

newdirections

September 2011
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serving Catholics and Evangelicals seeking to renew the Church in the historic faith

Who is my neighbour?

**Simon Morris and Trevor Jones
respond to the recent riots**



Also in this issue:

- **Margaret Brown on The Third Province Movement**
- **The Walsingham Youth Pilgrimage**
- **Alan Rabjohns considers pro-life issues**

parish directory

BARRY near rail, bus and town centre *Credo 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

BIRMINGHAM **St Agatha, Stratford Road, Sparkbrook (B11 1QT)** "Any similarity between the Church of England and St Agatha's is purely coincidental!" (A Diocesan Official - 2001) Sunday Mass 11am. Secure Parking. 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.shelenschurch.co.uk

BLACKPOOL **St Stephen on the Cliffs, Holmfild 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.forwardinfaithlinks.org.uk/stnicholasboston.html

BOURNEMOUTH **St Ambrose, West Cliff Road, BH4 8BE**. *A Forward in Faith Parish with Resolutions ABC in place.* Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, modern Rite, 6pm 1st, Songs of Praise; Evensong 2nd and 3rd, Choral 4th or 5th. Weekdays Low Mass: 8am Tuesday and Friday modern Rite. Parish office 01202 766772

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, Parish Mass 10am, Evening Prayer and Benediction 6.30pm - first Sunday of each month and major festivals. For information about all services during the Interregnum contact Barbara Geatrell 01425 470370 or Hubert Allen 01202 511845 (Parish Office) Churchwardens 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** *Resolutions ABC*. Sunday: Low Mass 8am; Solemn Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 7pm, Wed 9am, 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 (Ebsfleet)*. Information, appointments: Fr Richard Hoyal 0117 970 6776

BRISTOL **Christ Church, Broad Street, Old City Centre BS1 2EJ** *Resolutions ABC*. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). Parish Priest: Fr Richard Hoyal 0117 9706776 www.christchurchbristol.org

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

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 and 6.30pm, Sat 9.30am. Times of Confession and other information from Fr Owen Higgs on 020 8467 3809



BRISTOL - All Saints Clifton

Bishop of Richmond. Sunday: Mass 8am; Parish Mass 9am 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.ascensionchelsford.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 Ebsfleet. 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

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: 8am Low Mass, 10.30am Solemn Mass, 6pm Evensong. Weekday Masses: Mon 10.30am, Tues 7pm, Thur 12 noon, Sat 8am. Daily Offices. During Interregnum: 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

HARLOW **St Mary Magdalene Harlow Common (southern side of Harlow, Chelmsford diocese)** *Resolutions ABC*. Sunday: Low Mass 8am, Parish Mass 10.30am, Evening Service and Benediction 6.30pm. Weekday Masses: Tues 7.30pm (preceded by Exposition at 1900); Wed 9.15am; Thurs 10am; Fri 6.30pm; Sat 9.30am. Vicar: Fr John Corbyn ssc: 01279 453848

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

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

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** *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 E17 **St Michael and All Angels, Palmerston Road, Walthamstow** *A Forward in Faith Parish under the episcopal care of the Bishop of Richmond.* Solemn Mass: Sunday 10.30am. Tues and Wed 10am Mass, Fri 7.30pm Exposition and Benediction, 8pm Mass, Sat 9.30am Holy Rosary, 10am Mass. For further details contact Parish Priest: Fr Jon Ravensdale ssc: 020 8520 6328

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

LONDON N1 **Holy Trinity, Hoxton** Sunday: 10am Solemn Mass and Sunday School. Midweek Services: contact David Fordham 07885 064161

LONDON N17 **St Benet Fink, Walpole Road, Tottenham** *A Forward in Faith Parish under the care of the Bishop of Fulham.* Sunday: Sung Mass 10am. Friday: Low Mass 9.30am. Contact Fr James Hill - 0208 888 4541

LONDON N21 **Holy Trinity, Winchmore Hill.** *A Forward in Faith modern catholic Parish. Resolutions ABC*. Sunday: Mass 9am and 10.30am. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday: Rosary 9.30am, Mass 10am, Reconciliation 11am. Confessions Saturday at 11am or by appointment. Contact 020 8360 2947

London NW9 **Kingsbury St Andrew** *A FIF Parish under the*

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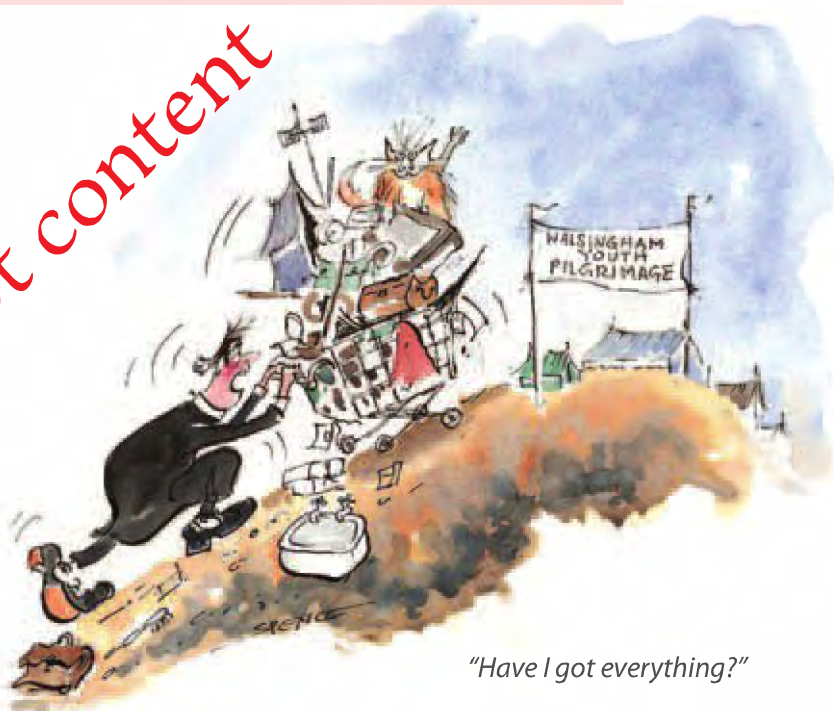
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and not content



"Have I got everything?"



LEAD STORY

Don't panic, Mr Mainwaring!

Simon Morris reports on how the parish of St Mary's, Tottenham, was affected by the recent riots

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One can't plan for a week like it. You have to cut your parish pilgrimage to Walsingham short because the carpet shop opposite the parish church has been destroyed by fire and the High Road is closed due to rioting and looting. St Mary's leapt into action providing refreshments and a 'retreat space' for those directly affected by the violence and those immediately trying to make the streets safe. It was a testimony to the compassion of the congregation, which was humbling, as they kept the church open sixteen hours a day for six days. As one of the congregation reflected for the *Today* programme, it meant they could do something in what felt like an otherwise helpless situation.

I imagine it was a bit like the Blitz, but the danger was the enemy within and the fear of further violence was greater than the actual possibility of it. The determination to carry on was striking as people shared tales of where they were on the night and what they had seen subsequently.

Communication

There is a need for confidence in such situations, especially when dealing with the press – not that a single week of such interaction made me an expert. I remembered Prime Minister Jim Hacker's advice to Private Secretary Bernard Wooley about such interviews: 'If you have something to say, say it; if they ask you about something else, say what you want to say anyway.' It would have been easy to start making strident assertions about what caused the riot and what was needed for the future. I think it was right to try to avoid such statements, which can so easily be manipulated, and to stick to the good news of what St Mary's and many others in the local community were doing for the cause of righteousness.

The much wider issue of communication is crucial in a crisis too. How many members of congregations know each other's names, let alone their telephone numbers? I am lucky in that I inherited a thorough system for storing contact details; but keeping such information up-to-date is difficult. It was of crucial importance in telling people that we were going to have a 'Bring and Share' lunch after Mass the next Sunday at St Mary's and to get volunteers to come to help

keep the church open.

'Keep calm and carry on' was another motto that reverberated round my grey matter. The press likes to look for big events, speaking of 'marches' rather than processions and making headline news – as BBC London did – of 'Mass offered for victims of riots.' In reality this headline-attracting Mass was just that of the day; clearly praying everyday is not something the Beeb thought part of the Faith.

Headline-attracting

The Masses had, however, happened as normal in both churches the day after the riots; Mass had been offered every day in the parish as normal. One can't be given over to hysteria in such situations and certainly mustn't think there are other things more important than continuing to hallow time.

The streets needed hallowing too. As the High Road was reopened later in the week, one began to see exactly what had happened in the parish: the Post Office destroyed (and the flats above it, housing a baby I baptized but two months ago); Aldi destroyed (the roof collapsed, and ten days on we still don't know if anyone was in it); on the first floor of the former jewellers shop, the only thing that remains on a few feet of burnt-out floor is a charred bookcase.

Re-dedicating the streets

And on Sunday 14 August we re-dedicated those streets to God. After the 10 am Mass we streamed out singing lots of hymns, from 'Immaculate Mary' to 'Blessed Assurance.' Some two hundred of us were living witnesses of the faith and joy our blessed Lord gives to his flock. Everyone felt much better afterwards. And most of us then stayed for a 'Bring and Share' lunch – which I had been told by some couldn't possibly happen as not enough notice had been given: there was, however, more than enough food.

The Lord will provide. But the Church in Tottenham, and indeed throughout the world, cannot simply rest on her laurels. We cannot simply look to those who come on Sundays or to our own families and content ourselves that they didn't riot or loot. We need to live lives that speak of the beauty of knowing God: it needs to be so contagious that such tragic acts of hatred and greed never happen again. **ND**

A man was going down from Jerusalem to Jericho

Trevor Jones looks at the devaluation of the word 'community' and suggests a more theologically useful alternative

As I write the August riots are still a reverberating echo and pundits and politicians are struggling, without an appropriate framework, to understand what has gone wrong with our Society/Culture/Nation. My immediate reaction was a profound admiration of the work of Father Simon Morris and the people of St Mary's Tottenham. In the aftermath of the Tottenham tragedy they had opened up their church hall and begun to provide hot drinks and food for the emergency services and those rendered homeless, in an imaginative example of post-modern ministry they also put together provision for people to re-charge their mobile phones. 'What a splendid piece of community ministry,' commented a priest friend. 'No it's not,' thought I in curmudgeonly mode, 'they were just being good neighbours.' From there the thought flowed.

Overused and overloaded

I have long been suspicious of the overused and overloaded *community* word. It came to prominence, I think, in response to Mrs Thatcher's 'there is no such thing as society' comment. The problem is its ubiquity, we talk of 'the community' meaning (I think) everyone, and then there is 'the local community'. Those may have a pastoral aspect from which we can theologize, but they are at once subverted and subdivided because 'the community' from being a wide disparate concept is reduced and sub-identified into 'the Polish Community', 'the Asian Community', 'the bike-riding community', even once in a national newspaper 'the sex workers community'. At this point *community* empties of value, the word becomes descriptor for anything that the describing agent wishes to claim it to be. This devalues the concept of community as a theological signifier from which we can draw models of pastoral ministry.

Secular borrowing

I am not even sure that 'community', used as a wider social description, is *our* word; it is a borrowing from the secular environment. I am reminded of the retired Archdeacon who told me that, on being asked to organize a process of ministerial review for clergy in the diocese he served, he spent many hours preparing a format based on the Ordinal; the Bishops Council looked at it, rejected it, and voted to use a model from secular industry. We have not enough confidence in our own tradition to use our own models. The New Testament word, the idea from the tradition, is that of neighbour. The Church constitutes the baptized community of faith, but those to whom we owe moral obligation and care other than the ecclesia are our neighbours. Now neighbour is *our* word, it comes with New Testament context and a rich seam of theological weight and application.

Two other related words have been re-valued in theological discourse in the recent past. There has been much discussion of late of the theological notions of 'friendship', an essential exercise when the secular media seeks to imply a measure of overt sexual content to any close relationship. To re-describe the purity of Christian friendship across gender and generation is core to our self-understanding. 'Hospitality' has also exercised the thought of some theologians in an effort to put theological context to local, global and future understandings of relationships between nations and people. 'Neighbour' stands firmly in the context of this theological endeavour.

The 'neighbourhood' is those who live *here*; some of them may self-define or be externally defined as 'the Hittite community' or 'the vegan community'. They may, or may not, understand themselves as part of the nebulous idea of 'the community'. Some, perhaps an increasing number, will reject the local community appellation completely, seeking to understand themselves only in terms of their self-selected networks. To the Anglo-Catholic model of ministry none of that matters, we minister to a neighbourhood, to those who live or work *here* regardless of their other self-understandings.

Theological weight

To embrace once more the theological weight and richness of a concept that comes from the heart of the Gospel is not to negate ministry to those who are not yet members of the Church. The notion of *community* slips and escapes on every occasion it is grasped, it morphs into new shapes, ceases to be identifiable and emerges from discussion as an entity other than the one that was the initial subject. Service to our neighbour, to the nearby and the neighbourhood is clear and definable, the neighbour is the one in need, the neighbourhood the place where we are. Even the language resonates more clearly to theological concepts; it is essentially better to 'help the neighbourhood grow' than 'move the community forward'.

This is not just an alternative nomenclature; it is the exercise of a biblical paradigm and the living out of the universal of Catholic life. There is always a danger in allowing our theology of ministry to be prescribed and described by those outside the assembly of faith. Working out, day by day, our pastoral ministry, as individuals, groups, teams, PCCs, Deaneries or our episcopal structures and using as a prior question to engagement the duty to neighbour and neighbourhood, working outward from our own theologically authentic norms, could be one element in the re-visioning and re-enhancing of the Anglican Catholic tradition from our roots and in a radically engaged future. **ND**

A Third Province

Margaret Brown writes about the continuing work of the Third Province Movement

No, we haven't gone away, and we do not intend to. We are still working and trying hard for a Third Province within the Church of England. We believe that a Third Province is the only way forward to solve the enormous problems arising from the ordination of women to the priesthood and the possibility of the consecration of women as bishops.

So far, all the other options that have been put forward have been found wanting. Although the concept for a Third Province has been turned down, we are still determined to pursue our aim.

Definition and purpose

What is meant by a Third Province? The Church of England is organized in dioceses, each covering every parish in a specific area, grouped together in the two Provinces of Canterbury and York. The Third Province would be for those Anglicans throughout England, who, holding to the traditional faith and teaching of the Church are unable, in conscience, to accept the ordination of women to the priesthood and other liberal innovations.

The Third Province would be for all shades of churchmanship – Anglo-Catholic, Evangelical, Central or just plain Church of England.

Who would be in the Third Province? The Third Province would, in the first place, comprise those parishes which chose to join it, just as parishes can at present ask to be placed under the pastoral care of a Provincial Episcopal Visitor, or other sympathetic bishop, in accordance with the Episcopal Ministry Act of Synod.

Would it be part of the Church of England? Yes, the Third Province would be a province of the Church of England, taking its place alongside the two existing provinces of Canterbury and York. It would not, like the existing provinces, cover every parish in a specified area, but would comprise selected parishes anywhere in England that had been transferred to it from the other two provinces.

The Third Province would itself be divided into a number of dioceses and deaneries.

Organization

How would its Archbishops and Bishops be appointed? As the Third Province would remain part of the Established Church, the procedure of the Crown Nominations Commission could be used, provided there were safeguards to ensure that acceptable appointments were made.

Would the Third Province have its own General Synod? The dioceses in the Third Province would send their bishops, and elected clerical and lay

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representatives, to the General Synod of the Church of England in the usual way. In addition, however, these people would constitute a Provincial Synod of the Third Province, which would require past and future legislation that is regarded as highly contentious to be referred to it. The Provincial Synod would have power with regard to the application of such legislation to the Third Province, to approve it wholly or partly, and either with or without variations, or to reject it. The laws admitting women to the priesthood, for example, would not be applied to the Third Province, nor would other liberal changes that have been made or are proposed and which are not in accordance with our Statement of Policy.

Practicalities

Would parishes in the Third Province retain their buildings? The transfer of a parish to us would not affect the buildings, any more than under existing arrangements for changing diocesan boundaries. The status

of every parish church in its local community would be unaltered.

How would the clergy be paid? The clergy would continue to receive their stipends and pensions as at present, with financial reapportionment between dioceses, as we are still members of the Church of England.

What provision would be made for individuals in parishes which accept women priests? The Third Province would take over from Rural Deans and the Provincial Episcopal Visitors the task of helping the many people in this unhappy position, who often find it hard to leave their local church. Parishes with us would endeavour to extend a special welcome to such people and to assist them with suitable transport facilities.

Advantages

What are some of the advantages of a Third Province? The Episcopal Ministry Act of Synod 1993 was passed by the General Synod to make provision for the continuing diversity of opinion in the Church of England as to the ordination and ministry of women as priests. It introduced a system whereby parishes which are opposed may be cared for pastorally and sacramentally by a Provincial Episcopal Visitor or by some other sympathetic bishop nominated by the diocesan bishop.

Whilst this is helpful in such matters as Confirmations, the Diocesan Bishop still retains full jurisdiction, so that the PEV cannot exercise a full ministry, and people may well ask 'Who is my bishop?' If the Church of England was reorganized with a Third Province, every bishop would have jurisdiction over his diocese as well as serving it pastorally and sacramentally.

Under the present system friction often arises in a parish's relations within the diocese, as for example, when the rural dean or the archdeacon is a woman priest, and many occasions, such as synodical meetings, when clergy and laity from various parishes join together for a Eucharistic service, are marred by difficulties over the

participation of women priests. The creation of a Third Province would restore harmony within each deanery and diocese.

The Act of Synod lays down that the selection of candidates for ordination, and appointments of senior office in the Church, shall be free from discrimination on the grounds of opinion held about the priesthood of women. This may be all right in theory, but it is extremely difficult in practice, especially in parishes where they hold traditional belief and customs. In a Third Province, all the clergy could have fair and normal prospects of preferment.

Some women priests at present resent being excluded from particular parishes, but after the formation of a Third Province, they would find their ministry accepted throughout their own province. We have good hope that many people who have left the Church of England through these recent innovations, would return to a Third Province. Time and resources would not be wasted on our unhappy divisions and we would become able to concentrate on the true mission of the Church to this nation and the world.

Ecclesiastical Committee

The Ecclesiastical Committee of Parliament only sanctioned the legislation for the ordination of women to the priesthood, on condition that the needs for those opposed would be provided for, and we were promised that this provision would be made for as long as it was needed. Indeed, we have always been promised an honoured place in the Church of England. Let actions fit the words. If the Church breaks its promises, how can one expect the world to keep theirs?

For many Anglo-Catholics, Rome is not the answer; neither is the Ordinariate, any more than most Evangelicals do not want to leave for the Baptist Church. In the middle is a large swathe of Anglicans, quite a large number of whom would be unchurched. Why should we all be deprived of our birth-right? It is not we who have asked for change. All we ask is to be able to remain loyal Anglicans with proper provision made for us.

Cruel and unjust

It is not that we are 'anti-women,' but on the grounds of theology and tradition, we are unable to accept them as priests, let alone bishops. The innovation of women priests has not seen the promised rise in church in attendance.

It is greatly unjust that, by a vote in General Synod, a large minority, of approximately one-third of the Church of England, could be unchurched. As Christians, it should

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be on the conscience of all those in favour of women bishops to do all in their power to ensure that adequate provision enshrined in law is made for those who are opposed. It is God's Church, and it is not for the General Synod or any other body to meddle with it as they think fit. To deprive traditionalists of a place in the Church of England that they have loved and served, in many cases all their lives, is cruel and unjust to the extreme.

At present, there is the ongoing referral of the legislation to the dioceses where it has to be debated by the Diocesan Synod and voted upon, with referral to the Deanery Synods. In 2012, there will be the production of a draft Code of Practice with debate on the Code in General Synod. This, in turn, will be followed by consideration by the House of Bishops. Then there will be the Final Approval debate in the General Synod where a two-thirds majority will be required in each House for the legislation to pass. If this succeeds, the legislation will be considered by the Ecclesiastical Committee of Parliament, and if this is passed, the legislation will be laid before Parliament and the Royal Assent given.

Things to do

Contact your Diocesan Bishop. Contact your General Synod Representatives and ask them to vote against the Code of Practice at

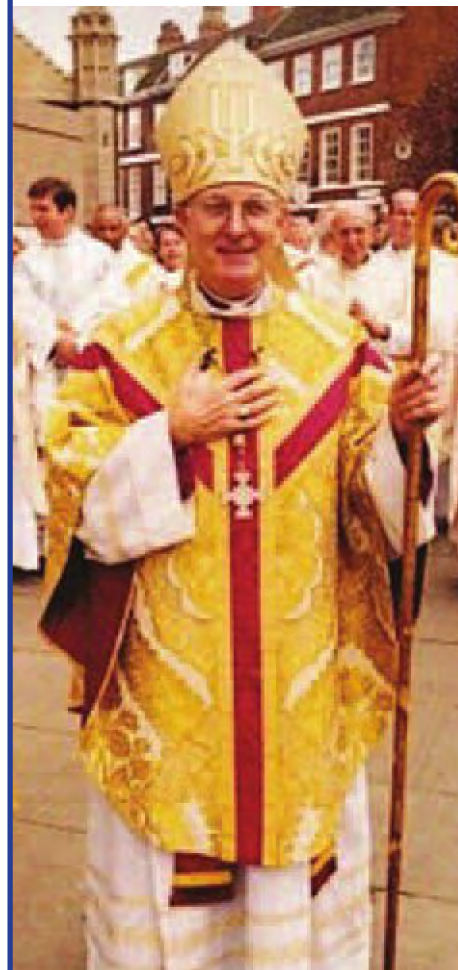
General Synod when it is debated, and instead to insist on legislation enshrined in law. *A Code of Practice will not do*, because it is not legally binding. Then contact the same people asking them to vote against the legislation to ordain women to the episcopate when it comes before General Synod for Final Approval.

It is of the utmost importance that we pray for the Church of England, for the archbishops, bishops, clergy, General Synod and all congregations up and down our land. Prayer is not just very important, it is vital, for the Church and for the nation. Pray that more people would come to proclaim Jesus Christ as their Saviour.

The Church has been through dreadful times in the past. Our task is to remain faithful. We in the Third Province Movement beg you to stay in the Church of England, and pray and fight hard for a Third Province.

Congratulations

to **Bishop John Gaisford**
who celebrates his
Golden Jubilee of Priesthood



Anglican Patrimony

Christopher Trundle on the remarkable influence of Myles Coverdale's translations

It is fair to say that Anglo-Catholics are not generally keen on the Reformation; I remember hearing a monk who had spent some time in South Africa joking that he didn't bother to teach the seminarians there about the Reformation as he felt it would be bad for them! I think it is important, though, to consider the ways in which the reformed parts of our heritage have shaped our expression of the Catholic faith. One monumental influence is, of course, worship in the vernacular, and in particular the enduring value of Archbishop Cranmer's translations.

A skilled writer

This month's candidate for consideration, though, is Myles Coverdale (1488–1568), a man who certainly influenced Cranmer. A skilled writer and Augustinian Friar who spent much of his life on the Continent learning from some of the most important reformers of the day, he is most famous for his translation of the Psalms preserved in the 1662 Prayer Book.

It cannot be said at first glance that there is much which points to a lively Catholic faith – indeed he fled to the Continent several times during his life, notably after the execution of Cromwell and during the reign of Queen Mary. He was Bishop of Exeter from 1551 until Mary ascended the throne, when he was deposed and imprisoned before being allowed to leave the country. He was not re-instated as Bishop of Exeter upon his return during the reign of Elizabeth, possibly because of his objections to the wearing of vestments. He was, interestingly, rector of St Magnus the Martyr, London Bridge, from 1563/4 until 1566.

Exquisite

But nonetheless, his influence on the Anglican tradition, and on Anglo-Catholics in particular, is remarkable. It was Coverdale (and not Tyndale) who


produced the first complete English Bible at Zurich, and the Great Bible of 1539 included much of his material; notable passages would also make it into the Authorized Version years later. His best-known and most lasting work, though, was certainly the Psalter, familiar to generations of Anglicans.

Coverdale's more surprising influence, however, lies in his exquisite translation of the Roman Canon, which, was written when still an Augustinian Friar. Although not identical, the traditional language rendering of the Roman Canon in the *American Book of Divine Worship* owes much to Coverdale's translation of the Sarum Use – and with this literary descendent we are on sure ground when talking about Anglican patrimony, for it has both been authorized by the last Pope and had also been in use in various guises by Anglo-Catholics for years before.

Our heritage

As we prepare for the arrival of the new translation of the Roman Missal it would be well worth spending a few moments reading Coverdale's translation, and so approaching the liturgy of the western Church by way of one of the greatest parts of our Anglican heritage – the English language.

This extract of the Roman Canon which follows is from the 1684 edition of *Foxe's Book of Martyrs*:

'Therefore most gracious Father, through Jesus Christ thy Son our Lord, we humbly beseech thee, and we desire that thou accept and bless these gifts, these presents, these holy and unspotted sacrifices, which first of all we offer unto thee for thy holy Catholic Church; that thou vouchsafe to pacify, keep, unite, and govern it throughout the whole world, with thy servant our Pope N. and our Bishop N. and our King N. and all true believers, and such as have the catholic and apostolic faith in due estimation.' 

Middle of the road

Had the Vatican understood the Anglican patrimony differently, it might have adopted the pragmatism of Article XXXII allowing clergy to marry or not, 'to serve better to godliness'. Never was the Anglican *via media* better expressed.

What a pity then that the Church of England didn't itself follow the *via media* when it came to female ordination. The Victorian revival of sisterhoods rightly responded to the demand for fuller opportunities for female ministry. That the next stage had to be priestly ordination, with predictable opposition, doesn't accord with Anglicanism's *via media* approach nor its regard for scriptural precedents.

A middle way would have been to say that priesthood remains reserved for the chaps but for the ladies we'll revive the office of prophetess. A revival that could look to Our Lady's prophetic proclamation at the Annunciation. Anglican Catholics and Evangelicals could have rejoiced that there'd be no change to the presbyteral/episcopal order. The feminists of *Watch* could equally rejoice by realizing that biblical prophets outranked priests.

However, *Watchwomen* copying those Old Testament prophets who wandered about starkers, mightn't have been greeted with rejoicing by FiF's Page 3 fans.

Getting back to clothing – in this case of religious. To arrest the decline in monastic vocations, why not follow a multicultural *via media* and borrow from Buddhism where young folk spend a few years as monks before going back to civilian life?

If 'uni' is becoming too expensive, how about young Anglican lads and lasses spending a couple of years with SSF or OHP? Religious National Service. We're a National Church, after all.

Carry on Sergeant Major – or Mother Superior.

Alan Edwards

Alive with the Vision

Richard Norman reports on this year's Walsingham Youth Pilgrimage

The Shrine of Our Lady of Walsingham was last month 'Alive with the Vision' as over seven hundred pilgrims made their way to Norfolk for the Youth Pilgrimage 2011. Eschewing the comforts of Richeldis House for four nights under canvas, young people from across the country and further afield came together to celebrate the 950th anniversary of Lady Richeldis' vision of the Blessed Virgin Mary.

The Youth Pilgrimage was, as ever, a balance of prayer and party, with liturgies and discos alike taking place within a soaring marquee erected for the week in a field above the Shrine. Each Mass involved the wonderful music of CJM, the Catholic answer to the Evangelical worship band, as well as the latest video technology. In addition, Bishop Lindsay Urwin led well-attended Bible studies each morning, and pilgrims took it in turns to watch before the Blessed Sacrament throughout the night on Thursday. In their free time, young people and their leaders had trips out to the seaside, as well as craft activities and sports provided on-site.

Visible effect

As a new deacon, it was a great privilege for me to assist Bishop Norman Banks at Benediction in the Shrine grounds following a candle-lit procession of all the many hundreds of pilgrims from the Roman Catholic Shrine along the Holy Mile. Walsingham's youth ministry is such an important part of the work of the Shrine, and the Youth Pilgrimage is the key yearly event in this ministry. The spiritual effect on young pilgrims is powerfully visible, as they come to a deeper love of the Mass in a more easily recognizable idiom,



or as dozens line up to make their first confession or receive ministries of healing and prayer. The result is a positive one for

all concerned, particularly for the parishes from which the pilgrims come and for their clergy: the Walsingham Youth Pilgrimage is the sort of good news of which the Catholic constituency of the Church of England can be justly proud, and of which it is in such great need.

'Godparents' scheme

A new opportunity to participate in the Youth Pilgrimage this year was a 'godparents' scheme by which Catholic people in the parishes could sponsor – financially and by prayer – one young person's attendance on the Pilgrimage. In return, each godparent received a postcard from their godchild written during the course of the week. I was very pleased to learn that at least one of my parishioners at home had done just that, and had been thrilled to receive her card, which had been a stimulating prompt to her prayers.

I returned tired, damp, sunburnt, smelly and with a cold, but joyful, thankful and – I believe – 'Alive with the Vision'. Now to begin planning for next year... **ND**



faith of our fathers

Arthur Middleton on the translation of devotion and doctrine into practical divinity

George Herbert in *The Country Parson* gives a whole chapter to the catechism 'to which all divinity may easily be reduced... the Country Parson values catechizing highly... He exacts of all the Doctrine of the Catechism; of the younger sort, the very words; of the older, the substance... He requires all to be present at Catechizing.' For him catechesis is a doctrine-devotion synthesis: 'there being three points of his duty; the one, to infuse a competent knowledge of salvation in every one of his flock; the other, to multiply and build up this knowledge to a spiritual temple; the third, to influence this knowledge, to press and drive it to practice, turning it to reformation of life, by pithy and lively exhortations; Catechizing is the first point, and but by Catechizing, the other cannot be attained' (*Unum Necessarium*, ch. II, sect. 4).

'Sums of divinity'

So catechesis is to translate devotion and doctrine into Christian living, into practical divinity, and is the aim of the authors of the seventeenth-century catechetical books who called them 'sums of divinity'. The content of the Catechism could hardly be otherwise and here doctrine and devotion are

not separable. They form a synthesis, a combination of both elements in a complex whole. In *The Catechising of Families* (vol. XIX, p. 54) we read 'Now what is the Christian Religion?' The answer is 'The Christian religion, as doctrinal is, the revelation of God's will concerning his kingdom, as our Redeemer; or the redeeming and saving sinful, miserable man by Jesus Christ. And the Christian religion as it is in us, is the true conformity of our understanding, will, and practice, to this doctrine.' When outwardly everything for the Church of England seemed lost due to Cromwell's attempt to presbyterianize the Church, the *Catechism* had a cumulative effect in building up Anglicans in their faith.

Nicholson's Catechism

Prayer and Christian behaviour are at work in the pastoral and parochial setting but always the end is kept in view. As in Nicholson's Catechism grace is for 'those who are born again, sanctified by the Spirit of God, cleansed by Christ's blood, engrafted and made partakers of the Divine Nature.' He writes that grace does not raise a person to 'an unsinning obedience, but it makes him a *new creature*, creates in him a *sincere obedience* to the whole Gospel.'

William Nicholson, Richard Sherlock and William Beveridge are adversely critical of the predominance of preaching over catechizing.

Nicholson was 'a right learned Divine, well read in the Fathers and Schoolmen.' He divides his *Exposition of the Catechism* by the headings of the Catechism itself into an exegesis of creed, Decalogue, prayer and sacraments. The Decalogue explains the nature of the perfection which God's law requires of us: 'There is one perfection of this life, another of the life to come. Now the law of God expects from us in this life, not absolute perfection, but such perfection as is to be had in this life, which the School calls *perfectio Viatorum*, the perfection of wayfaring men. A definition of this is 'when the will of man habitually entertains nothing that is contrary to the love of God.' To attain to this, nature is too weak, and there is required what the Catechism calls 'the special grace of God' which we receive through prayer and sacrament. This grace appertains 'to those who are born again, sanctified by the spirit of God, cleansed by Christ's blood, engrafted and made partakers of the Divine Nature.' In this life, it never raises man to 'an unsinning obedience, but it makes him 'a new creature', creates in him a sincere obedience to the whole Gospel.'

Important role in teaching

Bishop Beveridge asked his clergy not to confine themselves to hearing the children repeat the catechism but instruct them 'in all the duties which they owe to Almighty God, to their sovereign, to their parents, and to all their other relations, as well as to themselves and to one another.' In addition to grounding them 'in all the fundamental articles of the Christian faith, let every parson do this each Sunday and the constant inculcation of these truths and duties will produce a generation 'steadfast in the Faith and sincere in their obedience to Him.' **ND**



ACS – a Victorian society with thoroughly modern aims

Darren Smith on the origins of the Additional Curates Society and how it works to address the challenges facing the Church today

The story of the Additional Curates Society's origins is fascinating. It speaks about the changes in society in mid-nineteenth-century England, as well as the significant movement in the life of the established Church at that time. We were in the throes of the Industrial Revolution on the one hand and the Tractarian movement on the other. The two are welded together in an interesting fashion by our founder Joshua Watson, whose achievements were considerable throughout his life. He was of course the founder of the National Incorporated Church Building Society which built new churches, and the National Society which provided schools for the people moving to live and work in the new industrial areas.

Spiritual needs

The Additional Curates Society was established to provide for the spiritual needs of people who were moving into the new industrial estates. The clear intention was that people in these new towns should have priests to teach the Christian faith and minister among them, providing the sacraments of the Church. Joshua was joined in his endeavours by a large number of people who shared his vision and generosity. In 1837 the subscription of £500 from King William IV opened the fund and the Additional Curates Society was born.

Joshua Watson numbered among his friends major figures in the Oxford Movement: Newman, Keble and Pusey. Joshua Watson and his companions set out to put into practical effect the ideals of the Tractarian movement by ensuring that the Christian Gospel should touch the lives of the poorest in the land. The priesthood was seen as a precious gift from God in the mission of the Church. The 'Apostolic Succession' was important and from the very

beginning to this day ACS has insisted that grants be given only to priests ordained and licensed by the bishop.

Financial burdens

The remarkable thing is that over 160 years later nothing has changed. The Society has remained true to its founding father's vision. In the early days grants were used to pay the stipends of assistant curates, often in full. As the Church assumed

the work of resourcing the Church's ministry is also about the encouragement of vocations



responsibility for paying the stipends of curates, ACS began assisting in paying for housing and expenses.

Today the great financial squeeze experienced by everyone has meant that dioceses and parishes are being faced with new financial burdens and it is here that the ACS seeks to relieve these difficulties, particularly in the less affluent parishes of the land. More and more dioceses are looking

to amalgamate and reduce full-time posts to half-time or house for duty. Interestingly as a society we seem to be going back to basics and, with coalition with other Catholic Societies, are seeking to ensure that the poor and populous parishes of England and Wales are still served by full-time stipendiary priests as we make up the shortfall and restore parishes back to full-time ministerial posts.

Upcoming events

The work of resourcing the Church's ministry is also about the encouragement of Catholic vocations within the Church of England. As part of the God Calling initiative the Society is proud to be involved in not only the annual vocations conference which will take place this year once again at St Stephen's House, Oxford, on 10 September, but also befriending and enabling those who feel called to bring their vocations to fruition in these challenging times. Our proud boast has always been that 'Every penny donated goes toward providing priests for parishes', and the ACS has demonstrated by all of its practical work that we certainly are here for the long haul. Our recent rebranding has coined a new strapline: 'Passionate about priesthood'.

On 24 September at St Luke's Church, Southport, the Society will be celebrating its Northern Festival. Bishop Tony Robinson will be the celebrant and preacher. Mass begins at 12 noon and will be followed by refreshments. A celebration of the past, present and future. Do join us as together we recommit ourselves to the process of praying for and paying for priests in our beloved Anglican Catholic tradition. Further details of the society can be found on their website <www.additionalcurates.co.uk> or by telephoning the General Secretary on 0121 382 5533. **ND**

devotional

Intercession

Arthur Middleton

‘When our spirit is fervent within us we are wont to pour forth for others also, making intercession either for those who are dear to us, or for the peace of the whole world’ (John Cassian).

The closeness of God

A growing awareness of God brings one into the heart of prayer. As one’s vision of God deepens and widens so too does one’s prayer, as it seeks to be identified with the interests and concerns of God. As prayer becomes less concerned with self and more concerned with God it becomes more interested in the real needs of other people. There grows a new awareness of people as their needs occupy more and more of our prayer, as our own awakened sense of God’s compassionate love for them enables us to enfold them in our prayer. Our own harmony with such love makes our own loving effective and prayer for others a necessary part of our lives, as God who is present to both of us brings his love to bear on those for whom we pray.

God does not ‘jump in’ to miraculously satisfy our requests. He works rather more subtly. Certain regularities of law are built into the very structure of human life necessary for our growth in freedom, understanding and love. Within this structure, where we also experience inhibiting factors

attempting to frustrate God’s intention for human life, there is a potential for fulfilment. His influence begins to work when the ‘natural’ endowments of the spirit are opened to the transforming love of God. Bishop John Baker explains:

‘If natural telepathy for example, can communicate ideas and feelings across half a world, as well as attested cases suggest, then there is something, as yet imperfectly understood by us, some capacity of Man, to be open to non-physical reality. Prayer is not telepathy; but at the natural level it may use this openness. For if our weak human affections can link up through seemingly impassable obstacles and separations, why should not the power of God’s love, which at all times is immediately present to each of us, penetrate the self, bring strength, joy, healing, and fortitude, prompting to this or that action? When we and those for whom we pray are bound in the deepest possible personal union by the common reality of God, when our love for them and theirs for us are consciously in tune and harmony with his will for us all, is it in any way incredible that the work of love should be done?’ (The Foolishness of God, p. 384).

The Bishop goes on to admit that though this may be a groping in words after something half-glimpsed, half-guessed at, it does chime in with what we know of the natural order. The harmony of such a way of thinking with our understanding of God enables us to think along such general lines when trying to comprehend the efficacy of such prayer. ‘It is to the openness of the human self to the power of the divine love mediated through the activity of prayer that we may most reasonably attribute those cases of healing, guidance and inspiration, for many of which the evidence is so strong.’ **ND**

*From ‘Prayer in the Workaday World’
by Arthur Middleton*

St Paul exhorts us in several places to seek ‘the renewal of our mind’ and ‘to put on the mind of Christ’. He is thinking of the mind as the source of reason and he is making the assumption of the classical world that reason without divine inspiration is dull and blind. The mind becomes ‘dull’, says St Paul, when it is not placed in the light and grace of God’s love and purpose. The outcome of all our practice of prayer should be that we think differently.

This is a huge challenge for most of us as we have been taught from an early age that ‘reason rules all’ and that truth is a simple matter of logical proof. This is even more the case of the younger people in our communities whose education has been much reduced in the area of spiritual experience through the lack of collective worship, and by the marginalizing of the humanities in the curriculum (but that is another story). It was ever the case; as the great spiritual director Ignatius said, ‘Give me the boy till he’s seven and I’ll give you the man.’ It is this pre-eminence of reason over

Ghostly Counsel

All in the mind

Andy Hawes is Warden of Edenham Regional Retreat House

revelation that is the source of ‘liberal theology’ but also of much that purports to be Christian spirituality.

The challenge has to be met in two ways. The first is to seek a ‘humility of mind’. This humility demands an openness and vulnerability. Take time to reflect on how you ‘think through’ a problem – if you rely on reason alone then the mind has too exalted a place. As Augustine said, ‘Put your mind in your heart, and your heart in the love of God and then think whatever you like.’ The second way is to ‘set your minds on the things above – where Christ is’ or ‘to now to things eternal look’ or ‘whatever

is honourable, lovely and true think of these things.’ The mind has to be fed with what will give it life and light rather than dull its sensitivities and warp its way of working.

The first way invites us to move away from mental activity in prayer to a more wordless opening of the heart to the Lord. This could be by a deliberate contemplation of a flower or a painting. It could be the use of our memory or imagination ‘to place our mind in our heart’. It could be by the subduing of our mental activity by the repetition of the Jesus Prayer or some other short phrase or word. This is the way to contemplation – which is a totally irrational way of communion with the Lord.

The second way invites us to think again (the right use of the mind) about what we feed our mind with. It is a good idea to review one’s reading, viewing and listening diet. At the same time seek out alternatives that will give light and life and spiritual wisdom and open windows into the wonder of God’s love for you. You know it makes sense!

Roger Greenacre's Anglican Catholicism

Colin Podmore reflects on the life and thinking of Canon Roger Greenacre, who died on 30 July, aged 80

Roger Greenacre's ember card of 56 years ago is a reminder that he was ordained in a different world – and a different church – from those of today. That a diocesan bishop should ordain new priests in his cathedral at 9.30 on a Thursday morning is now only less incredible than Roger's intention to celebrate his first Mass at 6 am the following morning. The necessary facts were communicated with great – Anglican – simplicity; only the word 'Mass' intimated a distinctive stance. Simplicity remained Roger's style: catholic faith expressed in clear and firm catholic teaching without party 'branding'.

Roger read history and divinity at Cambridge and trained for ordination at Mirfield: history, theology and monasticism remained powerful interests. At Cambridge Roger would have encountered a liberal (in the sense of reasonable) Anglican catholicism and at Mirfield a sparse, monastic liturgical style. Such influences were formative.

Roger's ember card may not have invoked Our Lady, but he became a Priest Associate of the Holy House in 1957 (the year before Fr Patten's death), when the Shrine was still perceived as extreme and marginal, and spent some months there in 1960 as Assistant Priest to Colin Stephenson. In later life he served on the Council of the Ecumenical Society of the Blessed Virgin Mary. In lectures and articles, mostly in ecumenical contexts, he traced the (often almost hidden) history of Anglican Marian devotion and its flowering in modern Anglican life and liturgy.

Belgium

Roger spent the academic year 1961–2 at the Catholic University of Louvain, as the Archbishop of Canterbury's Priest Student.

Following the announcement of the Second Vatican Council in 1959, the Louvain theology faculty had invited the Archbishop to send a series of priests to study for a year. Of the eight who went, four in particular – Martin Reardon, Roger, John Halliburton and Hugh Wybrew – repaid the investment by contributing significantly to ecumenical relationships. Already widely read in contemporary French theology, in Louvain Roger encountered many of

he became the pre-eminent English interpreter of the Church of England to the French Church

the Belgian theologians who would be so influential at the Council, which opened in October 1962.

He also visited Chevetogne, the Benedictine monastery whose vocation was ecumenical and liturgical – as his own would be. Twenty years later, in 1982, when he sealed his relationship with the Abbey of Bec (which he had first visited in 1952) by becoming an oblate, Roger chose as his name in religion 'Lambert' – after Chevetogne's founder Dom Lambert Beauduin, whose vision of 'the Anglican Church united [with Rome] not absorbed' inspired him to the end.

Holy Week and Easter

Back in England, Roger moved to Central London as curate of St Mark's, North Audley Street, and then Chaplain of Liddon House, ministering to the William Temple Association (for intelligent young professional people starting work in London). In 1963 he preached a series of Lent sermons at the Annunciation, Marble Arch, and St Mary's, Bourne



Street, giving the biblical, theological and spiritual background to the celebration of Holy Week and Easter. These were informed by Roger's knowledge of Continental liturgical scholarship and practice. Eric Mascall, who heard them, persuaded him to publish them. *The Sacrament of Easter* (1965) was influential and of lasting significance.

France and England

In 1965 Roger became Chaplain of St George's, Paris. He was just 35 but, having been 'made deacon' at 24 (typical then, but exceptional now in most parts of the Church of England), he already had ten years' experience of priesthood, including a five-year first curacy. St George's is the Church of England's 'flagship' in France, and in the heady days of ecumenism following the Council Roger became the pre-eminent English interpreter of the Church of England to the French Church. That role he retained, through lecturing and writing, for over forty years.

In 1975 Bishop Eric Kemp brought Roger back to England as a residentiary canon of Chichester Cathedral. He retired, aged 70, in 2000 (leaving Bishop Eric still in office) and became Chaplain of St Michael's, Beaulieu-sur-Mer, on the French Riviera. Returning finally to England in 2010, he spent his last year as a Brother of the London Charterhouse.

During his 25 years in Chichester Roger brought into the Church of England insights gleaned from his knowledge of the Church in France

and Belgium and his experience of ecumenical dialogue – lecturing in the Cathedral and Theological College, writing, speaking in the General Synod, as a member of the Archbishops' Group which produced *Episcopal Ministry* (1990) and of the Liturgical Commission, and as Convenor and then Chairman of the Church Union Theological Committee. He contributed to ecumenism through the English Anglican–Roman Catholic Committee, and *The Catholic Church in France: An Introduction* (1996) presented to an Anglican audience the French Church's history and character and the story of its relations with the Church of England.

1992

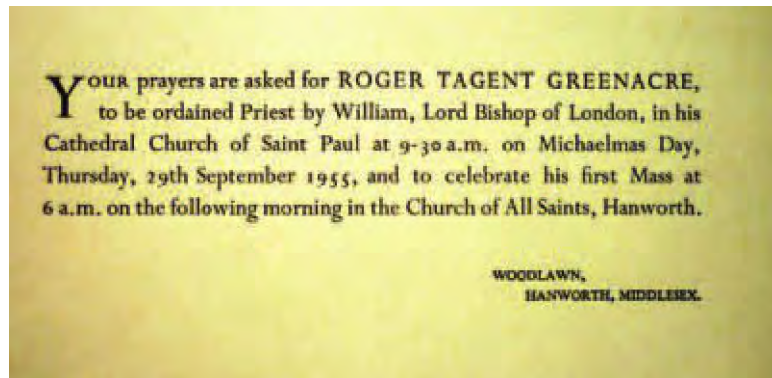
If in 1955 the Church of England was 'a different church' that could be said even of 1992. Roger remained agnostic about whether women could in principle be priests – a common stance among Anglo-Catholics then but now probably a minority view, especially among younger generations. He was unable to accept the 1992 decision not for reasons concerned with Christian anthropology or the nature of priesthood, but on two other related but distinct grounds: he saw it as damaging not only ecumenically but also ecclesologically – jeopardizing not only the ARCIC process but also the Church of England's self-understanding as 'a fragment of a divided Church' that 'does not have the right to act as if it were the whole.'

In his powerful and still topical 'Epistola ad Romanos' (*The Month*, March 1993) Roger set out the multi-stranded dilemma he now faced. One strand concerned the Anglican tradition:

'I [have] always valued and lived fully within the Anglican tradition and would miss it terribly... In Anglicanism there has always been a mutual interaction between theology and liturgy and the formation of a spirituality, *pietas anglicana*, which has been both profoundly theological and profoundly liturgical... It is no use preserving artificially an Eastern rite unless there is a genuinely Eastern character to the theology and

spirituality which accompany it. If nothing of Anglicanism is to survive within the Roman Communion but some elements of its liturgy, then some of the most tragic and divisive features of "Uniatism" will be perpetuated and the lessons of history ignored.'

The Act of Synod enabled Roger to remain in the Church of England. In the Synod debate on it he contrasted two ecclesiologies. According to one, 'The Church of England is a sovereign and independent Church and can



decide all issues which affect its life without having to defer to any other Christian body' and 'When it has made a decision it...has the right, even the duty, to demand compliance... from all its members.' This was 'basically, perhaps unconsciously, a Roman Catholic ecclesiology.'

According to the other, 'The Church of England...only constitute[s] part of the universal Church. There is, therefore, an inevitable fragility or provisionality about decisions that it may make which affect more than its own domestic life... "To make provision" (to quote the preamble to the Act of Synod) "for the continuing diversity of opinion in the Church of England" is not a measure of generosity nor a concession but a necessary consequence of this second model of Anglican self-understanding.' What was at stake in debating the Act of Synod, therefore, was 'Our whole understanding of the place of the Church of England within the One, Holy, Catholic and Apostolic Church of Christ.'

2011

Against this background, Roger contemplated the possibility of women bishops two decades later 'with a great sadness.' He had never served under a bishop who ordained women to the priesthood, and perhaps

rarely needed to make the sort of principled compromise to which many have become accustomed. After a life in the mainstream, for much of which Anglo-Catholics were in the ascendant in the Church of England or at least in the dioceses in which he served, the counter-cultural or even non-juring situation familiar to earlier generations would have been difficult. Roger might have faced a choice comparable with that which the Act of Synod had spared him.

Before his final illness, he commented more than once, 'If the Lord is kind, he will take me before the first woman bishop is consecrated in the Church of England.'

Liturgy

Roger's life, thought and liturgical style were summed up in the

Eucharist in Chichester Cathedral on Michaelmas Day 2005 which celebrated the golden jubilee of his priesting. Roger concelebrated with a number of fellow-priests, the diocesan bishop presided at the Liturgy of the Word and gave the Blessing, and Cardinal Jean-Louis Tauran preached – surely the first curial cardinal to fly to England from the Vatican to preach at a celebration of Anglican priestly ministry? In a warm personal greeting read by his chaplain, the Archbishop of Canterbury praised Roger as representing 'a particular style of Catholic Anglicanism that is deeply rooted in liturgy and personal prayer, critical and generous all at once.'

The most memorable moment came towards the end. The congregation stood while the choir sang John Tavener's ethereal Magnificat (with its refrain 'Greater in honour than the cherubim...thee do we magnify') and Roger, accompanied by his Deacon (the Revd Elizabeth Carver), walked down into the nave and censed an image of Our Lady of Walsingham. Nothing was said: it didn't need to be.

At the party afterwards, this comment was overheard: 'What a wonderful idea to have your memorial service before you die. That way you can really enjoy it.' Sadly, on 23 September in Chichester Cathedral it will be for real.



The Fight for Life

Alan Rabjohns on the importance of the pro-life movement and the many different ways in which we can support it

'I am hated because I declare life. I've been hated since conception. But loved especially by God. I'm His girl; you don't mess with God's girl.'

These words were spoken by Gianna Jessen, an abortion survivor. In the Seventies a single mother in the USA booked in for a late abortion. This was to be done by injecting a saline solution into the amniotic fluid. It would burn the unborn baby inside and outside and it should emerge dead. But that didn't happen on this occasion. A live girl was born and instead of being strangled, smothered or left to die she was transferred to hospital.

Respect for life

Gianna survived; survived the abortion procedure; survived the weeks of intensive care; survived foster homes where she was unloved and undervalued; survived disabilities caused by the botched abortion. She survived to tell the tale, and tell it she does with passion and conviction and with love.

Having found God she has no fear; she has met and forgiven her birth mother. She travels the world urging people to respect life and rejoices in the wonderful irony that the abortionist had to sign her birth certificate, stating that she was 'born during saline abortion'.

We remind ourselves often that the Catholic faith is not a buffet menu where you can take and choose what you like and leave behind things less palatable. So we say, rightly, that you cannot have the beauty of Catholic worship and leave behind the assurance of the Apostolic Ministry; that you cannot have a religion founded on the Holy Scriptures and then dismiss them as relative and constrained by the mores of the times.

In the same way we need to grasp that the issues of life and death are not areas where we have choice. In all our talk of rights, the right to life is the first

and overriding right, the one without which all others are useless.

Many angles

It is possible to approach the issue of abortion from all sorts of angles. The thing that first convinced me in the Sixties that the path the western world was choosing was the wrong one was a paper called *Abortion or Social Justice*, which showed how abortion was being used to cover up failures in housing, child care and so on.

But the approach which Gianna uses unashamedly is the Christian

if you teach or preach, do not be afraid to proclaim God's word on this issue

one. When I was researching for a section in a book called *Love Your Unborn Neighbour* on the evidence of Scripture and the teaching of the Church it became clear to me that up to the beginning of the twentieth century there was virtually no debate about this. Evidence from the Bible, the teaching of the Church Fathers of both east and west, the theologians of the Middle Ages and Reformation figures such as Luther and Calvin give unanimous testimony to the fact that Christians do not and cannot support abortion.

Escalation

Since the Sixties abortion has become more and more widespread in the world. Arguments about the rights of women to do what they want with their own bodies have ignored the fact that there is another person involved, the unborn child in her womb who is created in the image and likeness of God just as much as she herself. In the time you have taken read this article another unborn child will have died in Britain. If you place your hand on your wrist and feel your pulse, every time your heart beats another child will

have been aborted!

When all this started those of us in the pro-life movement warned it would escalate. Our predictions were dismissed as scaremongering. But today the handicapped are at even greater risk; it is legal to abort if serious disability is suspected right up to the time of birth. And daily the clamour for 'voluntary' euthanasia grows.

Getting involved

There are all sorts of ways to be involved in the fight for life. We can get involved in caring, providing alternatives to abortion for those faced with the choice. We can be involved in the political process. There is an all party parliamentary pro-life committee which uses the pro-life organizations to alert the public and especially churches when there are issues before Parliament. Read such appeals and act on them. And we can educate. I am a trustee of the Right to Life Charitable Trust and we have over the past years produced a DVD and a pack for secondary schools that has won endorsement from one of the exam boards for its contribution to the curriculum and we are now trying to raise money to educate on life issues in primary schools.

If you teach or preach, do not be afraid to proclaim God's word on this issue. Should you fear that you might offend, remember that you might also call to repentance and healing those other victims of abortion, grieving mothers and fathers, scarred for life until the healing touch of Christ in Word and Sacrament comes to them.

I want to let Gianna have the last word:

'I didn't survive so that I could make people comfortable. If you think I am a fool, that is just another jewel in my crown. My whole intent in living is to make God smile. I've got a sign on my forehead that says you'd better be nice to me because my Father runs the world.'

'Learn by the weak: snuff them out and you suffer.' **ND**