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Time to split?

The arguments for and against the Establishment

Also in this issue:

- Christopher Smith considers the World Cup
- Bede Wear reviews Another Country
- The Bishop of Ebbsfleet on Holy Oil

parish directory

BEXHILL on SEA St Augustine's, Cooden Drive, TN39 3AZ Sunday: Mass at 8am, Parish Mass with Junior Church at10am. Further details: Father Robert Coates ssc on 01424 210 785

BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 1QE) *"If it is worth believing in, it is worth travelling for"* 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, 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.ststephensblackpool.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 Wastle *www.stfrancis-bournemouth. org.uk*

BOVEY TRACEY St John the Evangelist *ABC, Forward in Faith, Under the Episcopal Care of the Bishop of Ebbsfleet.* Sunday: 10am High Mass. Low Mass 10am Tues and Thurs. 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.st.chads. 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. During interregnum please contact the Revd Duncan Wilson on 01308 420651

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.)*

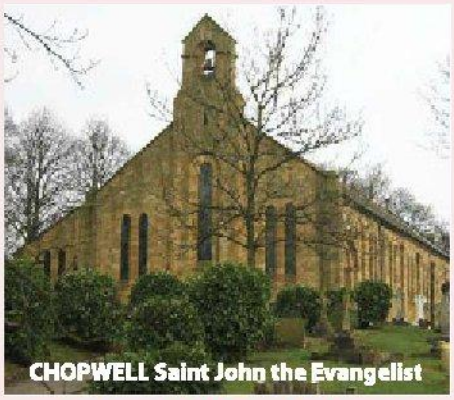
BRISTOL Christ Church, Broad Street, Old City Centre BS1 2EJ *Resolutions ABC.* Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular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


CHOPWELL Saint John the Evangelist

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, Abbotts 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 Ebbsfleet. 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 Beverly.* Sunday: Sung Mass 9.30am, Benediction 6pm. Daily Mass, Offices and Confessions as displayed. Parish Priest: Fr Graeme Buttery ssc 01429 273201

HEMPTON Holy Trinity (near Fakenham, Norfolk). *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.stalbanskingston.co.uk*

LEAMINGTON SPA St John the Baptist *Parish under the Episcopal care of the Bishop of Ebbsfleet - 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 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/FInF.* 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 *frpaulevson@btconnect.com*

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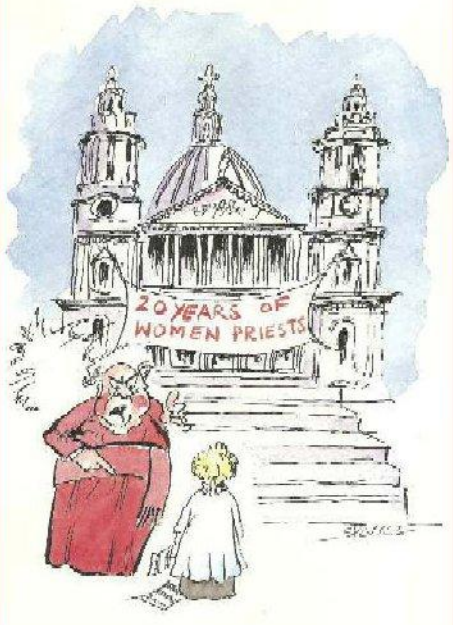
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"We don't allow you in here!"



LEAD STORY

Antidisestablishmentarianism

J. Alan Smith argues that an established Church benefits both Church and State

It was well known at my primary school that the longest word in the English language was 'Antidisestablishmentarianism'. We did not actually know what the word meant. Perhaps, in the spirit of William Wordsworth in *Yarrow Unvisited*, it was sufficient to know that the word existed:

We will not see them, will not go
to-day, nor yet to-morrow;
Enough if in our hearts we know
There's such a place as Yarrow.

It is significant that the word was 'Antidisestablishmentarianism' rather than 'Establishmentarianism' for the latter would imply a pro-active defence of the establishment of the Church of England rather than the reality that the former represents: a mere reaction to occasional attacks on the establishment that, unprovoked, lies dormant. Those who support the establishment must therefore welcome these attacks for the opportunity to put the case for the defence.

all States need an independent authority prepared to comment on the morality of their actions

Recent debate

Two recent events have triggered a debate on the role of the Church of England in particular and all Churches in general. First there is the remark by David Cameron that we are a Christian country. Second there is the call by Nick Clegg for the Queen no longer to be the Supreme Governor of the Church of England and for Church and State to be separate.

Critics of the position of the Church of England, and Christianity in Britain generally, ignore the dimension of time. If the people of the UK had all arrived yesterday to a previously uninhabited country then the question of whether we are a Christian country would be different, but they didn't so it isn't.

British culture

Our national culture has developed over centuries of Christian influence. Our national flag bears the crosses of St George, St Andrew, and St Patrick. Our public holidays are largely derived from the Liturgical Calendar of the Church. Whether we are, in 2014, a Christian country should, perhaps, be left to future historians to argue about. Historians give the past a clarity that was not obvious to the people living at the time concerned. I do not think that, on the day after the Battle of Bosworth in 1485, anyone asked: 'Does this mean that the Middle Ages have come to an end?' Depending on what happens in the future, in a few centuries time, historians may perhaps assert either, 'Britain ceased to be a Christian country in the 1960s when the Churches suffered a catastrophic loss of self-confidence' or else, 'Despite crises of self-confidence in the era following the 1960s, Britain remained a country with its national culture firmly rooted in Christianity'.

Appointment of bishops

In an introductory story to a performance of *Greensleeves*, Michael Flanders said: 'Henry VIII is denationalizing the monasteries, but don't buy one because Bloody Mary is going to nationalize them again.' Behind this story is the view that, prior to Henry VIII, the Church was a private organization that ran its own affairs, but Henry made it a Department of State and, thenceforth, the government appointed the bishops and other senior clergy.

From the time of Constantine, monarchs have played a role in the appointment of bishops. Far from being an Anglican innovation, papal appointment of bishops was strongly resisted in the Middle Ages, as is shown by the Statutes of Praemunire (1353, 1365 and 1393) which sought to protect rights claimed by the Kings of England against encroachment by the Pope. Nominations of Roman Catholic Bishops in Great Britain and Ireland were being made by James III, the exiled Stuart claimant, until his death in 1766.

Old and New Testaments

Christian monarchy has its roots in the Old Testament, particularly Kings David and Solomon. Israelite kings ruled by divine consent but, unlike their pagan contemporaries, did not claim to be gods or descended from gods. Much of the ceremonial and ritual of the coronation service is rooted in the Old Testament: the anointing of the monarch with holy oil and the anthem *Zadok the Priest*, used at the crowning of every English sovereign since that of Edgar in 973.

The theme of kingship is an important element of the New Testament: Jesus told Pilate: 'My kingdom is not of this world'; Romans and

1 Peter show the respect Christians should pay to temporal authority. The theme continued: the Book of Common Prayer exhorts us to pray for 'Christian kings, princes and governors'; Pope Pius XI responded to the age of dictators by instituting the Feast of Christ the King in 1925.

Patrons and protectors

With the coming of Christianity, the Church became the principal intercessor between the people and God but kings gained a new role as protectors of the Church and the Christian faith. As Christianity spread, kings were generally the first converts, often through the influence of a Christian wife. St Columba, of Irish royal stock, ordained kings in Ireland, Scotland and Northumbria. The arrival of St Augustine in 597 at the behest of Pope Gregory the Great led to the conversion of Anglo-Saxon kings. By the end of the first millennium the institution of Christian kingship was firmly established throughout the British Isles; monarchs were the principal patrons and protectors of the Church.

England attained religious unity before it attained political unity. The religious unity of England was achieved by the Council of Whitby in 664. The political unity of England was achieved under King Athelstan in 924/5. Athelstan's half-nephew, Edgar, came to the throne in 959. However, he was not crowned until 973; the Archbishop of Canterbury, St Dunstan, delayed the coronation until Edgar had amended his way of life. St Dunstan had devised the rite for the coronation service from European models. The Coronation Rite used today is, in essence, still the one developed by St Dunstan.

Anglicans regard States, not as necessary evils that must be borne as a consequence of living in a fallen world, but as part of the natural order, ordained by God for the well-being of his peoples: 'Gratia non tollit naturam sed perficit'; 'Grace does not abolish nature but perfects it.'

Secular bodies

All States need an independent authority prepared to comment on the morality of their actions. Certainly from the days of King David and Nathan the Prophet this has been provided by a religious body. In recent history there have been moves to install a secular body with power not only to comment on the morality of government actions but to veto them: in the USA there is the Supreme Court and in Europe we have the European Court of Human Rights. These bodies replace moral judgements to which governments may conform if they choose with legal judgements enforced on governments which are not necessarily in accordance with natural law. In my opinion it is for better for parliaments to be able to pass unjust laws that future parliaments may change than for parliaments to be restrained from passing certain laws by a supreme court using criteria that are not necessarily moral.

Moral guidance

An established Church benefits both Church and State. The Church provides the State with moral guidance and influences natural culture. The State provides the Church with opportunities for pastoral and teaching roles. Establishment today operates with the established Churches in England and Scotland working with other Christian Churches and non-Christian religious bodies to offer moral judgements on government actions.

There is a prevalent opinion that the disestablishment of the Church of England would not change things all that much; I believe that this opinion is mistaken. The Church of Ireland was disestablished, as was the Church of Wales; both were Anglican and thus in communion with the Church of England. The differing establishment of the Church of Scotland could well survive the disestablishment of the Church of England. Nevertheless, England is different; it is the establishment of the Church of England that is the cornerstone of the British Constitution. Would it be possible to have the Eucharist as the central point of the Coronation Service without an established Church?

Probable results

Some may think that disestablishment would simply put the Church of England on an equal footing with the other Churches in this country, but the effects would be more far-reaching than simply the removal of the Bishops from the House of Lords. The more probable result would be the abolition of any public role for Christianity and, possibly, the sidelining of all religions.

it would be a salutary exercise to list all the institutions and activities that could be swept away

It would be a salutary exercise to list all the institutions and activities that could be swept away: 'Ca ira!' with a vengeance! Civic services could become a thing of the past. Certain colleges at Oxford and Cambridge could come under pressure to change their names to avoid giving offence to non-Christians: Trinity, Jesus, Christ's, Christ Church, Emmanuel, Corpus Christi, and All Souls, let alone those with 'St' in their names. Magdalen(e), Keble, and Selwyn might escape as the religious roots of their names are less obvious.

The monarchy

The highest institution at risk from disestablishment is, of course, the monarchy. Would our coins continue to proclaim: 'ELIZABETH II DG REG FD' (DEI GRATIA + REGINA + FIDEI DEFENSOR)': Elizabeth II, Queen by the Grace of God, Defender of the Faith? Indeed, would the Queen's head remain on our coins? The old slogan could be revived in a modified form: 'No Bishops, No Queen!'

For Christians, avoiding the dualism that sees religion and politics as separate and independent activities, a Christian monarch, anointed according to the rites of an established church, and ruling with the consent of his people, provides the best form of government that men have yet found. Not for the first time, attacks on the establishment of the Church of England play for sleeping traditionalists the role of the Ghost of Christmas Yet to Come. Let us be prepared to act while we are still free to call it Christmas. ND

Time to go

The established status of the CofE is unhelpful and dangerous, writes Edward Morrison

When I volunteered to write this article, I was astonished by the hostile reaction of some to me even broaching this subject. However, the accusations of extremism and even borderline mental illness I encountered have made me more convinced than ever that the established status of the Church of England is both unhelpful and dangerous. Such irrational reactions are the result of fear, a state of being unfitting for Christians and damaging to the Church. Thomas Aquinas tells us, 'Fear is born of love, since man fears the loss of what he loves. Hence worldly fear is that which arises from worldly love – as from an evil root – for which reason worldly fear is always evil.' Fear of disestablishment therefore comes from a love of establishment. Establishment for some has become a safety blanket. It protects us, shelters us, 'gives us a platform' as, no doubt, you will have heard its advocates claim. This sort of sentiment is not befitting of Christians because it cleaves to the world rather than to the cross and to Christ. Christians should always have confidence in the Lord, since we are heirs to his faithful promises.

Lack of confidence

The fear of much of the Church of England hierarchy is borne out of the stake they have in establishment. Now fear is not always born from bad motives, indeed quite the reverse, but I do suggest that an underlying lack of confidence may be its source. I do not pretend to be ignorant as to why some of us might lack such confidence in this present time – it is perfectly understandable on one level. Church attendance has halved since the Sixties and continues to fall, and the recent census demonstrated a steep decline in Christian affiliation from 71% to 59% over ten years. Would the disestablishment of the Church of England thus be another page in the decline and fall of Christianity in Britain? Surely then as Anglicans is it not our duty to protect the privileges of the Church in this land? Plausible as this reasoning may seem on the surface, it is nonetheless a fallacy.

is it appropriate for us to continue to collude with what is effectively National Apostasy?

Growing indifference

At one time Parliament and the Church were of one mind in fundamental matters of faith and ethics. MPs and Peers were, by and large, practising Christians; bishops were more likely to defend the faith rather than seek the world's approval – though not by any means all Catholics, most had a sound Catholic understanding of the Church as rooted in Christ and the tradition of its forebears.

This is manifestly no longer the case. Since the Sixties the state has changed from being at least a nominally Christian edifice to one completely indifferent to Christianity; and which therefore finds itself increasingly at odds with the Church. Those with whom I have discussed the issue of disestablishment have regularly claimed that the presence of our bishops in the House of Lords has done much to promote the Christian faith at the heart of our national life. Yet the results of this presence do not testify to such an assertion.

The 1967 Abortion Act and the 1969 Divorce Reform Act were both passed in the face of such a Christian presence and have done great damage to family life in this country: 180,000 unborn children are killed every year; nearly half of children are born out of wedlock, and over 40% of marriages now end in divorce. The state secondary school, once invariably an institution with a sound Christian basis, has been radically secularized. Hymns, prayers and the Bible have all vanished from this public domain where they were once bread and butter. We have vast swathes of the younger generation whose understanding of Islam is more sophisticated than that of Christianity – testament to the confidence and vitality of the Muslim faith in Britain. Where were our established bishops during this process? What did establishment do for our faith in the public sphere when this happened?

One might argue that whatever the rights and wrongs of this secularization process, regrettable though it is, it has happened and as such disestablishment would be both simply reactionary and illogical – a tantrum akin to Enoch Powell's zeal for full-scale decolonization after Indian independence. But the collapse of Christianity as the national religion does not in itself demonstrate the need for disestablishment. It does, however, highlight the absurdity of 'establishment' acting as a vanguard against the forces of secularization.

A hindrance to mission

The two recent political issues of women bishops and same-sex marriage have, however, demonstrated clearly that the established status of the Church of England is a hindrance to its mission and witness in this country and should be abolished. Same-sex marriage in particular has highlighted the logical perversity of our head of state functioning as the Supreme Governor of the Church of England. Churchmen across the land should look on with astonishment that a bill which was so clearly and manifestly opposed to the teachings of the Church, and publicly deplored by the Lords Spiritual (at least officially) should be signed into law by the Supreme Governor. Such a situation makes a mockery of the Church of England as an ecclesial body, and is a clear example of how inappropriate the formal relationship between Church and state now is.

It was rumoured that bishops in the House of Lords equivocated on whether to vote on same-sex marriage legislation at all. John Bingham reported for the *Daily Telegraph* on 2 June 2013 that bishops 'feared a large bloc of clerics turning up to vote down the bill could rebound on the Church, reopening questions over the right of bishops to sit in the Lords and even raise the prospect of disestablishment.' It would seem the Vicar of Bray has been empurpled. Such secular and

grubbily political reasoning surely exposes the pernicious effect establishment has on some of our bishops, so far have they strayed from the historic role of bishops in Parliament.

Now some within the Church do not oppose this change in the status of marriage, but the argument does not necessarily depend on that particular issue. Those in favour of same-sex marriage might instead ponder their reaction to the legalization of assisted suicide, which, without doubt, will happen in the not too distant future. The trajectory of the political establishment of this country tells us one thing – we as a Church cannot with any integrity be joined with it. We must be free to proclaim the Gospel vigorously on these issues without fearing the potential loss of the safety blanket of established status.

The issue of women bishops does not quite fit into the same category as the two other examples mentioned, since it comes not from Parliament but from the Church of England itself. However, even here the inappropriateness of established status brought itself to bear in the reaction to the defeat of the legislation in November 2012. Readers of this publication will remember the toxicity of the vitriol poured onto the Church in the days following that vote, and the rather disgraceful failure of the bishops to come to her defence. The Prime Minister told us to 'get with the programme,' whatever that means, and the threat to abolish our established position was bandied about with such finger-wagging ferocity that the outside observer would be forgiven for thinking its preservation was the singular duty of all Christian men and women.

Lack of understanding

Comments from certain MPs were startling in their lack of understanding as to what the Church is. All thoughts that the Church of England had moved on from being the Department for Spiritual Affairs, as it had become in the eighteenth century, were dashed. Ben Bradshaw, the former Culture Secretary, made the astonishing remark that, 'Because the Church of England is established, it is actually *answerable to Parliament*.' This, from the mouth of a professed Christian! Mr Bradshaw's amazing presumptuousness went on, 'And if the Church of England Synod is not able to save itself on this issue, then I think Parliament does have a role.'

His remarks were supported by many MPs. Suggestions were made that all episcopal appointments be put into moratorium until women bishops legislation was passed, the Lords Spiritual should be thrown out, Parliament should legislate over the head of the Church itself. Our advocate in the House of Commons, Second Church Estates Commissioner Tony Baldry, lectured that 'If the Church of England wants to be a national church, then it has to reflect the values of the nation.' In a way, Sir Tony was right, if by 'national church' he meant 'established church.' And this is the point. The Church is being held to ransom. But the Church should not feel threatened; it is a holy institution, beholden not to Parliament, nor to notions of worldly status. Indeed the Apostle Paul tells us, 'We have become the scum of the earth.' Perhaps before we can grow again we must, in the words of Giles Fraser, 'be free to be the Church'?

In his Assize Sermon in 1833 John Keble asked, 'How may a man best reconcile his allegiance to God and his Church with his duty to his country; that country which is fast becoming hostile to the Church, and cannot therefore long be the friend of God?' This question is more pressing for Anglicans in Britain than it ever has been. We are now fundamentally compromised by our position as an established part of the state, a state that is gradually and benignly dismantling the Christian foundations of our nation. I say 'benignly' because it is not done out of malice, but ignorance. The absurdity of Mr Cameron's recent remark that Britain is a 'Christian country' has been shown by his own legislative programme. Britain is not a Christian country. Our Parliament is not a Christian Parliament. We must ask ourselves whether it is appropriate for us to continue to collude with what, in the words of John Keble, is effectively National Apostasy.

our boast is not in our established status, nor in great state occasions, but in the resurrected Lord

The Queen

Disestablishment would undoubtedly cause the Queen to break her coronation oath to preserve 'all such rights and privileges' pertaining to the Established Church. Yet, I would ask whether in the face of recent events that oath remains intact? 'Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel?' Does Parliament permit Her Majesty to keep this promise? Is she allowed to uphold 'the doctrine, worship, discipline, and government' of the Church of England? I would answer that she is not, for the reason that in truth the UK no longer sees the sentiments of such oaths as the basis of public conduct. As such the Queen is irreconcilably torn between her role as Supreme Governor of the Church and her role as a constitutional monarch of a secular state. Such a situation is sad, but a reflection of the change in this country over the past fifty years. But establishment has become to some of our bishops a golden calf. 'No one can serve two masters,' Jesus said, and as a Church we must ask whether we are living by this teaching while we are established.

Trust in Christ

We must, therefore, trust in Christ alone. Our boast is not in our established status, nor in great state occasions, but in the resurrected Lord. In him alone we find our self-worth, and where we are compromised in his proclamation we have no place. What has establishment done to strengthen Christianity in our nation? Has it truly given our bishops the courage and platform to stand up for the faith? I would answer 'No' on both counts. Rather, it leads them unintentionally to idolize that position of status and to justify it against clear evidence that such a position undermines their true vocation. All the while they are party to the creeping erosion of our remaining Christian values, persuading themselves that they can still influence things from the inside. Alas, that opportunity passed a long time ago. Our bishops watch powerlessly as our faith is undermined by the state. They must have the confidence to say, 'We will have no more part in this.' ND

Doing the Willesden Walk

Andrew Hammond on the ongoing revival of devotion to Our Lady of Willesden

In north-west London there is a path from St Matthew's Willesden (which is actually in Harlesden) to St Mary's Willesden (which is actually in Neasden), appropriately enough called Church Path. It does not so much snake silently between the houses as cut a remarkable swathe. It is very wide, very straight, and it is quite extraordinary that it has survived the vicissitudes of housing development over the last two hundred years. With Fr Andrew Teather at St Matthew's and your author, the other local Fr Andrew, at St Mary's, the path is being reclaimed from its sometimes less-than-salubrious occupations: so, for example, quite soon it will be the scene of two noisy processions.

The first will be for Corpus Christi, being marked on the following Sunday (purists may need to look away now). There will variously be confirmations, first communions and baptisms in both churches; and after a shared lunch at St Matthew's a procession will strike out from there at 2.30pm to St Mary's, the Blessed Sacrament being accompanied by the local Salvation Army Band. There's ecumenism. The festivities will come to a conclusion with Pontifical Evening Prayer and Benediction at St Mary's at 3pm. Bishop Nicholas Reade (retired of Blackburn) will be with us.

Three weeks later Church Path will be the scene of another procession. This time it will be pilgrims making their way from St Matthew's to join the main procession for St Mary's Annual Pilgrimage. As readers will know, St Mary's is otherwise known as the Shrine of Our Lady of Willesden. The Black Madonna of Willesden, a 1972 reincarnation of the medieval original , is to be found here.

There have been occasional resurgences in this devotion in the last century or so. Fr Dixon, the Edwardian parish priest who refused to pay the perpetual fine for idolatry and superstition imposed after the Reformation bonfire of Marian images, was the first. Then again in the early Seventies Bishop Graham Leonard, of blessed memory, gave it huge impetus – including the commissioning of the new image. There is a marvellous, if somewhat Roald-Dahl-esque, soundless video to be found on Youtube, where crowds come to an open air Mass and the image is dedicated [https://www.youtube.com/watch?v=OdWGCNOl9QQ].

Spurred on by the 1,075th Anniversary of the parish last year (the church itself is mostly merely medieval), we are gradually working towards a third-time-lucky revival. Last year's Pilgrimage was a rather joyous first step in this endeavour. In a day of medievally-inspired but modernly-done celebrations, there was a Procession, Pilgrimage Mass, Summer Fair and Solemn Vespers and Benediction.

This year's Pilgrimage day is July 12th, and the details are on our website [www.shrineofmary.org]. It would be good if you could join us, those of you who are within striking distance: and bring a banner! Our hope is that the Shrine will retrieve its original place and purpose: as the focus of Marian devotion for pilgrims in and near London. It would be good to know if you are coming... there may come a tipping-point where we have to transfer the Mass to the outdoors.

Part of this re-energizing of devotion is the establishment of the Companions of the Shrine, in effect a friends organization, under the patronage of the Bishop of Edmonton. Priest-Companions will have a role similar to that of Priests Associate of Walsingham. It is being formed to support the Shrine, and to encourage pilgrimage here. To receive information about this, please contact me [shrineofmary@yahoo.com].

So why does Church Path survive, unimpeded by housing development and school building? Local pious lore has it that where St Matthew's now stands was, in medieval times, a final way-station on the pilgrimage route to St Mary's; that here pilgrims could refresh themselves before the last, sore-footed but bright-eyed push to the Shrine. And so that trudge of so many thousands of holy wayfarers has branded itself into the ground, impervious – thus far – to the depredations of urban growth. ND

THE CLEAVER ORDINATION CANDIDATES FUND

Founded in 1916 under the chairmanship of Viscount Halifax, the Fund supports and encourages ordinands committed to a traditional Catholic understanding of the priesthood and episcopate, and urges the importance of continuing sound theological learning among the clergy.

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Dialogue, proselytism and ecumenism

Colin Podmore reflects on inter-church relations in an ecumenical age

This year, bishops of The Society celebrated fifteen chrism masses for priests who look to them for episcopal oversight and cannot concelebrate a chrism mass of the ordinary who has jurisdiction over them. At present, the reason for that inability is that they cannot recognize some concelebrants as priests; soon they may not be able to recognize their ordinary as a bishop either. The Church of England resolves this problem (at present through the Act of Synod, in future through the House of Bishops' Declaration) by arranging episcopal oversight from a bishop who presides at a chrism mass which they can concelebrate.

The chrism mass celebrated for the Ordinariate on the Monday of Holy Week neatly illustrated the ecclesiological problem that Anglicans perceive to be at its heart. The Ordinary who has jurisdiction could not be the principal concelebrant because he is not recognized as a bishop (even though he is permitted to wear episcopal insignia), but the Roman Catholic Church does not provide the Ordinariate's priests with oversight from a bishop who can preside at their chrism mass. The Ordinary's jurisdiction being vicarious, their real bishop is the Pope. As he clearly he could not be in London on the Monday of Holy Week, it was another of his deputies, the Apostolic Nuncio, who presided.

Need for communication

The Ordinary did preach, however, and his sermon makes interesting reading. In it he acknowledged that the Ordinariate was in danger of forgetting the vision, set out in *Anglicanorum Coetibus*, 'to maintain 'the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church". This vision needed to be communicated 'with our fellow Catholics…with our friends and former colleagues in the Church of England and equally Anglicans who have lapsed from the practice of the faith'. Such communication he described as 'an important work of ecumenism'.

Dialogue aimed at understanding is indeed at the heart of ecumenism. Mutual understanding deepens fellowship within the body of Christ. But dialogue is a two-way process; it is about listening, not just communicating. Any dialogue established on such a mutual basis is to be welcomed.

The Ordinariate

The Ordinary also commented, 'We must be honest and say the Ordinariate has not grown as much as we hoped it might' because 'the vision has not been caught'. (*The Tablet* estimates its membership at around 85 priests and 1,500 laypeople – fewer than 18 people per priest.) For this reason he called upon each cluster of Ordinariate groups to organize an event on 6 September under the title 'Called to be One' and 'invite those who might be interested to learn more about that vision'.

we will not be issuing unsolicited invitations to practising members of other churches

If this is intended to inform Roman Catholics about the Ordinariate, or to be an opportunity to (re-)evangelize the unchurched or lapsed, or for genuine two-way ecumenical dialogue, it is much to be welcomed.

A generous response

Anglicanorum Coetibus, it should be remembered, was not an unsolicited offer but a generous pastoral response to requests from a number of Anglicans. Its description of 'the liturgical, spiritual and pastoral traditions of the Anglican Communion', developed outside the communion of the Roman Catholic Church, as 'a precious gift' and 'a treasure to be shared' was a remarkable ecumenical statement (and an implicit reproach to any who might be tempted to deride Anglican liturgical, spiritual and pastoral traditions).

After *Anglicanorum Coetibus* was published, it was Anglicans who invited their fellow Anglicans to discussions about whether to accept the offer. For those who are now Roman Catholics to invite practising Anglicans to discuss joining the Ordinariate would be quite different – not be a generous pastoral response but an exercise in proselytism (sheep-stealing); not 'an important work of ecumenism' but deeply damaging to ecumenical relations.

Not a competition

Forward in Faith churches should be inviting communities, engaged in evangelization and outreach, welcoming all who come to worship whatever their background. We will not be issuing unsolicited invitations to practising members of other churches to consider (re)joining our churches: they should know that the door is always open.

If Anglican members of Forward in Faith receive invitations to discussions organized by members of another church, which they believe are intended to encourage them to leave the Church of England, they should please let me know.

Evangelism

In today's Britain the task of all the churches is to evangelize those of no faith or commitment, and to re-evangelize those who have become separated from the life of the churches. This is not a competition, and we can rejoice in any success that our ecumenical partners may have in such work; there are plenty of people out there who need the Gospel. Church growth that results from proselytism may fill empty seats, but it will not build up the body of Christ. ND

faith of our fathers

Arthur Middleton on the Apostolic Tradition

From the beginning of the second century onwards, there is clear testimony as to a rule exercised by the bishops of the Church. It is what we see in Timothy, Titus and Paul, and regards him as holding an authority, which is his because of divine appointment like the Apostles. So the bishop held his episcopate by means of his spiritual descent from the Apostles and, through them, from our Lord himself.

Hippolytus

In St Hippolytus of Rome's treatise on *The Apostolic Tradition*, c.215 AD, his quarrel with the Church was his opposition to current official innovations in discipline and practice, so he wrote a pamphlet to correct this by a public appeal to older custom. This work greatly influenced the East, in Syria and Egypt, and was known as *The Egyptian Church Order*. Its inclusion in this 'Church Order' literature saved it from extinction. This work contains two closely connected works, *Concerning Ordinations*, and *On Charismata*. In the latter, Hippolytus' concern is not to depreciate those with special spiritual gifts. He cautions them against boasting superiority over those who have the ordinary spiritual gifts of the Christian and against those who have the special gifts of the ministry. So his purpose is polemical and his context is the Church's struggle with Montanism.



"You have an honoured place."

The notion that the current movement to feminize Holy Order is a modern and thereby progressive move is mistaken. It has happened before. Montanism gave to the prophet the power to absolve and allowed women to celebrate the Eucharist. Firmilian writing to Cyprian speaks of female priests and bishops among the Quintilianists. Not until Epiphanius (fourth century) were there reports of female clergy in an offshoot of the sect. It will be worthwhile to digress here to get a picture of the situation that makes today's movement for female priests read like an action replay. These women were active as presbyters, and their ordination was justified by the text Galatians 3.28. The difference between the sexes was held to play no role, for in Christ Jesus, there is neither male nor female.

Montanism

This same argument serves today as a password in feminist writings about the ordination of women. What Epiphanius and Firmilian describe reflects a milieu that has its roots in Phrygian Montanism and Epiphanius elaborates sources from the foundational period of the sect. Epiphanius counters their Pauline justification with relevant statements by the apostle combining 1 Corinthians 14.34 with 1 Timothy 2.12 and makes reference to the Pauline statements on the order of creation in 1 Corinthians 11.8. The Montanists 'ignore the word of the apostle'.

Since the Montanists claimed support – in addition to citing the example of Old and New Testament prophetesses – from Eve, who had eaten from the tree of knowledge, Epiphanius, using Paul, counters with: 'Adam was not deceived, but first Eve was deceived and became a transgressor.' Like other early Church authors, Epiphanius also cites the Yahwist's account of the Fall, 'Your desire shall be for your husband, and he shall rule over you.'

Thus, the deciding argument for the refusal of female priesthood is the appeal to Pauline directives, supplemented with an important consideration, that if women were to have priesthood conferred on them then why not Mary, who would have been more eminently suited than any woman? Furthermore it was John not Mary who baptized Jesus.

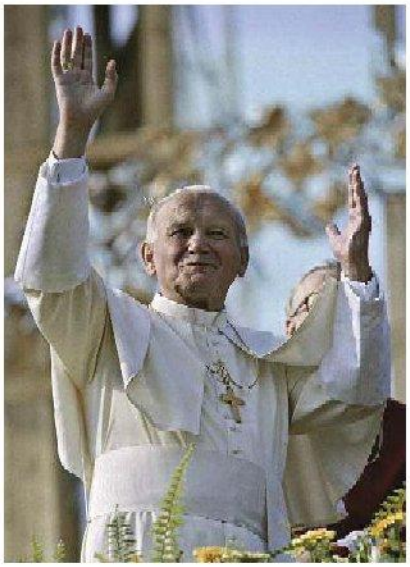
The female priesthood of the 'Quintillians' is connected with a theology that – perhaps linked in turn to Galatians 3.28 – regards Christ as androgynous. Epiphanius records the following vision Priscilla the prophetess had at the time of the founding of Montanism: 'In the form of a woman – so she said – Christ came to me in radiant garb.'

Social influences

The socio-cultural context of Montanism was an influential factor in this movement. In Phrygian paganism, the god-mother Cybele was central to its worship, which may have had a subconscious effect on Priscilla's vision, in which Christ appears as a woman. If Jerome is right, Montanus – the founder of the sect – had earlier been a priest of Cybele.

This created a new hierarchy with new claims, a prophetic succession over against the Episcopal succession, and derived from what was seen as a *new revelation* to bring new gifts lacking in the Church's ministry that depreciated the apostolic hierarchy and its apostolic tradition.

In principle this was the problem dealt with in *Concerning Spiritual Gifts*. The claim to a *new revelation* and more specifically to a superior kind of ministry emanating from prophets and wonder-workers is treated as novelty by this catholic author and apologist for apostolic order. He argues that the whole apostolic tradition negates such novel claims.



Santo Subito!

William Davage on papal attitudes to the political extremes of the twentieth century

In the April issue of New Directions, I reviewed a book which detailed the political and diplomatic collusion between the Vatican and the Fascist Government of Benito Mussolini in Italy (*The Pope and Mussolini: The Secret History of Pius XI and the Rise of Fascism in Europe* by David I. Kertzer).

The Lateran Accords (or the Lateran Treaty) had enabled Pope Pius XI to recognize the state of Italy; a recognition that had been withheld by his predecessors from Pope Pius IX, who, on the unification of Italy and the occupation of Rome and the Papal States, had declared himself to be a prisoner in the Vatican. In return for this recognition, the Catholic Church was given a privileged status, not least in education.

Mutual benefits

The Vatican saw Italian Fascism as an expression of nationalism and as a bulwark against atheistic communism and secularization. Despite his anti-clericalism and his disordered private life, Mussolini saw the value of the Church as a stabilizing and cohesive influence. Two authoritarian regimes saw mutual benefits to their co-operation.

The attitude of Pius XI changed as Mussolini grew closer to Hitler. The Pope saw German Fascism as a perversion, as seeking to institute a pagan creed inimical to the teachings of Christ. The Vatican bureaucracy, however, personified by the Secretary of State, Cardinal Pacelli (Pope Pius XII), thwarted outright condemnation and the Pope died before he could speak out more clearly and forcefully than he had previously done.

Universal mission

Until then, the hierarchy of the Church had given vocal support from the pulpit and elsewhere to the regime. There were some dissentient voices and one of them was Angelo Roncalli (Pope John XXIII) who viewed the Fascist 'March on Rome' with caution and warned that the Church should be wary of identification with a political ideology. The Church's responsibility went beyond political expediency and even political principle. The Church had a universal and an eternal mission that ought not to be confined by a particular political party or social engineering, and certainly not defined by race or blood. Roncalli, when a diplomat, during the Second World War, was instrumental in saving the lives of hundreds of Jews. These sentiments were among those which resulted in his summoning the Second Vatican Council. Not all the results of that Council could have been envisaged by Pope John XXIII, but his experience of Fascism and Communism doubtless played a role in his decision to open the widows of the Church and to let in some air and light: not least in the Vatican Archives.

Moral courage

Pope John XXIII experienced both Fascism and Communism, both of which had at their core adherence, loyalty and submission to the dictates of the Party. Both ideologies demonized opponents and classified them as less than human, non-people, deprived of rights, property, and lives. Karol Wojtyła's priesthood was formed and schooled during the Fascist occupation of his native Poland and was exercised under a Communist regime of suffocating surveillance and mental and physical oppression. His election as Pope John Paul II enabled him to marshal the battalions of the Church, with its moral power, to play its part in bringing down these regimes across Eastern Europe.

both ideologies demonized opponents and classified them as less than human, non-people

It is too easy for those of us who have not been subjected to such oppression and casual cruelty to chip away at the reputations of those who displayed such moral courage of the highest order. A Polish friend of mine, born in the year Wojtyła was elected to the See of Peter, spoke to me movingly about how his two grandfathers had been persecuted by the Nazis and shot by the Communists; and how his father was prevented from following his profession owing to his opposition to the regime and his support for Solidarity and earned his living as a lorry driver.

A glorious example

In recent years Pope Benedict XVI, in a brief but significant pontificate, has spoken with keen insight and prophetic urgency about the importance of the voice of the Church being heard in the public square to hold to account the policies of politicians in thrall to the transient mores of the contemporary world and to judge them against truths that are timeless and for all time. He grew up under the domination of the Nazi cult and witnessed the division of his country, part of which was under Communist control. He knows of that which he speaks. His words, not least his eloquent discourse delivered in Westminster Hall, will repay repetition in years to come. He is still with us in retirement but on 27 April Angelo Roncalli and Karol Wojtyła were canonized by Pope Francis. Raised to the altars of the Church, they join the great heavenly band and their example is a glorious addition to our spiritual armoury. Pope Saint John XXIII pray for us: Pope Saint John Paul II pray for us. ND

devotional

Past and present

Michael Ramsey

In his book *From Gore to Temple,* Michael Ramsey concerns himself with the ethos of Anglicanism. There is a proper way for the past to speak to the present. Two misconceptions can confuse people about the value of the past.

Two misconceptions

The first is the nature of the Christian Church. Some see it as a series of generations of Christians, each encased in its own setting of time and culture. No, says Ramsey, 'It is rather a community of experience reaching across the generations, so that the language and symbolism that it uses can evoke the past in a way that strikes a chord in the experience of the present.'

The second misconception is to understand the relationship between the past and the present in predominantly cerebral terms. Some evaluate the past in terms of whether certain ideas of the past can fit the intellectual outlook of the present. That is the wrong emphasis. The issue is whether the past can speak to us now as human beings with our sin and our guilt, our hopes and our fears.

The ethos of Anglican theology

The distinctive witness of Anglicanism can help here. Anglicanism must keep alive the importance of history as its great divines have done during its history. It must also emphasize the importance of relating the Biblical revelation to other categories of thought in the contemporary world. It will do this by keeping people aware of the importance of doctrine in the life of prayer. The context of my prayer must be the Creed – what I believe and know of God and my life with him in Christ in the Holy Spirit and the Church. This places my prayer in the larger experience of the Christian centuries and saves it from the preoccupations of my own self in its own small world. Secondly, we must always present the Church as the effectual sign of the supernatural in the midst of the natural order. It is this presence of the supernatural in the natural that transfigures and transforms in the way of God's redemption.

Keeping our identity

We must resist the temptation to allow the Church to become what secular society wants it to be, another politically correct department of state. We will only avoid this if we retain the memory of whom and what we are. If we lose our memory we lose our identity. Scripture and Tradition reminds us of who and what we are. That identity if it is true to itself will be concerned to work and pray for the unity of the Church in East and West. **ND**

Edited by Arthur Middleton

Ghostly Counsel

Stewardship

Andy Hawes is Warden of Edenham Regional Retreat House

It used to be the case that four-yearly cycle of 'Stewardship Campaigns' was a regular feature of Anglican parochial life. They seem, in many dioceses, to have been replaced by the 'funding programme,' with a single focus on raising money. Travelling one generation back in time, the 'Stewardship Campaign' was often titled 'Stewardship Mission' and had a strong preaching, praying and teaching element in it. In many cases individuals made a huge step forward in their spiritual journey in coming to a thoughtful, prayerful response to the invitation to give of their time, talents and money.

Christian spirituality is nothing other than the practice of Stewardship. Stewardship is responding to the call of Christ in the present moment, offering to his service all our gifts and abilities. It is the desire to make this loving response to God that is the well-spring of our all Christian ministry.

Consider these two profound prayers; first this prayer from the Methodist Covenant Service: 'I am no longer my own but yours. Put me to what you will, rank me with whom you will; let me full, let me be empty, let me have all things, let me have nothing; I freely and wholeheartedly yield all things to your pleasure and disposal.' The second is from the final stage of the 'Spiritual Exercises' of St Ignatius: 'Take, Lord and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. Thou hast given all to me. To thee, O Lord, I return it. All is thine, dispose of it wholly according to Thy will.'

Both these prayers express the deep desire to make a loving and sacrificial response to God's love for us which is experienced by each person in the totality of their life. 'All is thine,' prays Ignatius. In response John Wesley declares 'I freely and wholeheartedly yield all things to your pleasure.' It is this deep awareness of God's goodness and that life is grace or gift that transforms and transfigures the individual will to generous self- giving. This is the only place to begin any prayer and reflection on one's own response to God in the giving of our time, talents and money.

Since Jacob vowed at Bethel to give one tenth of all he had to the Lord, tithing has been recognized as a faithful response to God's goodness. I have always thought that one tenth is a little mean considering that 'all things come from you and of your own do we give you.' The sad reality is that a very small proportion of Christians tithe. This is the fact behind the rather feeble spiritual life and half-hearted mission of the Church in many contemporary contexts. To tithe is both to recognize the goodness of God and to trust in his faithfulness. To try and work out what to give in any other way is an exercise in balancing the books with God without recognising the truth that it all belongs to God anyway. Two questions: what is your giving like; are you being generous to God? If you aren't, what is stopping you?

Holy oil

The Bishop of Ebbsfleet reflects on the three oils blessed at the Chrism Mass

Holy Week is the very core of the memory and identity of Christians. In one way, as the Carthusians say, 'The cross stands fixed while the world turns': it is the great immovable sign of Christ's Passover from death to life. But from another view Holy Week is the point at which all the lines of Christian memory and identity intersect, connect, and multiply. Whichever way you come at it, we are celebrating the events that make Christians who we are, real events that quite literally change our identity, and set our feet down in Christ's shoes in Christ's kingdom.

All three oils blessed at the Chrism Mass are signs of the Holy Spirit's presence. Olive oil, which is a kind of distillation of the radiance of the sun, becomes on our bodies a sign of the inner transforming radiance of the Holy Spirit. This is what took place in its fullest way in Jesus. When we refer to him as Christ – the Anointed One – it is because his humanity was saturated by the power of the Holy Spirit. And because of him all human life has been opened up to the possibility of the same anointing and communion in the Spirit. The more we are united to Christ, the more we are filled with his Holy Spirit. That is the meaning of being called Christians, 'anointed ones', people who because they belong to Christ share in his Spirit. Perhaps that brings to mind the truth of the words of St Seraphim of Sarov (whom you'll hear a lot about if you stick with me as your Bishop): 'The true goal of our Christian life is the acquisition of the Holy Spirit of God.'

The Holy Spirit

This is where these oils come in. They are all used in connection with the entry of the Holy Spirit into our lives to make us Christian. Two of the oils (the ones for anointing the sick and for anointing people preparing for baptism) are far closer in meaning than you might first think. They are both concerned with forgiveness and healing, which in the Gospels are deeply interconnected.

When we look in the Gospels it becomes clear that Jesus' healing miracles bring to an end the bodily sickness of an individual so that that person's alienation from the community, from God's people, can also be ended. Jesus' main purpose in healing a person was to restore them to the community, to end their estrangement and loneliness, and to give back their proper dignity in the fellowship of the community. That is why so many of the healing stories in the Gospels involve a person being declared 'clean' by the priests of the community. Jesus' touch not only healed sickness, it healed the wound of alienation too, and gave people new access to sharing in the identity of the chosen people. Perhaps that helps us to see the oil of catechumens in a rather similar light. It too is associated with the reconciliation of individuals, with being forgiven and healed of the sickness and loneliness of sin, and drawn into the community of Jesus Christ.

Forgiveness

And this is not only about new Christians. The same theme of forgiveness and return also emerges in another way. Holy Thursday was not only the day on which the oils were normally blessed, but was also the day on which baptized individuals who had been alienated from the Church for some reason, and had demonstrated their penitence throughout Lent, were publicly reconciled with the Church, ready to share fully in the celebrations of Easter.

So: an end of sickness, an end of sin, an end of alienation; an embrace of the Lord, a renewed desire to be Christ's disciple, a reconciliation with the communion of saints. All these themes are connected with these two oils. And both find their goal in that special oil, the Chrism, which is the sign above all of the Holy Spirit enabling human beings to live the life of Jesus: a life in this world but with its source in communion with God.

let us put aside a temptation to nurse our wounds, and let us admit our need of Christ's touch

Need for healing

We have to recognize our own poverty and infidelity, and our need of all those things that the holy oils signify. Let us confess our sense of loneliness and fear of greater isolation from the Church catholic, and seek the consolation of the Holy Spirit. Let us affirm our desire to live our life in as full as possible a relation to catholic fellowship. Let us put aside a temptation to nurse our wounds, and let us admit our need of Christ's touch, of the Spirit's healing, of the restoration to joy. It is a touch and a healing that we shall need even more in the coming months if our Church takes further decisions which we believe to be in contradiction to the express will of God for his Church and subversive of its true nature.

Many of our brothers and sisters in the CofE, the Anglican Communion, or wider still, do not understand or necessarily accept that our commitment to the received sacramental order of the Church is a matter of obedience to the Lord's authority and to the consensus of the Church's tradition. But many do: it commands their respect; and they desire our continued presence precisely in the Church where the Lord has put us and continues to feed us. Together with them – and despite the painful sacramental contradictions – we shall need to promote ways of living in the closest, fullest, highest degree of connection and relationship, because we are all beggars in need of the gifts of the Spirit that can only be experienced in unity. ND

No more meddling

Thomas Carpenter supports the call for an end to political control of the Church of England

'More generally speaking, about the separation of religion and politics. As it happens, my personal view – I'm not pretending this is something that's discussed in the pubs and kitchen tables of Britain – but my personal view is that, in the long-run, having the state and the church basically bound up with each other, as we do in this country, is, in the long run...I actually think it would be better for the church and better for people of faith, and better for Anglicans, if the church and the state were to, over time, stand on their own two separate feet, so to speak. But that's not going to happen overnight, for sure.'

With these words the Deputy Prime Minister began one of those artificial rows intended to reassure ordinary Liberal Democrats that the reforming soul of their party is still there, still spotless, after four years of the coalition. The Prime Minister replied that the separation of the Church of England from the State was 'a long term Liberal aim, not a Conservative one.' The same might be said of much legislation enacted under this government, but let that pass. What Mr Clegg is actually proposing is not disestablishment – an independent church may be established, as in England before the Reformation, just as a Church controlled by the State can be disestablished, as is the case in China – but an end to political control over the Church of England. At least that is what the proposal that they 'stand on their own two separate feet' seems to mean.

Does the current government of the CofE fulfil the will of Christ for his Church?

Two halves

Mr Clegg should speak for his own kitchen table; mine has sat in on many discussions of the matter. These have shown that the only view that supports the current system is the one that brought it into being, which claims that the State and the Church are two halves of national body politic in which the head of the first is by the same token head of the second. It is on the basis of this idea that the Church of England is governed: on this basis that the Prime Minister appoints bishops and on this basis that the General Synod has only as much authority as Parliament is prepared to give it.

This is all very well so long as this idea – Erastianism – is believed to be God's will for his Church, yet how many would now subscribe to it? Surely only a negligible proportion of the General Synod believe that Robert Mugabe is head of the Church in Zimbabwe, which is the conclusion dictated by the logic of the system they work in.

Authority in the Church

As far as the British constitution is concerned, it does not really matter if institutions are not logically justifiable: the Monarchy, the House of Lords and even the House of Commons owe what authority they have to the mere fact that they have come to be, but in the Church authority comes not from precedent but a Person. Does the current government of the Church of England fulfil the will of Christ for his Church? My own view is that the lack of a theologically credible system of authority in the Church of England is caused by the State's control over it, and is responsible for much of its current malaise.

Doctrinal orthodoxy

Take doctrine, for example. Because of the Church of England's relationship to the State, the final arbiter of orthodoxy was the Judicial Committee of the Privy Council before its functions were given to the Court of Ecclesiastical Causes Reserved in 1963. In the fifty years that have elapsed since then, this court has sat only twice: in 1985 to deliver judgment on a candle that lacked a faculty and in 1987 to decide whether Mass could be said on a Henry Moore sculpture. Had the Congregation for the Doctrine of the Faith been as inactive it is likely Hans Kung would now be a Cardinal and contraception would be permitted to Catholics in Germany but not Poland.

The point I am trying to make is not that the parts of the Church–State relationship that exist for the good of the State – the Coronation Service, bishops in the House of Lords, prayers each day in Parliament – should be abolished; they could continue even if the Church were independent. My argument is that that part of the relationship which is there for the good of the Church – political control over its government – has prevented the Church of England from deciding where the authority for distinguishing truth from error lies, and applying it to contested issues.

Newman's question

The Oxford Movement asserted the autonomy of the Church from political control. The continuation of that control, now exerted at arm's length through the Synod, has prevented the Church of England from answering the question posed in the first Tract for the Times: 'on *what* are we to rest our authority, when the State deserts us?' The end of State control would mean an answer to Newman's question could be deferred no longer. Anglo-Catholics can be consoled by the fact that, alone in the Church of England, they have one ready.

Stranger things have happened than Nick Clegg becoming a hero of the Catholic Movement. In time some future Administrator might name a room after him at Walsingham. Something small near the Orangery is my suggestion, for what it is worth. ND

CitizensUK

Simon Cuff explains the concept of community organizing, and its affinities with Catholic social teaching

What unites a 17-year-old who chairs a meeting with executives from a well-known national media corporation, a community of nuns who deposit a month's worth of collection in loose change at a high street bank to force the chief executive to meet with them, and a Conservative Prime Minister who declares that the living wage is an idea whose time has come? The answer: 'community organizing'.

Working together

Community organizing is a process of working together for the common good. It originates in America, with the work of the community organizer Saul Alinsky and his Industrial Areas Foundation. From the outset, the affinities of this method with Catholic social teaching and the potential of this work for the business of living out the Catholic faith have been noted. Not only does the early correspondence shared between Alinsky and the Catholic theologian Jacques Maritain (published as *The Philosopher and the Provocateur*) bear witness to this, but also the number of (Roman) Catholic churches, schools, and other affiliated institutions which have joined the charity CitizensUK – the main body associated with community organizing in this country.

CitizensUK is Europe's biggest alliance of churches, schools, other faith institutions and community groups. It began life in the early Nineties in East London, as the East London Communities Organisation (TELCO). It has grown rapidly. In addition to being London-wide there are also groups in Milton Keynes, Nottingham, Birmingham, Leeds, Cardiff, and wherever there develops a community interest in this work.

CitizensUK's campaign for a living wage has changed the lives of tens of thousands of people

Distinctiveness

Community organizing is a distinctive approach to working for change in our local areas. Its distinctiveness is part of what makes it so amenable to Catholic social teaching. Community organizing prioritizes the achievable. It does not ask for that which cannot realistically be achieved. This realism means that it has often delivered real change in the lives of individuals in its member communities and across society at large. CitizensUK's campaign for a living wage, for example – the campaign for a wage above the national minimum wage and calculated to enable employees to be able to afford quality time off with their children and families – has changed the lives of tens of thousands of people for the better. It is also worth noting that this is an idea which has been championed by the Catholic Church for over a century, even before Monsignor Ryan's *A Living Wage* (1906).

'One-to-ones'

However, such high-priority campaigns can cause us to lose sight of the bread and butter of community organizing. Community organizing prioritizes 'one-to-ones' – face-to-face conversations which enable those involved really to listen to the needs and concerns of people, instead of paternalistically telling people what their needs and concerns might be. This is where community organizing is of most interest to those of us engaged in parish ministry. Such 'one-to-ones' offer a strong framework for pastoral engagement that encourages us to make time for those members of the congregation who might otherwise slip under the radar. The training offered by CitizensUK reminds us of the importance of pastoral engagement with those who are neither the most needy (the long-term sick or aged) nor the most active in our congregations.

It is regrettable that, while there are some notable counter-examples, Anglican churches in general have been less likely to appreciate the potential of community organizing for Christian mission. As Catholic Anglicans, we can and should follow the lead of our Roman sisters and brothers. Community organizing, and the fruits it offers, are an advantage in the toolbox of each of our clergy and every faithful Christian.

Dr Sonia Dore, Parishioner, St Luke's, Shepherd's Bush, comments:

Community organizing as a Christian and active parishioner has enabled me to put into practice the values and principles of my faith. For me, being a Christian goes beyond gathering in church on a Sunday. When we receive the dismissal at the end of mass, we are told 'Go, you are sent'. In other words, we are sent out from church with a task to do, a task to help those less fortunate than ourselves, a task to build relationships with others in our community, a task to give a voice to the voiceless, a task to take up the cross of Christ not just in private but in an action-orientated way for the common good of an unjust society that we live in. Part of being a Christian in the twenty-first century is about dealing with real issues in the world, and being involved in CitizensUK exemplifies this core element.

For example, I was fortunate to recently attend the five-day community organizing training which CitizensUK offers to individuals from member institutions, which allowed me to develop my leadership skills and network with other like-minded organizations working towards the same agenda. I have also attended a befriending action, which involved going out into the community to visit older people in Pimlico in their homes. It is practical action like this that makes me proud and motivated to develop the work of CitizensUK. ND

For more information on the work of Citizens UK, or to meet with a community organiser in your area, contact <stefan.baskerville@londoncitizens.org.uk>