


newdirections

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A fresh start

Ian McCormack calls for confidence in the future



Also in this issue:

- Nicolas Stebbing CR reminds us of the importance of scripture
- Digby Anderson gets argumentative
- More on the women bishops legislation

parish directory

BEXHILL on SEA St Augustine's, Cooden Drive, TN39 3AZ
Sunday: Mass at 8am, Parish Mass with Junior Church at 10am.
Further details: Father Robert Coates ssc on 01424 210 785

BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 1QT) "If it is worth believing in, it is worth travelling for" Sunday Mass 11am. Secure Parking. Contact Churchwarden on 07854 147412

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

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

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

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. *A Forward in Faith* Parish, *Resolutions ABC* in place. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, 6pm Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: afpear2@gmail.com

BOURNEMOUTH St Francis of Assisi, Charminster Road (corner of East Way) *A Forward in Faith* Parish under the care of the Bishop of Richborough. *Resolutions ABC*. Sunday: 8am Low Mass, Parish Mass 10am (Family Mass last Sunday of the Month), Evening Service 6.30pm - first Sunday of each month. Parish Priest: Fr David Wastie www.stfrancis-bournemouth.org.uk

BOVEY TRACEY St John the Evangelist ABC, *Forward in Faith*, Under the Episcopal Care of the Bishop of Exeter. Sunday: 10am High Mass. Low Mass 10am Tues. Parish Priest: Fr Greg Stanton ssc 01925 051905

BOWBURN, Durham Christ the King, *Forward in Faith*, ABC. Sunday: 11am Sung Mass and Sunday School; Weekday Mass: Wed 9.30am, Fri 6.30pm; Evening Prayer and Benediction 5.30pm last Saturday of month; Parish Priest: Fr John Livesley ssc 01388 814817

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 *Resolutions ABC*. Sunday: Low Mass 8am; Sung Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Thur 10am. Enquiries should be made to the Churchwarden. Tel 01308 425375.

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

BRISTOL Christ Church, Broad Street, Old City Centre BS1 2EJ *Resolutions ABC*. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). During Interregnum contact

Roger Metcalfe, Churchwarden on 01275 332851 www.christchurchcitybristol.org

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

CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass **St Mary**, Bute Street Sunday: Solemn Mass 11am; **St Dyfrig** and **St Samson**, Pentre Gardens Sunday: Solemn Mass 9.30am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr David Morris 029 2221 2177

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

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



BISHOP AUCKLAND St Helen Auckland

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

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

CROYDON S Michael & All Angels, Poplar Walk. FIF ABC. Sunday: Low Mass 8.00am, Family Mass 9.30am, High Mass 11.00am, Evensong & Benediction 3.30pm. Daily Mass Mon - Fri 12.30pm, also Wed 7.30am. Sat 11.00am. Fr Ian Brothwood 020 8686 9343

DEVIZES St Peter's, Bath Road, Devizes, Wiltshire FIF Parish under the episcopal care of the Bishop of Exeter. All *resolutions passed*. Sunday: 10am Sung Mass. Wednesday - 7pm Low Mass. Third Thursday in the Month 10am Low Mass. Mass on major festivals & Saints' Days - times vary. Contact during interregnum: Mrs. J. Hosie, Churchwarden 01 380 813500

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

FOLKESTONE Kent, St Peter on the East Cliff ABC, *A Forward in Faith* Parish under the episcopal care of the Bishop of Richborough. Sunday: 8am Low Mass, 10.30am Solemn Mass. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. Contact Father David Adlington or Father David Goodburn ssc - tel: 01303

254472 www.stpeterschurchfolkestone.org.uk
e-mail: stpetersfolk@yahoo.co.uk

GRIMSBY St Augustine, Legsby Avenue Lovely Grade II Church by Sir Charles Nicholson. *A Forward in Faith* Parish under Bishop of Richborough. Sunday: Parish Mass 9.45am, Solemn Evensong and Benediction 6pm (First Sunday). Weekday Mass: Wed 9.30am. Parish Priest: Fr Martin 07736 711360

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

HEMPTON Holy Trinity (near Fakenham, Norfolk). ABC, FIF. The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 10am. Linked to the Shrine of OLW. Parish Priest: Fr Lockett ssc 01328 820030

KINGSTON-upon-THAMES St Luke, Gibbon Road (short walk from Kingston railway station) Sunday: Low Mass (English Missal) 8am, Sung Mass (Western Rite) 10.30am, Evensong and Benediction 5pm. 3rd Sunday each month: Teddy Bears Service for pre-schoolers 9.30am. Wed, 7pm Exposition, 8pm Mass. First Sat of the month, 11.15am Mass of Our Lady of Walsingham. For further information phone Fr Martin Hislop: Parish Office 020 8974 8079 www.stlukeskingston.co.uk

LEAMINGTON SPA St John the Baptist Parish under the Episcopal care of the Bishop of Exeter. All *resolutions passed*. Daily Mass. Sunday: Low Mass 8am, Parish Mass 9.30am, Solemn Evensong and Benediction (1st Sunday only) 3.30pm. Traditional Catholic Worship in a friendly atmosphere. Parish Priest: Fr David Lawson ssc 01926 422208 www.fifparish.com/stjohnleamington

LIVERPOOL St Agnes and St Pancras, Toxteth Park (FIF & ABC) Sunday: Parish Mass 10am; Solemn Evensong and Benediction 6.30pm. Daily Mass. Sunday School. Glorious J.L. Pearson Church, with modern catholic worship, good music and friendly atmosphere. Parish Priest: Canon Christopher Cook ssc 0151 733 1742 www.stagnes.org.uk

LONDON-HEATHROW-HANWORTH TW13 St George, Hanworth Park, Feltham, TW13 7QF *Beautiful and historic Church. Traditional worship. Vibrant parish social life - ABC Fulham Jurisdiction*. Sunday: 8am Low Mass (English Missal), 10am High Mass (Traditional), 6pm Evensong and Latin Benediction (first Sunday of the Month). Low Mass 10am Tues and Thurs. Fr Paul Williamson: 0208 844 0475. Email: 1stewart1@live.co.uk

LONDON E1W St Peter's, London Docks *A Forward in Faith* parish in the Fulham Bishopric. Sunday 8am Mass. 10am Solemn Mass Daily Mass and Offices. Father T E Jones ssc 020 7481 2985 www.stpeterslondon docks.org.uk

LONDON EC3 St Magnus the Martyr, Lower Thames Street (nearest Tube: Monument or Bank) *Resolutions ABC*. Mass: Sunday 11am, refreshments following. Tues, Wed, Thur and Fri 12.30. Visitors very welcome. www.stmagnusmartyr.org.uk Fr Philip Warner rector@stmagnusmartyr.org.uk

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

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

LONDON NW9 Kingsbury St Andrew *A FIF Parish* under the Episcopal care of the Bishop of Fulham Sunday: Sung Mass 10am; , Thursday Said Mass 10am. Tube to Wembley Park then 83 Bus to Church Lane Churchwarden: 020 8205 7447

LONDON SE11 4BB St Agnes Kennington Park, St Agnes Place - 8 minutes walk from both Kennington and the Oval tube stations (Northern line) ABC/FIF. Sunday: 10am Solemn Mass. Daily Mass: Mon 10am; Tue s 5.30pm; Wed 10am; Thu 5.30pm; Fri 10am - Bible Study after Mass on Wed. saintagneskenningtonpark.co.uk 020 7820 8050 frpaulensor@btconnect.com

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Walsingham Youth Pilgrimage
(Graham Howard)

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The Bishop of Beverley at the
Walsingham Youth Pilgrimage
(Graham Howard)

A fresh start

Ian McCormack encourages us to make the most of the golden opportunity provided by the legislation of 14 July

Monday 14 July 2014 was a sad day for the Church of England. As Catholics seeking to live out our vocation within the Anglican Church, we would be foolish to deny that, just as our General Synod members had no choice but to vote against the legislation. We owe them a debt of gratitude for their dedication and commitment in hugely difficult circumstances. The legislation of Monday 14 July marked another stage in our separation from our brothers and sisters in the ancient churches of East and West, with whom we claim to share our ordained ministry. It made reunion with (not submission to – even corporately!) those same churches substantially harder to achieve, and was passed in the certain knowledge that that was so.

And yet. And yet. Monday 14 July 2014 also represents a golden and priceless opportunity for our movement, and one which we must not allow to be wasted. First and foremost, this is true because the mill-stone of uncertainty and anxiety which has hung around our necks since 1992 has been removed. Hearts, minds, souls and bodies which for over twenty years have been consumed (rightly) with the issue of women bishops can now be set free to do what the Church actually exists to do: proclaim the Gospel, celebrate the Sacraments, and save souls through mission and evangelism. Of course, we have never stopped doing this – and in most cases we do it better than the rest of the CofE – but we have been weighed down and distracted (necessarily). Monday 14 July 2014 should unleash upon the Church a fresh wave of missionary zeal, theological debate and insight, catholic teaching, and pastoral and evangelistic concern for the people in our care and those who are still waiting to encounter Christ through our life and work in the CofE.

It would be naïve to assume that there will not be enormous difficulties placed in our way as we seek to achieve this. The remarkable atmosphere of tolerance and respect that has flourished in Synod recently will now no doubt dissipate as the reality kicks in. There will without doubt be new cases of our parishes and people being bullied by diocesan hierarchies, and we will need strong hands and large hearts not only to resist them but also to love them in their error. Forward in Faith has already committed itself to being a resource to people and parishes in this situation, and we must also pray that our bishops and the still-fledgling Society will provide the inspiration, guidance and courage to see us through these difficult times when they come.

We will not be entirely without official support either. For the first time, discrimination against our parishes and people can be challenged through an official process involving a

Reviewer with staff support in Church House. But far more important than that is the invitation which is extended to us by the legislation of Monday 14 July.

Remarkably, that legislation invites us to *flourish*. Not to be tolerated, or humoured, or given pastoral care until we die a natural death, but to *flourish*. That is a remarkable invitation, and it should mark a monumental change in the way that we see our relationship with the rest of the Church of England.

The legal Resolutions – A and B – that parishes were provided with after 1992 were effectively an invitation to *opt out* of bits of the CofE. Yes, they had legal standing, but they were a negative, reactionary provision. Post-2014, we are being offered something different. It is the distinction between Law and Grace. Now, our legal safeguards are stripped away (though not completely), but they are replaced with an invitation to *flourish*. What a gift that is! It is an invitation to *opt in* wherever we can; to involve ourselves in every aspect of Church life, to place ourselves at the centre of our Church, and to make ourselves so indispensable to the

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to learn from us, to grow with us, to
flourish alongside us**

communities we serve and to the Church at large that our opponents couldn't afford to do away with us even if they wanted to try. So long as we are given the tools necessary for this work – primarily our own bishops consecrated in the historic succession – then there is no reason why we cannot achieve precisely that. I say again: this is pure gift. How will we respond?

Clearly, we must not respond – or ask others to respond – in ways that impinge upon conscience. We have fought too hard and too long to go down that line now. In some ways, Monday 14 July must of necessity mark a line in the sand as to what it is and is not possible for us to do alongside our brothers and sisters in Christ. Yet it should nevertheless be possible for us to work in and with the structures of the CofE to a considerable extent, while at the same time honouring, respecting, cherishing and loving the gift that we have been given by God. And if we can do that, then we can go a step further, and offer that gift to the rest of the Church. We can invite the rest of the Church to learn from us, to grow with us, to *flourish* alongside us.

Such an approach will not be easy. Our Lord himself said there would be times when following him would not be. But it is the only viable option we have for the future. And – for once – the future is in our hands. General Synod has invited us to *flourish*. We must take it at its word. Surely we would be rude to refuse? **ND**

Scripture – the Catholic way

Nicolas Stebbing CR explains why we must study the Bible properly

Several years ago, when I was a young monk I was sent to the Jesuits to do the Spiritual Exercises and to learn how to give them. It was an exciting but scary prospect. I imagined steely-eyed Jesuits frog-marching me through the Exercises in a spiritual equivalent of square-bashing. It turned out to be nothing like that at all. Nice relaxed Jesuits welcomed us warmly, seemed to think Anglicans were just like other Christians, and gently introduced us to Ignatian spirituality.

Learning to love Scripture

When the Exercises began, we kept seeing Jesuits sloping off down long corridors each with a large Bible under his arm. We found ourselves doing four or five hours of prayer each day, based, yes, upon Ignatian Exercises but always with Scripture to see us through. So we went into the First Week reading about God's love for this world he created (Gen. 1; Wisdom 11.24ff) and how we humans have messed it up (Gen. 3). We saw God in Hosea weeping over unfaithful Israel (Hos. 11.1–9) and the destruction of his beloved vineyard (Isaiah 5.1–7).

Whoever said the Old Testament was all about a God of wrath? Yes, God does get angry, but he keeps repenting of his anger because he loves so much. His love is gentle, soft, caring. He tries everything he can to keep his people faithful and at the first sign of repentance he gives in. God in the Old Testament is the Prodigal Son's Father!

Then in the Second Week we walked with Christ through Galilee, seeing how he preached the Kingdom, how he taught the people, how he healed people out of compassion. Our imagination brought us close to him, to Mary, to those muddled but faithful disciples and to the lepers, blind people and beggars who so loved him. Gospel stories I thought I had known for years suddenly sprang into fresh life and revealed untold riches. So it went on through the passion and death and when we came to the Resurrection we found ourselves walking to Emmaus with him, or picnicking on freshly grilled fish on the shores of Galilee. My retreat ended in the Song of Songs 3.1: 'I sought him whom my soul loves...I found him, and would not let him go.' It was the Jesuits who taught me to love Scripture. You could hardly get more Catholic than that.

Radical change

That is only one way to read the Bible. Priests constantly have to preach on Scripture and most of us use it as a convenient peg on which to hang our favourite ideas. That is not really good enough. Time spent with a commentary and if possible a Greek text pays off with far more interesting, challenging sermons.

Sadly, there is a prejudice against proper study of the Bible. Those who studied it some years ago in College remember the

reductionist passion as everything was squeezed and doubted and hardly anything left of the message of Christ. Old Testament studies spent a lot of time analysing J, E, P and D sources or showing how nothing in the Old Testament could not be found in other Near Eastern religions. Things have changed radically in recent years. New ways of reading the Bible, of using hermeneutic theories, for instance, really have brought out new dimensions of its message which one never thought were there. On the other hand scholars such as Richard Bauckham have shown how, even if the Gospels were written in the late first century, their witness is true and reliable; the gap between Jesus and the Gospels is not as big as once imagined.

Mission

There is a deeper reason why we should find new ways to put the Bible at the heart of our life: mission. We grieve that most of our churches are far less full than we would like them, and mostly not with young people. No matter how well we do

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the liturgy it doesn't bring in the masses. Then we look to our evangelical neighbours and cannot help feeling jealous. They fill church buildings with the young; they get intelligent, able professionals to

come to their services; they plant new congregations and draw thousands together to their various festivals. Is it just their rather sentimental songs, or the emotional preaching that does it? Or is it the fact that behind this their clergy do serious postgraduate degrees on Scripture; they study it, preach properly from it, allow their lives to be formed by it? There is a life waiting there for us, and our attempts at mission here in England will bear little fruit if we ignore it. The Bible is often called the Word of God. We might prefer to say the Word who took on flesh and now lives in Scripture revealing new life to all who seek him there.

Practical suggestions

What can we do? Here are some ideas.

- Priests (and others!), dust off your Greek and engage properly with the Gospel text; get together with other clergy and prepare sermons together. It can actually be fun.
- Go to the excellent Walsingham weeks on Scripture, and send your young people there.
- Everyone of you who calls himself or herself a Catholic should find out what your diocese has to offer. There are some really good biblical teachers around now.
- If you have thoughts of doing a higher degree do it in a subject related to Scripture. We need good Scripture scholars to keep our Catholic faith alive.
- Set about learning to love the Bible. Once you love it you will want to know more and more about your beloved.

The House of Bishops' Declaration: 2

Colin Podmore begins to look at how the House of Bishops' Declaration says the Five Guiding Principles will be applied in practice

Simplicity, reciprocity and mutuality

6. The House believes that the outworking of these principles needs to be accompanied by **simplicity, reciprocity and mutuality**.

Simplicity

7. The **simplicity** of the legislation now agreed by the General Synod is reflected in the fact that it makes no changes to the structures of the Church of England, leaves unaltered the position of each diocesan bishop as Ordinary and preserves the historic requirement for canonical obedience to the diocesan bishop 'in all things lawful and honest' and for the taking of oaths acknowledging this duty.¹

8. The practical arrangements to be made for parishes which, on grounds of theological conviction, are unable to receive the priestly or episcopal ministry of women need to be made with the same principle of simplicity in mind.

1 Canon C 1.3 provides that 'According to the ancient law and usage of this Church and Realm of England, the priests and deacons who have received authority to minister in any diocese owe canonical obedience in all things lawful and honest to the bishop of the same ...'. By way of acknowledgement of that duty, under Canon C 14 clergy are required on various occasions to make or reaffirm the Oath of Canonical Obedience to their diocesan bishop. But we are advised that, in the light of the decision of the Privy Council in *Long v Bishop of Capetown* (1863), the duty of obedience does not require the cleric to comply with any and every direction given by the bishop; rather, it requires the cleric to obey such directions as the diocesan bishop is authorised by law to give.

We considered the issue of canonical obedience to the Ordinary in August when looking at the first Guiding Principle. Paragraph 7 raises the specific issue of the Oath of Canonical Obedience.

The footnote points out that the Oath does not create a duty of obedience to the Ordinary, but merely acknowledges an existing duty.

It also explains that canonical obedience does not require a priest or deacon to obey a direction that the law does not authorize a bishop to give. For example, a bishop cannot require a priest to receive communion from him or her, or to attend a celebration of the Eucharist at which the bishop presides.

Reciprocity

9. **Reciprocity** means that everyone, notwithstanding differences of conviction on this issue, will accept that they can rejoice in each other's partnership in the Gospel and cooperate to the maximum possible extent in mission and ministry. There will need to be an acknowledgement that the differences of view which persist stem from an underlying divergence of theological conviction.

10. In particular reciprocity will mean that those of differing conviction will do all within their power to avoid giving offence to each other. There will need to be sensitivity to the feelings of vulnerability that some will have that their position within the Church of England will gradually be eroded and that others will have because not everyone will receive their ministry.

11. Now that the Church of England has admitted women to the episcopate there should within each diocese be at least one serving bishop, whether the diocesan or a suffragan, who ordains women to the priesthood. This has a bearing on the considerations that the Crown Nominations Commission and diocesan bishops will need to take into account when considering diocesan and suffragan appointments.

12. In addition, dioceses are entitled to express a view, in the statement of needs prepared during a vacancy in see, as to whether the diocesan bishop should be someone who will or will not ordain women. In dioceses where the diocesan bishop does not ordain women he should ensure that a bishop who is fully committed to the ordained ministry of women is given a role across the whole diocese for providing support for female clergy and their ministry.

13. All bishops have a shared responsibility for the welfare of the whole Church of England. It will be important that senior leadership roles within dioceses continue to be filled by people from across the range of traditions.

In paragraph 9, we are asked to co-operate with those with whom we differ, and share as much as we can in mission and ministry within our dioceses. This will require continued engagement – or re-engagement – with the structures of the deanery and diocese.

By calling for co-operation 'to the maximum possible extent', the Declaration recognizes that there will be limits to the extent of such co-operation (for example, with regard to the celebration of the sacraments).

We are asked to recognize that theological arguments are advanced in favour of ordaining women as priests and bishops. (However much women's ordination owes to secular liberalism, that is not its only source.) Equally, the Declaration recognizes our position as one of 'theological conviction' (not backward conservatism or misogyny).

Paragraph 10 calls for sensitivity to our feelings of vulnerability. It also calls on us to be sensitive to those whose ministry we cannot receive. In doing so, the Declaration again recognizes and accepts that, for theological reasons, not everyone will receive the ministry of women as priests and bishops.

In paragraph 11 the House of Bishops says that there 'should' be a diocesan or suffragan bishop who ordains women to the priesthood in every diocese. The House appears not to have noticed the irony involved in calling for this in a section headed 'reciprocity' which includes no call for a diocesan or suffragan in each diocese who does *not* ordain women.

Paragraph 12 allows diocesan vacancy in see committees to request a bishop who will ordain women. The previous ban on their doing so has not prevented the appointment of bishops who ordain women to all but two diocesan sees, so its removal is no great loss.

The paragraph also states that it will be possible for men who do not ordain women to be appointed as diocesan bishops, and also for dioceses to request that. Whether such appointments will occur often – or even at all – seems doubtful (though we can never be sure what the future holds). None the less, it is significant that, twenty years after the first women were ordained to the priesthood, the House of Bishops has affirmed, with the agreement of the General Synod, that unwillingness to ordain women is not a bar to appointment as a diocesan bishop.

The call for a bishop to support female clergy in a diocese whose diocesan does not ordain women priests is the counterpart to the role of our bishops in ministering to our clergy in the overwhelming majority of dioceses where the diocesan bishop does not share our view.

Paragraph 13 makes another important statement: 'It is important that senior leadership roles within dioceses continue to be filled by people from across the range of traditions.' We might quibble with the word 'continue,' since in the great majority of dioceses there is no traditional catholic in any leadership position, and some are effectively one-party states.

What is important is that the Declaration now calls for diversity. If bishops cannot show that they are doing all in their power to achieve such diversity within the leadership of their dioceses, this statement in the Declaration will enable us to raise that as a concern with the Independent Reviewer. Under the Act of Synod there was effectively nothing that we could do.

There are encouraging signs that those responsible, on behalf of the House of Bishops, for policy concerning senior appointments, and the development of clergy who might be suitable for them, are now beginning to consider how they can work towards making such diversity a reality.

Mutuality

14. **Mutuality** reflects the Church of England's wider commitment to sustaining diversity. It means that those of differing conviction will be committed to making it possible for each other to flourish. All should play a full part in the lives of the deaneries and dioceses and be prepared to engage with the diocesan bishop whoever he or she is.

15. Equal treatment, for example in relation to resource issues and the discerning of vocations to the ordained ministry, is essential irrespective of convictions in relation to gender and ministry. In discerning vocations bishops will continue not to discriminate on the grounds of a candidate's theological conviction on his issue. In addition, ordination services for deacons and priests should be planned and conducted in a way that is consistent with the five guiding principles set out in paragraph 5 above.

Here the Declaration again stresses the Church of England's 'commitment to sustaining diversity'. Forward in Faith will be monitoring how successful dioceses are in fulfilling this commitment.

Paragraph 14 stresses that we should play our full part in the structures of the Church of England. That is crucially important. It is only by being involved that we will gain respect for our views and have the opportunity for the conversations that will enable us to win people over to our position. And clergy who have shown no interest in the wider Church of England are unlikely to be appointed to roles that involve responsibility for the wider Church.

The commitment in paragraph 15 to equal treatment in relation to resource issues is important too. Our parishes must be treated fairly where the allocation of financial resources and clergy are concerned.

Paragraph 15 also says that there must be no discrimination against traditional catholic ordinands.

The Act of Synod similarly outlawed discrimination against candidates for ordination, but it made no specific provision with regard to the ordination of traditional catholic candidates.

By contrast, the Declaration says that ordination services must be arranged in accordance with the five principles. Ordinations are conducted under the authority of the diocesan bishop, and the archdeacon – male or female – has the right to present the candidates (Principle 1). But ordinands cannot flourish (Principle 4), and sacramental provision cannot be made (Principle 5), if the arrangements (for example, concerning presidency and the laying on of hands) violate the consciences of those who are to be ordained. Again, if these commitments are broken we can now raise concerns with the Independent Reviewer.

Arrangements for Parishes and Other Places of Worship

Arrangements for Parishes and Other Places of Worship are set out in paragraphs 16–29, 31–33 and 41–43 of the

Declaration. They will be the subject of a future article.

These provisions will only come into effect after the Canon has been promulgated (probably in November). Furthermore, Resolutions A, B and C will be treated as if they were resolutions under the Declaration for up to two years from that point. There is nothing that parishes need to do at present.

A Supply of Bishops

The College of Bishops

30. The House affirms the importance of there continuing to be consecrations of bishops within the Church of England to enable such ministry to be provided. The fact that the sees of Ebbsfleet and Richborough in the diocese of Canterbury and Beverley in the diocese of York remain in existence will provide one of a range of means by which the Archbishops will ensure that a suitable supply of bishops continues where it would not be secured in other ways. The House also accepts that the presence in the College of Bishops of at least one bishop who takes the Conservative Evangelical view on headship is important for sustaining the necessary climate of trust.

Where an alternative bishop is going to provide pastoral and sacramental ministry to a parish, paragraph 26 of the Declaration says that he must be a member of the House of Bishops of a diocesan synod. That means that he cannot be a retired bishop (though retired bishops can of course assist on occasion, as they do now). That in turn means that there must be serving bishops who are not ordained by women and do not ordain women.

Paragraph 30 of the Declaration therefore lays a duty upon the Archbishops to ensure that there is a continuing supply of non-retired bishops who will be able to minister to our parishes sacramentally and pastorally under the Declaration. The arrangements for parishes that are set out in the Declaration assure us that our parishes will have access to that supply of bishops. Without these provisions, we would not have been able to say that our future in the Church of England is assured.

Unlike the Act of Synod, the Declaration makes specific reference to the continuance of the Sees of Beverley, Ebbsfleet and Richborough. As previously noted, the most recent report of the House of Bishops (GS 1932) explains in paragraph 23 that the Provincial Episcopal Visitors are here to stay, and that they will still be Provincial Episcopal Visitors. **ND**

THE SOCIETY IN THE DIOCESES

as at 1 August 2014

A Bishop's Representative has now been appointed to represent the bishop(s) of the Society in most of the dioceses. They are listed below. Their contact details may be found on the appropriate page on the Society website (www.sswsh.com) by clicking on the name of the diocese.

Notes

The Diocese in Europe has yet to be allocated to one of the Provincial Episcopal Visitors, following the retirement of Bishop Geoffrey Rowell and the appointment of his successor.

Future episcopal appointments may result in changes to the allocation of dioceses to bishops of The Society.

The role of the Bishop's Representatives is explained at www.sswsh.com

Diocese
Bath & Wells
Birmingham
Blackburn
Bristol
Canterbury
Carlisle
Chelmsford
Chester
Chichester

Coventry
Derby
Durham
Ely
Exeter

Gloucester
Guildford
Hereford
Leicester
Lichfield

Lincoln
Liverpool
London

Manchester
Newcastle
Norwich
Oxford
Peterborough
Portsmouth
Rochester
St Albans
St Edmundsbury & Ipswich
Salisbury
Sheffield
Sodor & Man
Southwark
Southwell & Nott
Truro
West Yorkshire & the Dales (Leeds)
Winchester
Worcester
York

Bishop

Bishop of Ebbsfleet
Bishop of Ebbsfleet
Bishop of Beverley
Bishop of Ebbsfleet
Bishop of Richborough
Bishop of Beverley
Bishop of Richborough
Bishop of Beverley
Bishop of Chichester
Bishop of Horsham
Bishop of Ebbsfleet
Bishop of Ebbsfleet
Bishop of Beverley
Bishop of Richborough
Bishop of Ebbsfleet

Bishop of Ebbsfleet
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Bishop of Richborough
Bishop of Ebbsfleet

Bishop of Richborough
Bishop of Beverley
Bishop of Fulham

Bishop of Edmonton
Bishop of Beverley
Bishop of Beverley
Bishop of Richborough
Bishop of Ebbsfleet
Bishop of Richborough
Bishop of Richborough
Bishop of Fulham
Bishop of Richborough
Bishop of Richborough
Bishop of Ebbsfleet
Bishop of Beverley
Bishop of Beverley
Bishop of Fulham
Bishop of Beverley
Bishop of Ebbsfleet
Bishop of Pontefract
Bishop of Richborough
Bishop of Ebbsfleet
Bishop of Beverley

Bishop's Representative

Revd Julian Laurence SSC
Revd Oliver Coss SSC
Revd Paul Benfield SSC
Revd Dexter Bracey
Revd Keith Fazzani SSC
Revd Paul Benfield SSC
Revd James McCluskey SSC
Revd Canon Ralph Powell SSC
Revd Mark Gilbert SSC

Revd Canon Kit Dunkley SSC
Rt Revd Roger Jupp SSC
Revd Kevin Smith SSC
Revd James Mather SSC
Revd Will Hazlewood SSC
Revd Robin Eastoe SSC

The Bishop of Ebbsfleet
Revd Martyn Neale SSC
The Bishop of Ebbsfleet
Revd Canon Philip O'Reilly SSC
Revd Mark McIntyre CMP
Revd Derek Lloyd CMP

Revd Paul Noble SSC
Revd Ian Brooks SSC
Revd Dr Trevor Jones SSC

Revd Canon Peter McEvitt
to be announced

Revd Adrian Ling CMP
Revd David Harris
Revd Robert Farmer SSC
to be announced

Revd Clive Jones SSC
Revd Paul Bennett SSC
Revd Paul Carter SSC
Revd Richard Harper
Revd Jeffrey Stokoe

Revd Robert Boyle SSC
Revd Mark Nicholls SSC
Revd Andrew Waude SSC
Revd Preb. Sam Philpott MBE SSC
to be announced

Revd Malcolm Jones SSC
Revd Michael Bartlett SSC
Revd Adam Gaunt SSC

Argumentation

Digby Anderson looks at why Christians engage in so many never-ending arguments

I don't know what the Christians in General Synod think they have been doing for the past twenty odd years or more on church order and authority but I know what they have been doing; arguing. Christians imagine they pray, worship, educate, and advance equality. So they do. But they also argue – a lot. They have been arguing – a lot – for 2,000 years. St Paul was addicted to it. The early Fathers hurled themselves into it, especially about martyrdom. The Fathers of the Councils argued. Augustine and Aquinas constructed arguments. So did East and West, Protestants and Catholics. Within the CofE, high, low and broad churchmen are still at it.

The din it makes disturbs Christians trying to care for the poor or pray. Other Christians positively enjoy it. But few study it or ask what sort of arguing it is. The most obvious characteristic, suggested by the long history of the arguments, is that many of them are inconclusive, or at least have not been concluded. They rise, fall and reappear, with modish new variations. There are no new heresies.

Santa Clara

I said the arguments are constructed. The arguers select data, facts, traditions, beliefs held by older, revered arguers, then put them in their preferred order creatively to reach the conclusions the arguments 'lead to.' I revisited the humdinger of all church arguments, The Franciscan Santa Clara's *Paraphrastica Expositio Articulorum Confessionis Anglicana* (1642), the basis of Newman's Tract XC. He carefully and impressively shows how all 39 Articles can be harmonized with Trent. Somewhere, at some time there is a reference, an understanding of the matter of the article which could be reconciled with Trent. He is aided in this by the Articles being written so as to be vague and ambiguous. The method is somewhat akin to biblical proof texting where, if you look long and far enough, there will be a biblical text to fit your argumentative purpose. Nothing

necessarily wrong with that; indeed, I am sympathetic to Santa Clara. But what we have here in epistemological terms is arguments with next to no limits to the data they can call on.

Natural language

When Santa Clara has his data, he works it up into his argument. This is helped by the fact that he is writing in a natural language (Latin translated into English). Natural languages, even Latin, are full of metaphors and images, rhetorical tricks or ordering and arrangement that make them powerful persuasive tools. Natural languages, unlike closed, artificial languages such as algebra, even when used for theological or philosophical purposes, are the same languages we use every day, the language of novelists, politicians, bankers and prostitutes. The features that enable such people to use natural language persuasively also are available to Santa Clara, or Aquinas, Augustine, Newman, Vatican II or General Synod. But note; the fact that these arguments are written in a creative, natural language does not mean they cannot reveal truth. Novelists deal in truth just as much as scientists, but it is approached in a different way and under a different set of rules. We assume judges and juries can reach the

novelists deal in truth just as much as scientists, but it is approached in a different way

truth using avowedly rhetorical, even dramaturgical methods; why not theologians? But these characteristics, no limit to the data, and natural language, explain why conclusive proof is so elusive, why the arguments go on.

Persuasive language is inevitable but it does not have to be low. I also looked at one particular Anglican-Roman argument which, like Santa Clara, tries to find harmony. Here are some notes on its rhetoric expressed, by me, as rules. Where disagreement and agreement co-exist, call the former 'particular' and the

latter 'basic,' to emphasize agreement. For more persuasion call the basic 'solid.' Use more spatial analogy, thus talk of 'moving from basic principles to particular claims.' Where there is disagreement, emphasize dissension among those who disagree. Assign disagreement to the past and use vague quantifications, 'many Roman Catholics do not now feel...in every respect.' Tone down disagreement; do not say 'many Anglicans do not accept Infallibility' but that it is 'a source of anxiety.' Borrow profusely from the language of international diplomacy: 'In spite of the difficulties...we believe...a significant convergence...far reaching consequences.' And my favourite, 'They have come to see old problems in new horizons.'

Not scientific

But even this is not beyond discipline. It can be disciplined using our knowledge of how rhetoric works. No educated reader could fail to see through these clumsy ploys. A final example; Vatican II-ists argue for various ideas as 'models' of the church, thus People of God, the Church as Herald or The Body of Christ. These are not reconcilable with each other. They denote different populations. But what is important is the use of the scientific term 'model.' None of these are models in the scientific-geometric or isomorphic sense. Call them figures, allegories, similes, analogies, metaphors, dogmatic formulae, even teleological images, anything but models. 'Models' itself might suggest rhetorically that these arguments are like scientific ones. They are not.

Arguments about the church are not like science ones nor should they be low rhetoric. They are natural language arguments subject to the discipline of other natural language arguments. If that makes them inconclusive in any final sense, we shall just have to live with that. Santa Clara cheekily admits this when he shows his two sources are not harmonized but harmonizable. **ND**

SECULAR LITURGIES

Tom Sutcliffe brushes up on his Shakespeare

I never saw the film of *Shakespeare in Love*. But I was invited to a Gala performance of the play which Lee Hall has crafted out of the film script and parted with a modest contribution to the restoration of the Rose Theatre not far from where Shakespeare's Globe now sits across the Thames from St Paul's. It's an eye-catching site, though not in fact historic.

Do we need another fake historic reconstruction? Why are we so grabbed by dubious authenticity? What is it about candle-lit performances at the Sam Wanamaker Playhouse, which was going to be known as the Inigo Jones theatre when first mooted? What about counter-tenors singing operatic roles written for castrati or the alto parts in Bach Passions? Why is Shakespeare never done with the women's roles played by boys? I suppose every attempt at reviving ancient practices and reaffirming established truths from the distant past is in fact an exercise in taste, a fashion that may be well rooted or may be newfangled.

At the Prebendal School, Chichester, when I was a 10-year-old choirboy in 1953 we used to read *Julius Caesar* and *Macbeth* round the class, and those who weren't up to it did not get to read much. Mrs Salwey, whose Canon husband had died and who sang contralto rather lushly in the cathedral choir, used to make us greet her at the start of each lesson with 'Salve, Mrs Salwey' as we saluted. We did not act Shakespeare, though I remember adoring an Aristophanes comedy put on alfresco in front of the bishop's palace by theologs studying under Dr John Moorman.

Plodding dialogue

Lee Hall's play opens with Shakespeare in a pub trying to compose a sonnet starting 'Shall I... shall I... Shall I compare thee...' The idea is comical and absurd – the Bard as a student tourist today – but the tone is set. Based at some remove on Caryl Brahms and S.J. Simon's very entertaining 1941 novel *No Bed for Bacon*, the Hollywoodish

romanticization of Shakespeare is less irritating than the plodding dialogue which really does seem lame when extracts from *Romeo and Juliet* are spun out in a supposed command performance. The supporting characters are cardboard. The jokes and games are cheap and vulgar.

But the most annoying aspect of the whole experience is the implication that there was something wrong with Shakespeare's theatre because it did not use real women. The plot is about a stage-struck privilege beauty called Viola de Lesseps who is desperate to tread the boards and so disguises herself as a boy (*Twelfth Night* springs to mind, of course). Tom Stoppard's revision of the story and Lee Hall's play distil the romance between Will and Viola and

Hall's play turns out a clichéd leading man whose conversations and reactions are basic and tawdry

introduce a lot more intrigue and flim-flam – plus a suitable dose of low-life and backstage 'reality'. But the Shakespeare presented on stage at the Noel Coward Theatre never seems capable of hiding complex feelings the way the author of the Sonnets does, let alone bringing out such a wealth of wisdom and perception as the author of the plays invariably does.

Different balance

It is partly because Shakespeare is so unknown except in the works he left that people relish the romancing in which *Shakespeare in Love* affectionately indulges. The balance in the play is different from how the incidents proceed in the novel. One has no sense of a poet of the theatre who improved by adaptation and conversion of already existing material. I imagine Shakespeare did not talk about what he was doing, that he was not romantic but practical, that he was fundamentally cautious and never gave opinions away. He was such a quiet professional, able to reconceive established plays or stories that did not

work. Yet Lee Hall's play following in Stoppard's footprints turns out a clichéd leading man whose conversations and reactions are basic and tawdry.

Flimsy stuff

How could a distinguished set-up like Cheek by Jowl take to such flimsy stuff without feeling ashamed for the sheer crass commercialization of it all? Top price tickets are £57.50, and the cheapest seats are £15. But as the show went on I did succumb to the charm of some of the actors, and the energy and 'just might have been' quality of the romance. In live theatre there is always the physical reality that sometimes can make one forgive material that is only workmanlike. Lucy Briggs-Owen as the would-be thespian Viola has done a lot with the RSC. I find I saw her at the Belgrade, Coventry in Horvath's *Don Juan Comes Home from the War*, a good production that got no public. With Tom Bateman as Will there's no doubt about the star quality of the performing, even if what happens and is said is pretty low grade. How could I resist Anna Carteret's spikey Queen Elizabeth or David Oakes's Marlowe?

There are 28 actors on stage including musicians. I wish the music and the singing had been better. You would never know Shakespeare's was also a great era of original extraordinary English music. But this is commercial theatre. The play is there because tourists need entertainment. I thought as I emerged from the theatre (which used to be called the Albey and before that the New Theatre) how wonderful it would be to have a private company of that size able to tackle all sorts of great plays, works that really matter and need fine acting. I thought of other evenings in that theatre – of plays that matter and stir deeply. There really do need to be ensembles as the mainstay of our English theatres up and down the country which can create memorable productions of great works and play them in repertory. If Germany can do it why can't we?

ND

Regaining control

John Turnbull enjoys the opportunity to get on with real work

One of the first things that came to my mind after I heard the result of the General Synod vote was, to my surprise, a statement in an article on marriage, by Janet Backman, in April's issue of *NEW DIRECTIONS*. 'We must regain control of our own debate.' It suddenly encapsulated my hopes for our new life in The Society. The great issue that has troubled these past two decades has, at last, been pushed on to the back burner. It won't go away, of course, and there is plenty to be done on how to cope with this innovation, but surely now we can put our minds to other things.

We can regain control of our own debate. I do not mean for the rest of the world, or even perhaps the rest of the Church of England, but at least within our own constituency, we can get back to a bit of serious theology, and begin to make our own judgements and our own decisions, based on the theology we have been taught, rather than whatever issues are forced on us this year or next. And no more so than in the subject she was writing about, namely marriage. We can get our act together in our own parishes, and not worry too much what other parishes and other bishops are doing and saying. We can affirm the tradition we have received and administer the sacrament to those who come to our churches.

Getting down to work

In fact, we could do still better than that. I think we have been given one of the best possible issues with which to begin our new life in The Society. Here is a subject to which we have already responded, back in 2002 when The Marriage Statement was accepted and issued. This is something we are already good at.

So let's get down to work. The new Marriage Act has introduced a new form and definition of marriage, what it calls Equal Civil Marriage, where the gender of the two people is irrelevant. But it has also emphasized that marriage

as understood and practised in the Church of England remains entirely unchanged. What are we (and I think I mean 'we' and not just 'our bishops' or even 'our clergy') going to do about it, as the traditional guardians of this God-given institution?

What we believe

Where do we stand? Following the statement from the Catholic Bishops, we know that we fully accept the tradition we have received, namely the Christian understanding of marriage, and specifically as expressed in Canon B 30; that we fully accept the authority of Holy Scripture. We are not hand-wringing liberals: we know what we believe.

we have been given one of the best possible issues with which to begin our new life in The Society

Ms Backman is absolutely right to stress that there are two forms of marriage, that of the state and that of the Church, and this is now enshrined in law. I am not sure I agree with her that we should separate ourselves from the state entirely, and have our clergy cease to act as registrars for the state. It seems to me to be a right open to young couples in our society, and one that is not up to us to remove from them.

Opening the door

If there are now two forms of 'marriage' but only one of them is Holy Matrimony, how can we refuse it to a couple who seek it and who fulfil the criteria? Suppose they entered a civil contract, and later with the birth of their first child came to faith, and now want the sacrament of Holy Matrimony. Surely, our parish church should be able to accommodate them! There they are sitting in the pews, members of our congregation, listening to prayers and sermons proclaiming the value of

Christian marriage. How can we not encourage them to receive the sacrament?

It must not be up to them to force the door open, but for us (yes, all of us) to open the door and make them welcome, and share with them the great gift of God. In other words, it is not for individual incumbents and their PCCs to work out some form of 'second' marriage, as though it were a grudging concession, but for all of us (under the leadership of the bishops of course) to work out the what, when and how.

Questions to resolve

Such a service would need a formal introduction, to acknowledge the validity of the civil contract, because we would not want the Church to suggest that that civil contract was the same as living in sin. It may not be marriage as we understand it, but it's not nothing either. And I assume we would encourage it to be in the context of the Mass. And I am sure there are plenty of other questions to resolve. Nothing complicated, but it is something we have to do together.

So let's get started. Here is something positive to get our teeth into, something we have to offer, and share with others. And, above all, something that has nothing to do with women bishops; although if you think about it, many of the same principles apply. Let's regain control of our own debate. Let's take the sacrament to those who want it. **ND**



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devotional

The virtue of chastity

Jeremy Taylor

Chapter Two of Jeremy Taylor's *Holy Living* is entitled 'On Christian Sobriety' and is about the duty of the soul toward itself. It is built up round the virtues of temperance, chastity, humility, modesty and contentedness.

Mere vanity

In the section on chastity Taylor discusses sexual sins very plainly.

'A longing after sensual pleasures is a dissolution of the spirit of a man, and makes it loose, soft, and wandering; unapt for noble, wise, or spiritual

employments; because the principles upon which pleasure is chosen and pursued are sottish, weak, and unlearned, such as prefer the body before the soul, the appetite before reason, sense before the spirit, the pleasures of a short abode before the pleasures of eternity.

'The nature of sensual pleasure is vain, empty, and unsatisfying, biggest always in expectation, and a mere vanity in the enjoying, and leaves a sting and thorn behind it when it goes off. Our laughing, if it be loud and high, commonly ends in a deep sigh; and all the instances of pleasure have a sting in the tail.

Enslaving the will

'Sensual pleasure is a great abuse to the spirit of a person, being a kind of fascination or witchcraft, blinding the understanding and enslaving the will. And he that knows he is freeborn, or redeemed with the blood of the Son of God, will not easily suffer the freedom of his soul to be entangled and rifled.

'It is most contrary to the state of a Christian, whose life is a perpetual exercise, a wrestling and warfare, to which sensual pleasure disables him, by yielding to that enemy with whom he must strive if ever he will be crowned. And this argument the apostle intimated: 'He that striveth for masteries to temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible.' **ND**

Edited by Arthur Middleton

The quality and fruitfulness of a time of prayer is dependent on the preparation for it. Preparation is the key to many activities in life – from sowing seeds to decorating a room, it is 'the bit before' that makes the difference between success or failure. Here the analogies break down because it is impossible to judge whether a time of prayer has been a failure: only God knows that. One always has to have the fundamental trust that any offering of ourselves, no matter how half-hearted or distracted, has a part to play in the economy of God's grace.

Nevertheless, preparation is vital. Although it is possible to have a sense of God's presence, and to be in conscious relationship with God at all times or any time, there should be a marked difference of intensity and intention when we set aside a period of time for prayer. It helps to make a comparison with other daily activities. There is a difference between 'eating on the run' and sitting down for a meal. The meal demands preparation, and sometimes considerable forward planning. It might be that a meal has little 'rituals' about it – cleaning the

Ghostly Counsel

Prayer preparation

Andy Hawes is Warden of Edenham Regional Retreat House

table, laying the place, setting out the condiments and other elements that enable a meal to be eaten. There is a difference between 'having a nap' and going to sleep. Most of us have quite an elaborate and time-consuming ritual before finally turning off the light. There isn't one reader of this who would expect to sit down for a meal without any preparation and eat, or jump into bed without 'getting ready' and expect to fall to sleep.

People expect to pray without any preparation at all and then become disappointed because they have not been fed or felt there has been any rest or dwelling in God. If your prayer time is rubbish, review your preparation. Make sure you slow down, take time to prepare the place

and posture. It is important to give time to preparation – it cannot be missed out or curtailed. It is better to have five minutes of genuine open-hearted engagement with God than twenty minutes of shuffling about worrying if you turned the gas off. One common complaint is the 'racing mind'; coming to a time of prayer with the conscious mind still turning over work issues or personal conversations that cling on and remain active.

There is a simple principle that works for many people who cannot still or 'derail the mind' from keeping on a certain track: one thought drives out another. This is a practice as old as the Desert Fathers. It is very good practice to have something to read as part of the preparation. I have a book of Daily Readings from the Church Fathers; almost without fail I find that engaging with their mind helps me to clear my mind of the thoughts and concerns that circle it. The reading, which is often shorter than this article, transposes the key of my mind to be more open to the mind of Christ.

Is this the end of the parish as we know it?

Mike Keulemans argues that the CofE now has more than enough ministers within the system to reclaim the parish

Ever since 1964, when the Leslie Paul Report first identified a growing shortage of full-time clergy to staff England's parishes, the Church of England has responded by placing ever more churches under the care of group incumbents. With the increasing age of the full-time clerical workforce and the rapid pace of retirements, this process of lumping parishes together has continued unabated – the latest manifestation being what has been termed the *mission area*.

Optimistic statistics

In its planning for the future, the Church has signally and obstinately refused to acknowledge some altogether more optimistic statistics. Self-supporting clergy now comprise almost one third of the entire clerical workforce and there are today more than 10,000 trained lay ministers we still somewhat ridiculously term *Readers*. Adding together all the part-timers to the full-timers, we thus presently possess a total of around 22,000 ministers who could adequately and acceptably care properly for every one of our 15,000 parishes. The biggest could have a staff of maybe three or four full-timers, but even the tiniest rural outpost could have a part-time minister of its own to provide regular and accessible pastoral care. A majority of parishes would have their ministry provided free of charge, releasing scarce funds for pioneering *fresh expressions* work in the new para-parishes of employment, education and leisure pursuits.

There is growing evidence that many churches, especially in rural areas, are not paying their diocesan contributions in full. A major factor behind many of these defaults is a rumbling dissatisfaction with paying hard-earned cash to a Church which provides fewer and fewer clergy to deliver less and less pastoral care. There seems also to be a continuing closed-shop mentality

among bishops and senior churchmen, who seem to view one of their primary functions as being trade union officials for the full-time clergy, tasked to maintain their rights, privileges and status and to make sure that self-supporting clergy and Readers remain firmly at the beck and call of the professionals. Most SSMs have nowadays received as good a training as full-timers, often possessing first-class theological qualifications as well as valuable work experience in the wider world, which enables them to cope naturally with the part-time care of a parish alongside holding down a full-time job.

Collaborative ministry

After over four decades of steady parochial retreat, which has so bedevilled the progress of our beloved Anglican Church in Britain, we now, by the grace of God, find ourselves with more than enough ministers within the system to reclaim the parish, give the people back proper and systematic

we now find ourselves with more than enough ministers within the system to reclaim the parish

pastoral care, educate the laity for outreach, increase income and go back to the laudable principle of providing at least one minister to lead each local church community. The worthy concept of collaborative ministry has been hijacked by the hierarchy in such a way that a constant procession of different faces sabotages any systematic pattern of effective teaching, while at the same time unhelpfully confusing congregations and lowering morale. Genuine collaborative ministry consists of local pastors developing every talent within their worshipping communities and encouraging them to be used harmoniously to build up the People of God and help them extend the boundaries of his kingdom.

However, for Traditionalists there is a far more pressing reason for rebuilding the parish and its ministry. As parishes of very different churchmanships find themselves grouped together under clergy of wildly differing viewpoints, there is a serious risk that nobody will feel themselves satisfied with the resulting muddle. Liberal clergy will undermine the Bible-based teaching of a Conservative Evangelical tradition in one parish and devalue the Sacramental focus of the Traditional Catholic ministry in another. Because of their sheer weight of numbers, women priests will be forced on everyone. We will end up with a new version of the Middle-of-the-Road which converts nobody and confuses many, whereas those two despised wings of the Church which everywhere evidence the greatest growth in numbers will find themselves progressively eliminated.

Dilution

With the coming of the large mission areas and the resulting normalization of the *priest-in-charge*, the rights of parochial patrons are being whittled away. When a lead priest is appointed these days, diocesan big-wigs and one or two representatives of the laity from each parish join together with the patrons in one large committee, which is therefore almost bound to appoint someone they consider will possess wide enough sympathies to encompass the whole spread of churchmanships across the group. Such an appointment will do nothing but dilute the worship and witness of Traditional Evangelical and Catholic parishes. Perhaps Forward in Faith and Reform should put up candidates to fight for the future of the parishes in the General Synod elections of 2015. This cause would almost certainly be very well received by both clergy and laity in city, suburb and countryside alike and could very well sweep the board among the lay electors. How about it? **ND**

A cautionary tale

Michael Fisher explains how parishes may face pressure to rescind the Resolutions, and suggests how they can resist it

Until recent pastoral reorganization, two medieval churches – St Margaret's and St Cecilia's* – were part of a five-church Team Ministry. Though little more than a hundred yards apart in distance, they answered different needs in the centre of a busy town. Architecturally and numerically, St Margaret's is the larger church, having a major civic role, and in terms of churchmanship it may be described as liberal/'affirming'. St Cecilia's has a long-established Catholic tradition, its smaller eclectic congregation being drawn from various parts of the town and the surrounding area.

Parallel jurisdictions

Since 1994 St Margaret's has had a succession of female curates, but St Cecilia's adopted Resolutions A and B, the District Church Council having been allowed to debate and vote on them as an expression of their stance on the ordination of women. Furthermore, the Diocesan Bishop permitted St Cecilia's to seek the episcopal oversight of the Bishop of Ebbsfleet, thus creating two parallel jurisdictions within the one parish. Successive team rectors (who were not of the traditional integrity) agreed to support this arrangement, and – though not actually required to do so – the DCC of St Cecilia's affirmed the Resolutions at each Annual General Meeting, and elected representatives to the Ebbsfleet Lay Congress and Lay Council. The day-to-day running of St Cecilia's was in the hands of an experienced NSM who was a member of Forward in Faith and formally recognized by the PCC of the parish as priest-in-charge.

During this time three potential ordinands emerged, and two were eventually ordained, one to the permanent diaconate, and the other to the priesthood, both as OLMs. Thus the future of St Cecilia's seemed secure as far as staffing was concerned, although, sadly, the deacon died within two years

of his ordination. The arrangements seemed to work well, and they were sometimes cited by successive Bishops of Ebbsfleet as an example of how the two integrities could collaborate within a single team, and it was not unusual for the clergy of St Cecilia's to take duty in other churches in the parish, or for the team rector to appear at St Cecilia's.

Retirement

So far, so good; but following a review of the Team Ministry in 2011–12 the team was dissolved, and St Margaret's and St Cecilia's reverted to their former (pre-1969) status as separate parish churches, each with its own PCC, but held as a plurality under a single Rector. One of the first tasks of the newly constituted PCC at St Cecilia's was to discuss and vote upon the Resolutions,

others thought that a pragmatic approach was preferable to facing possible closure

bearing in mind that the current rector was shortly to retire, and the preliminaries to the appointment of his successor were already being set in motion. St Margaret's PCC wanted to be free to appoint the best candidate

regardless of gender, and viewed the Resolutions as a major obstacle should St Cecilia's decide to retain them, as they would deter female applicants.

The situation was further complicated by the retirement of the NS priest-in-charge of St Cecilia's at the end of May 2013. It was pointed out, however, that in the event of a female rector being appointed, the plurality would cease, and a stipendiary male priest from another parish would be placed in nominal charge of St Cecilia's. This would enable both churches to retain their particular integrity.

General meeting

A date was fixed in July 2013 for St Cecilia's PCC to debate the Resolutions and take a vote. Prior to that there was a general meeting open to all members of

St Cecilia's who wished to attend. Selected members of St Margaret's were also invited, and they spoke against the Resolutions. Fears were expressed about the divisions between the two town-centre churches which might ensue if the Resolutions were adopted, to the detriment of their common mission. It was also claimed that, under the forthcoming women bishops legislation, Resolutions A and B

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were to be done away with, and that the Sees of Beverley, Ebbsfleet and Richborough would be abolished. Therefore, it was argued, there would be little point in St Cecilia's passing the Resolutions.

Results of the vote

St Cecilia's PCC met two weeks later, and after a discussion votes were taken on Resolutions A and B. Resolution A (no female celebrant) was defeated by 9 votes to 3, and Resolution B (no female incumbent) was defeated by 11 votes to 1. The so-called Resolution C, therefore, automatically lapsed. Considering that, previously, the Resolutions had been re-affirmed *nem con* at successive AGMs, this was a surprising and shocking turnaround. There were newcomers on the PCC who may not fully have understood the implications, but there were also some who had been particularly vociferous in their opposition to the ordination of women: one had done battle with a rector who had wished to allow a female deacon from St Margaret's to preach a sermon at St Cecilia's in Christian Unity Week, another had baulked even at the thought of women servers and Eucharistic ministers, let alone women priests, while yet another had joined St Cecilia's precisely because the Resolutions were in force there.

False information

How does one account for this remarkable *volte-face*? There is no doubt that some were influenced, if not actually intimidated, by the arguments advanced by 'opposition' voices from St Margaret's at the open meeting. Significantly, perhaps, no representative of the See of Ebbsfleet was invited to either of the meetings. The inaccurate and false information given about the future of the Resolutions and alternative episcopal oversight also played a major part. Others thought that a pragmatic approach was preferable to facing possible closure, and that finding a priest of the Catholic persuasion might not be easy. Wouldn't it be sufficient just to find someone who would maintain the outward forms of worship? The survival of the building appeared to be more important than the maintenance of the faith.

Ongoing interregnum

After the vote had been taken in July 2013, the truth gradually dawned that the consequences would involve much more than the loss of the Bishop of Ebbsfleet. The OLM priest left, barely two years after his ordination by Bishop Lindsay Urwin – the first priestly ordination known ever to have taken place at St Cecilia's in its 900-year history. Retired priests of the traditional integrity who might willingly have helped now declined to do so, and clergy who were unfamiliar with Catholic liturgy and practice had to be brought in to fill some of the gaps. Several prominent laypeople left as the liturgy began to shift in a less Catholic direction; there was no Requiem on All Souls' Day, no Masses for the Ascension or Corpus Christi, and the word 'Mass' itself soon disappeared as St Cecilia's was brought more 'in line' with St Margaret's. As for the appointment of a new rector, despite the rescinding of the Resolutions having been trumpeted from the roof-tops, the

remember that you are seeking to preserve Holy Order as the Universal Church has received it

only applicant who was called for interview fell at the first hurdle, and so the interregnum continues.

St Cecilia's will certainly not be the only church to find itself in similar circumstances, either presently or in time to come. I would therefore like to offer a few suggestions to wardens and PCCs as to how they might resist pressures – both internal and external – to rescind the Resolutions, and indeed how to strengthen their position. This becomes especially critical when pastoral reorganizations – which are becoming more widespread – are used as the occasion for challenging the traditional integrity.

Practical advice

Make sure that you obtain *accurate* information about the present status of the Resolutions, and the future provisions proposed under the Women Bishops' Measure which are in some ways better than what we have now.

If only A and B are in place, give serious consideration to adopting

Resolution C, which will greatly strengthen your hand. Moreover, the PEVs, along with the other Catholic bishops, have set a shining example to clergy and laity alike of what episcopal oversight is all about.

Keep in regular contact with Forward in Faith/The Society. They are there to help! Also, make sure that your PEV is kept informed of any developments, and that he or his representative is invited to any relevant meetings.

When meetings are called to consider the Resolutions, make sure that they are under your control and no one else's. Beware of any attempt by senior clergy from the Diocese to take the chair. This is not permissible.

Do not be intimidated by those who would portray you as an obstacle in the way of appointing a new incumbent. Remember that you are seeking to preserve and to perpetuate Holy Order as the Universal Church has received it, and that you stand on the sure grounds of Scripture and Tradition.

Do not be swayed by the 'pragmatic' argument. Remember Esau (*Genesis* 25.24–34) who sold his birthright for a bowl of scouse, and then spent the rest of his life trying to get it back.

Remember that Integrity means just that. There is much more to it than the issue of women's ordination and who the bishop is. It extends into such matters as liturgy and worship, teaching and pastoral care. This is as true for Evangelicals as well as Catholics, but Catholics need to be particularly wary of the 'gilt-gingerbread' fraternity (or sorority); it's not just about costume and liturgical choreography.

Finally, keep praying – for those who oppose us as well as for those who support us. Remember too that if we take warning from the story of Esau who 'showed how little he valued his birthright', we should also take encouragement from the words of the Holy One which were the inspiration for the homily given at the funeral of the late Bishop John Richards, first Bishop of Ebbsfleet: 'Hold fast to what you have, and let no one rob you of your crown' (Revelation 3.11).

** To preserve a degree of anonymity, the names of the two churches have been altered.*

