussion

After lunch, Canon Glyn Webster more than ably chaired a panel discussion responding to questions formulated in advance from the floor. We ranged a discussion through the potentiality of the Society to questions of the Ordinariate, coherency of practical ecclesiology, encouraging people to sign up for the Society, the general levels of support for provision in the wider CofE.

In all of this it is perhaps worth noting that the responses gathered so far to the Ordinariate are small. It would appear that whilst the Church of England still holds marks of Catholicity there is a future for us. Strong leadership and faithful response may yet secure a provision in which we can all flourish. This is, in so many ways a question of Vocation: for some that will be a call from God to seek full reconciliation with the Holy See, and to do so quickly. For others that same journey may take many years. For more, that vocation to exercise a Catholic Ministry remains within the Church of England, but not at any cost. Proper provision is still needed. The Society model might well be the way in which it could, with enough support, be secured.

Bishop Tony dismissed us with the blessing after reminding us that we need courage to stick together and see this process through. Whilst the future is uncertain, the process is not yet over. By the looks on the faces of those leaving the Sacred Synod, perhaps there is a second wind yet. **ND**

Plotting the Pilgrim's Progress

The Bishop of Ebbsfleet reviews the Papal Visit

We know that this was a State Visit – the first such by a pope. We know too that the visit began in Scotland not only because the Queen tends to be there at this time of year but also because her looser relationship with the Presbyterian Church of Scotland was less complicating than her relationship with the Church of England of whom, under Christ, she is, as finessed by the first Queen Elizabeth, 'Supreme Governor.' This was the meeting of two heads of State, then, not the meeting of Christ's Vicar and the Supreme Governor who rules a national church on his behalf.

In the Pope's words it was 'a historic event marking a new important phase in the long and complex history of relations between [the British] people and the Holy See.' Of his meeting with the Queen in Edinburgh on 16th September Pope said, 'it was a highly cordial meeting, characterised by a deep and mutual concern for the wellbeing of the peoples of the world and for the role of Christian values in society.'

Not surprisingly the Pope summed up his visit – and here we are looking at the aspect of the visit that the British State funded and Lord Patten deftly organised – as confirming his 'profound conviction that the old nations of Europe possess a Christian soul which merges with the "genius" and history of their respective peoples, and the Church never ceases to work to keep this spiritual and cultural tradition alive.' That is not to overstate the remarkable encounter at Westminster, where a largely secular audience, not *le beau monde* of agnostic academia admittedly, but the sceptical great and good of civil society, gathered to hear the only religious leader who can still draw vast crowds. Benedict's own account of the meeting was that he underlined 'the fact that religion, for lawmakers, must nor represent a problem to be resolved, but a factor that makes a vital contribution to the nation's historical progress and public debate, especially by recalling the essential importance of ensuring an ethical foundation for

choices made in the various areas of social life.' Insisting on the place of religion with the public square, a space is claimed for Faith to explain itself and convince by the power of reason. Thus Catholic social teaching, and controversial Catholic ethical teaching – on the family, on the dignity of life – is not relegated to eccentric households and annual nostalgia for the mumbo-jumbo of Christmas.

It isn't quite possible to divide the Papal visit into the State Visit and the Pastoral Visit. After Holyrood and the Queen, the Pope went on to Belhouston Park, Glasgow, where he celebrated the Mass of St Ninian, who brought the Gospel to Scotland.

Relativism is seen by the Pope as the enemy of the Gospel

Here, said the Pope, he 'recalled the importance of the evangelisation of culture, especially in our own time in which an insidious relativism threatens to darken the unchanging truth about the nature of man.' Relativism – '**your** truth is as good as **my** truth: there is no such thing as **the** truth' – is seen by the Pope as the enemy of the Gospel. Relativism is the sin of Pontius Pilate: when Jesus says to him, 'Every one who is of the truth hears my voice,' Pilate asks 'What is truth?' The world of ancient classical civilization is not so very different from the contemporary secular world. The message of the Pastoral Visit is the same as that of the State Visit.

Having won the Scots by going to Scotland first, Benedict XVI went on to London. Here there was a meeting with the world of Catholic education, in which he enlarged on 'the importance of the faith in forming mature and responsible citizens.' 'I encouraged the many adolescents and young people who welcomed me with warmth and enthusiasm,' he said, 'not to follow limited goals, or to satisfy themselves with comfortable choices but to aim at something greater: the

search for true happiness which is to be found only in God.' There was then a meeting with leaders of other religions in which he 'pointed out the ineluctable need for sincere dialogue, which in order to be fruitful requires respect for the principle of reciprocity.' At the same time, he 'identified the search for the sacred as a ground common to all religions, upon which to build up friendship, trust and collaboration.'

Of particular interest to Anglicans and other Christians were the ecumenical encounters. There was a 'fraternal visit to the Archbishop of Canterbury,' 'an opportunity to underline the shared commitment to bear witness to the Christian message which unites Catholics and Anglicans.' This preceded the meeting in the Great Hall of the British parliament and was succeeded by the praying of Vespers with the Christian communities of the United Kingdom in Westminster Abbey. This first visit made there by a Successor of Peter, 'marked an important moment in relations between the Catholic community and the Anglican Communion,' Pope Benedict said, but, to this observer, the encounter seemed different. My name is Peter, the Pope seemed to be saying, and this abbey church of St Peter really ought to belong to me once more. In response, the Archbishop of Canterbury suggested that Peter was welcome to visit, but unless he refashioned his job description, he could not be more than a visitor. So, no change there...

The climax of the visit was the beatification in Cofton Park, Birmingham, preceded by a special prayer vigil the previous evening in Hyde Park, London. The multitude of the faithful were gathered round the world's parish priest. In his own words, summing up the whole visit, he 'presented the shining example of Cardinal Newman, intellectual and believer, whose spiritual message can be summed up in his the witness that the way of knowledge does not mean closing in on oneself; rather it means openness, conversion and obedience to Him Who is the Way, the Truth and the Life.'

To protect & preserve Anglican tradition

The Statement issued on behalf of a group of Catholic bishops after the Northern and Southern Sacred Synods

Anglican Catholic bishops have announced that in addition to the provision of an Ordinariate offered recently by Pope Benedict there is to be a new Society [of St Wilfrid and St Hilda] for bishops, clergy, religious and laity in order to provide a place within the Church of England where Catholics can worship and minister with integrity without accepting innovations that further distance the Church of England from the greater churches of the East and West.

At two upbeat gatherings this week of over 600 clergy and religious from the northern and southern provinces of the Church of England, there was unanimous condemnation of proposed legislation to allow the ordination of women as bishops that will soon go to the dioceses for discussion, debate and approval.

The unveiling of The Missionary Society of St Wilfrid and St Hilda reflects a determination not to accept a Code of Practice as currently suggested by the General Synod but to work for and create a more realistic approach which allows the integrity of those who cannot accept this innovation to be preserved, to flourish and grow within the Church of England. This development represents a constructive initiative on the part of those who cannot accept the innovations proposed in legislation and who are hurt and frustrated by the General Synod's inability to provide for their theological position.

The Society has been named after two English saints with a passion for the unity of the church and is expected to attract thousands of members. It was quite clear during the gatherings that many wish to remain loyal to the comprehensive nature (within the confines) of the Church of England despite the legislation and are unlikely to join the Ordinariate at least in the foreseeable future.

As with the Ordinariate further details about the Society and its life will emerge in the coming months.

In the meantime a group has been asked to do some theological reflection about the identity of the Society, its common life and the way it might have the potential for ecumenical dialogue directed towards the goal of full visible communion with the rest of the Church Catholic, both Eastern and Western.

The meetings were called by Catholic bishops to allow those with concerns about the future to consult together. The gatherings were united in their concern about the disastrous implications the proposals will have for the cause of Christian unity with the Church both East and West and for the genuine comprehensiveness of the Church of England should the legislation pass. However it was clear that participants at the conferences are likely to take divergent paths in the future. But all are committed to a "parting of friends" and the maintaining of the closest possible relationship.

The Bishop of Plymouth, John Ford, on behalf of the Catholic bishops, said today: "It was greeted with utter incredulity that this debate should be allowed without any clarity concerning the promised provision for those unable to accept this innovation.

In the meantime a group has been asked to do some theological reflection about the identity of the Society, its common life and the way it might have the potential for ecumenical dialogue directed towards the goal of full visible communion with the rest of the Church Catholic, both Eastern and Western.

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The Apostolic Constitution *Anglicanorum Coetibus*, published on 4th November 2009, was positively commended to the Sacred Synod of Anglican priests from the Southern Province, meeting at Westminster on

24th September, 2010. The Apostolic Constitution offers Anglo Catholics the way to full communion with the Catholic Church for which they have worked and prayed for at least a century and it is a way in which they will be 'united and not absorbed.' Pope Benedict spoke warmly about the Apostolic Constitution when he addressed a meeting of Catholic bishops at Oscott College, on 19th September 2010, during his recent State Visit to the United Kingdom. He set the offer firmly within the developing ecumenical dialogue when he described it as 'a prophetic gesture that can contribute positively to developing relations between Anglicans and Catholics.' This, then, is an exciting initiative for those for whom the vision of ARCIC of corporate union has shaped their thinking over recent years.

The crucial issue is the ministry of the Pope himself, as the successor of St Peter. Anglicans who accept that ministry as it is presently exercised will want to respond warmly to the Apostolic Constitution. Those who do not accept the ministry of the Pope or would want to see that ministry in different ways will not feel able to accept *Anglicanorum Coetibus*. The decision to respond to the provisions of the Apostolic Constitution is not dependent on the decisions of the General Synod or on any particular issue of church order. The initiative should be judged on its own merit. It will require courage, and vision on the part of those who accept the invitation, particularly amongst the first to respond. Although there are few practical details at present in the public forum, discussions have already been taking place as to how the vision of the Apostolic Constitution can be implemented. It is expected that the first groups will be small congregations, energetically committed to mission and evangelism and serving the neighbourhood in which they are set.

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