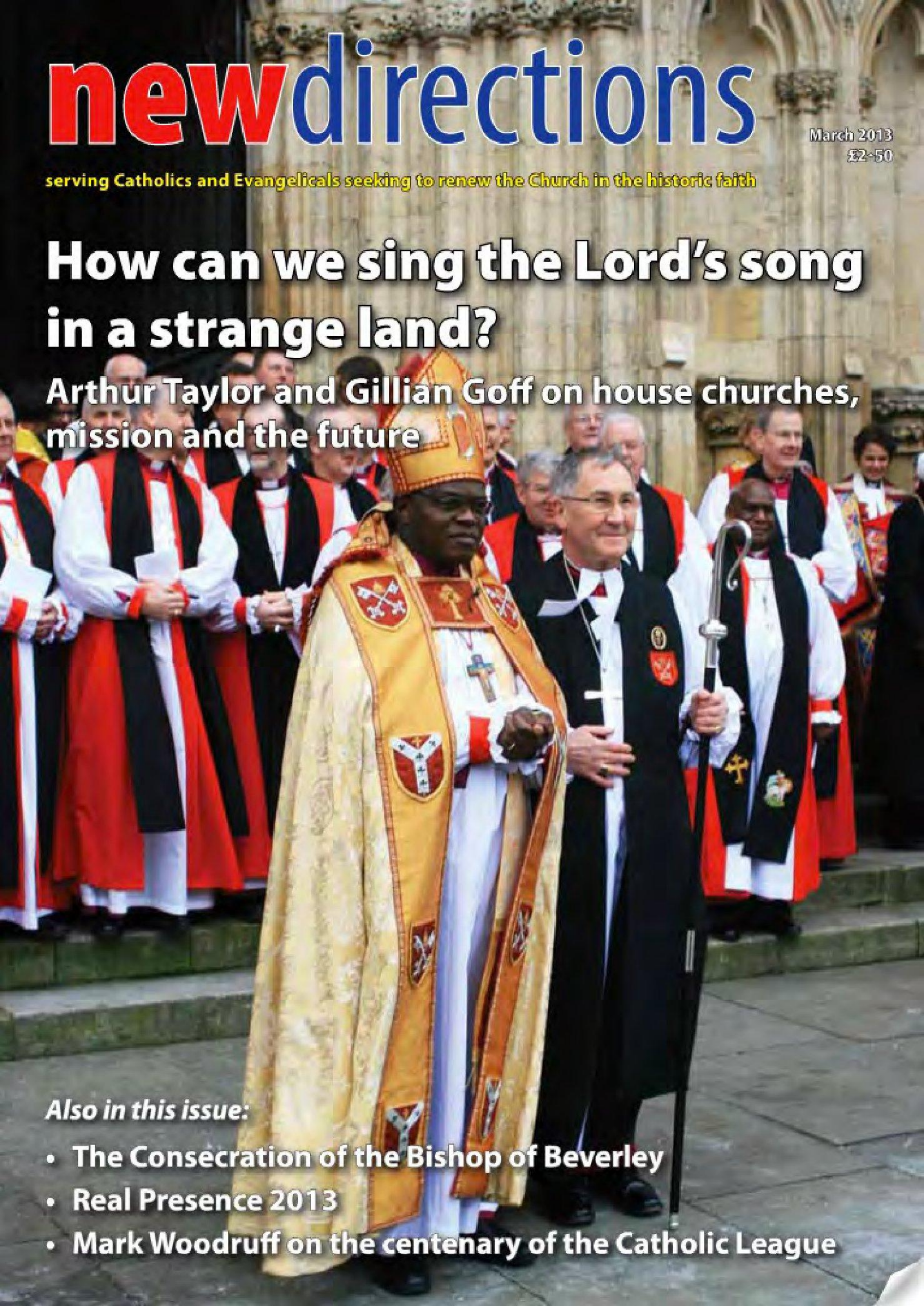
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How can we sing the Lord's song in a strange land?

Arthur Taylor and Gillian Goff on house churches, mission and the future



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- The Consecration of the Bishop of Beverley
- Real Presence 2013
- Mark Woodruff on the centenary of the Catholic League

parish directory

BARRY St Mary's, Holton Road, near rail, bus and town centre *Credo Gymru (FiF Wales)* Sunday: Solemn Mass 8am and 11am, Sunday Club 11am; St Cadoc's, Caldbrook Road Sunday: Solemn Mass 9.30am, Vespers 6pm Saturday Benediction 1st Saturday of the month. Parish Priest: Fr Ben Andrews ssc 01446 406690

BEXHILL on SEA St Augustine's, Cooden Drive, TN39 3AZ Sunday: Mass at 8am, Parish Mass with Junior Church at 10am. Further details: Father Robert Coates ssc on 01424 210785

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, ABC*. Sunday: Sung Mass 10am, Evensong and Benediction 6pm. Weekday Mass: Mon 7pm, Tues, Thur, Fri, Sat 9.30am, Wed 10am, Rosary Mon 6.30pm. Parish Priest: Canon Robert McTeer ssc 01388 604152 www.sthelenschurch.co.uk

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

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

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. *A Forward In Faith Parish with Resolutions ABC in place*. Sunday: 8am Low Mass BCP; 10am Sung Mass Traditional Ceremonial, modern Rite, 6pm Evensong. 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 Richborough. *Resolutions ABC*. Sunday: 8am Low Mass, Parish Mass 10am, Evening Service 6.30pm - first Sunday of each month and major festivals. For information about all services during the Interregnum contact: Barbara Geatrell 01425 470370 or Dean Quinton 01425 672601 Churchwardens www.stfrancis-bournemouth.org.uk

BRADFORD St Chad, Toller Lane (86144, 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: Tues 12 noon, Wed 9am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

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 All Saints, Pembroke Road, Clifton (near zoo and suspension bridge) Sunday: 8am Mass, 9.30am Family service (Mass 2nd and 4th Sunday), 11am Solemn Mass (children's group), 6pm Evening Service with Benediction. Feast days: 7.30pm Solemn Mass. Daily Mass. Confessions: Saturday 11.30am, 5.30pm or by arrangement. *Resolutions ABC (Ebbsfleet)*. Information, appointments: Fr Richard Hoyal 0117 970 6776

BRISTOL 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

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. Priest In Charge Fr Christopher Kinch 01179 712 496

BROMLEY St George, Bickley Sunday: Low Mass 8am, Sung Mass 10.30am. Daily Masses: Mon 7.30am, Tues 9.30am and 7.30pm, Weds 10am, Thurs 9.30am, Fri 9.30am and 6.30pm, Sat 9.30am. Times of Confession and other information from Fr Owen Higgs on 020 8467 3809



BOSTON St Nicholas Skirbeck

CARDIFF St Mary, Bute Street – *near rail, bus, Millennium Stadium, city centre and Bay* Daily Mass; *Credo Gymru*. Sunday: Solemn Mass 11am; St Dyfrig and St Samson, Pentre Gardens Sunday: Solemn Mass 9.30am; St Paul, Paget Street, Grangetown Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr David Morris 0292 22 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. Contact: Heather McCann on 01 460 64531

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), Fri 12 noon, Sat 8.30am. St James, Temple Normanton, Chesterfield, Derbyshire Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Fr Malcolm Ainscough ssc 01246 232486

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

DEVIZES St Peter's, Bath Road, Devizes, Wiltshire *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet. Resolutions ABC* Sunday: Low Mass (BCP/EM) 8am, Sung Mass 10am, Exposition, Devotions and Benediction (First Sundays) 5pm. Thurs Low Mass 7pm. Mass on major Saints Days and other Festivals (times vary. Fr Peter Moss ssc 01380 724785

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 Richborough*. Sunday: 8am Low Mass, 10.30am Solemn Mass, 6pm Evening Prayer. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. During Interregnum - tel: 01303 254472 www.stpeterschurchfolkestone.org.uk - 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: Mass 9am, Parish Mass 10.30am, Solemn Evensong and Benediction 6pm. Weekday Mass: Wed 9.30am. Contact Mr T Jones 01472 871673

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 9.30am. Linked to the Shrine of OLW. Parish Priest: Fr Lockett ssc 01328 820080

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 Hilslop: Parish Office 020 8549 4551 www.stlukeskingston.co.uk

LEAMINGTON SPA St John the Baptist *Parish under the Episcopal care of the Bishop of Ebbsfleet - 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.cffparish.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 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.stmagnusmarty.org.uk Fr Philip Warner rector@stmagnusmarty.org.uk

LONDON N1 Holy Trinity, Hoxton Sunday: 10am Solemn Mass ans 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: Mass at 10am. Tube to Wembley Park then 83 Bus to Church Lane Parish Priest: Fr John T Smith ssc 020 8205 7447

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham*. Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 10am, Tues 6.30pm, Wed 12.15pm, Fri 6.30pm, Sat 10am Parish Priest: Fr Peter Hudson 07908 640369

LONDON SE16 St Mary Rotherhithe, St Marychurch Street SE16 4JE *A Fulham Parish*. Sunday: Solemn Mass 10am, Evening Prayer 6pm, Benediction monthly. Mass times: Tues 12 noon; Wed 10am School Mass; Thur 6pm; Fri 9.30am; Sat 9.30am. Tube: Jubilee Line Bermondsey/Canada Water/Rotherhithe Overground.

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Now about this retirement thing....



LEAD STORY

How can we sing the Lord's song in a strange land?

Arthur Taylor and **Gillian Goff** on the formation of a steadily growing fellowship group which provides formal Catholic teaching to deepen the faith of its members

Back in 1992, Archbishop Hapgood recommended that in every deanery there should be a church in which the unconvinced could worship at peace during the 'period of reception' Much acrimony would have been avoided if his wise advice had been heeded. All subsequent proposals for squaring the circle by *en bloc* parish voting have rested on the unexamined assumption of local unanimity, whereas divided opinion is the more likely in every case. As things are, and given the external pressures which are often brought to bear, it is the 'traditionalists' who usually find themselves marginalized, and perhaps eventually unchurched, especially in rural areas where there is no alternative a few streets away and community bonds are closer. This is the story, so far, of a group of lay folk who were unwilling to 'hang up their harps on the trees'

A few years ago, the priest who had ministered to our three-parish benefice for 12 years moved to another diocese. We had been fortunate that during his incumbency he had run several teaching courses leading us into a deeper understanding of, and participation in, the Anglican Catholic faith. One of the parishes had passed the Resolutions, which enabled us to enjoy the sacramental ministry of the Bishop of Ebbsfleet, but with the change of incumbency this was lost to us and as individuals we were left thirsting for traditional ministry and teaching.

Marking time

Some of the group who had great ties with their local community continued to worship in the benefice while others found Anglican Catholic churches further afield in which to make their spiritual home. As a group, we kept in touch occasionally, advising each other when Holy days or Saints' days would be celebrated at suitable churches, or the Bishop of Ebbsfleet would be celebrating at a church within a drivable distance. Later, we were contacted by the Honorary Assistant Priest who had assisted our previous priest (and who had looked after the Benefice during the interregnum), asking whether we would be interested in attending a local Roman Catholic Church with him one evening as they had a guest speaker from the Meditation Society visiting.

Six from the group attended the evening and chatting afterwards, we all voiced how much we had missed the fellowship we once had and, importantly, we missed the more formal teaching; we did not seem to be growing in our faith, we were simply marking time. That evening, we tentatively asked Fr Arthur Taylor whether he would run a monthly meeting for us; he agreed, and so our fellowship group was formed, maintaining a link with the wider Anglican Catholic world by constituting ourselves as one of Bishop Andrew Burnham's 'Ebbsfleet Groups' None of us quite knew where this new group would lead us; the only thing we knew for sure was that we all felt called to deepen our faith through sound Catholic teaching.

Historical precedents

Certain historical precedents suggested themselves. As an extreme case, there were the recusants of the Tudor-Stuart state, driven out of their Church by coercive Acts of Uniformity and punitive legislation, holding on to their faith and its practices in suspect obscurity. Next we have the Non-jurors, declining to sign up to the aristocratic politicos' *coup d' état*, which brought in Dutch William to cement their grip on the state and its institutions behind the smokescreen of establishing a 'Protestant Succession' Hard on their heels came the Wesleys' 'methodist' classes for laity, meeting together to deepen their spiritual lives in fellowship, while dutifully attending their parish churches until the doors were barred against them.

On the basis of historical probability, we could have drawn the conclusion that the much-vaunted 'comprehensive' Established Church seems to define itself somewhat negatively by the faithful it drives out, and so we might have followed the former Bishop of Ebbsfleet, with whom we had a warm and nurturing relationship, into the Ordinariate. Collectively and individually, however, we had received such graces from the Church of our baptism that despite everything we were reluctant to repudiate it, which in practice is what the small

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print of the Roman option seems to require, *pace* Pope Benedict's sincere and generous initial gesture. Restoring the fractured communion created by the Reformation is one thing; submission and absorption is another. The cart is being put before the horse.

Problem of legitimacy

For the Group, however, it left the problem of legitimacy. George Carey notoriously declared that opposition to the ordination of women is a modern heresy, which, of course, in terms of the dominant socio-political ideology of our transient times it is, *vide* the sheer incandescence of the theologically ill-informed media when Synod failed to endorse the Measure for their later elevation to the episcopacy. As Bishop of Bath and Wells, Carey had advised his clergy who could not accept the innovation to leave the Church altogether (he later recanted, and one can remember him addressing a Forward in Faith conference and urging us to stay). As it was, we preferred to trust the promise made in those earlier days, that those who dissent are loyal Anglicans and would always have a valued and acceptable place in the Church.

Even so, we felt obliged to keep our heads below the parapet, as the saying is, fearful of provoking a ban for invading the integrity of any parish in which perforce we met, thereby trespassing upon the rightful spiritual ministry of its incumbent. That was never our intention. We convened in private houses and did not advertise ourselves. We did not, nor do we, meet together on Sundays or the principal Festivals, leaving each other free to worship and take up any commitment in parish churches local or otherwise as best we could, which in fact we all do. We used the Church of England's formularies.

Sacramental authenticity

The founding of the Mission Society of St Wilfrid and St Hilda by our Catholic bishops has come to our rescue. As a legitimate confraternity in the Church of England we can receive their ministry and be assured of the sacramental authenticity we need, without causing offence. Our fellowship group has signed up for it, as a local Chapter of its Oxford Branch.

There remained the problem of a venue, if we were to be an open group and grow beyond the capacity of our domestic lounges. Fortunately, a local Gospel Church had acquired the former War Memorial premises of the Royal British Legion, and offers function rooms at reasonable rates. Aptly named 'The Oasis Centre' (there were once ten parish churches in our immediate area where Anglican Catholics might feel to a lesser or greater extent at home; now there are none), it has the added blessing of being accredited and welcoming Christian ground.

Monthly meeting

One or two of the Group came to our tradition via The Guild of the Servants of the Sanctuary, meeting to sing their Office in a number of sympathetic parish churches. How we would rejoice in similar hospitality of a consecrated altar, but perhaps in the present climate that is an aspiration too far!

So, how do we operate? We meet once a month in the evening and begin with a time of silence while listening to a prelude, then introit. Fr Arthur then celebrates Mass for us with the daily readings, sung psalm, sung Kyrie, intercessions, sung Sanctus and Benedictus, sung Agnus Dei, an anthem and hymn; we then sing the Nunc Dimittis to close. The music is taped but we do sing where we are able. We break to make tea and coffee, then resume for a time of teaching. The evening lasts for around two hours. Amongst other topics, Fr Arthur has taken us through a 14-month course of teaching on how the Eucharist developed over the last 2,000 years; this course has since been taken up by one of the churches in Oxford for its Lenten group. Interspersed are meetings which fall on Saints' days when we have teaching on that particular Saint, or further teaching on issues raised at previous meetings which we simply did not have time to cover. Last year we held a quiet day of teaching and prayer at one of the Colleges in Oxford, and we hope to hold more of these as and when they can be arranged.

we who sit down by the waters of Babylon need priests who will travel to us and other isolated groups like ours

We started with six people and via word of mouth our numbers have grown steadily to 14. We are quite a mixed bag of ages, males and females. Not all of us are Forward in Faith members, one has joined the Ordinariate but still attends our group and receives a blessing rather than the sacraments, one couple are thinking of moving to Rome; what we all have in common is a calling to deepen our faith via teaching and fellowship.

Survival in the next phase

As Anglican Catholics, we may have to revisit where and how we worship, and what is the norm today may not be available to us in the future. In order for the Anglican Catholic understanding of the faith to continue to contribute its insights to the totality of the Church of England's mission to this land, groups such as ours might be the way forward if there is no priest who holds traditional views within the local churches or local area. We are very much dependent upon and extremely grateful to Fr Arthur for giving up his time to prepare for our meetings.

This points us to the question of survival, continuity and outreach in the next phase of our integrity's life. The historical examples which we have cited above, and indeed the heroic Early Church, were all maintained by very effective networking, and this in the days before electronic communication and easy travel. The establishment of such means is something the Society, Forward in Faith, and Resolution parishes should be addressing jointly as a matter of urgency. We who sit down by the waters of Babylon need priests who will travel to us and other isolated groups like ours, bringing the Blessed Sacrament and with it the prayers and the support of the better-placed communities from which they come.

If you would like to know more about the group, or if you live in the Chiltern area and would like to join us, you can contact us via e-mail at: <ChilternTraditionalists1@gmail.com>. ND

That they all might be one I

Fr Mark Woodruff on the Centenary of the Catholic League and the continuing importance of the ecumenical movement

The year 2013 is the Centenary of the Catholic League. This will be a year not only to celebrate a dedicated history, but also to renew our prayer for Christian Unity, in fullness of communion in the Catholic Faith and in union with the Apostolic See of Rome. The year 2012 saw the continued search of the Church of England to resolve its internal differences and, indeed, for its own internal ecumenism. If the Church of England majority, which sees the admission of women to the presbyterate and episcopate as a legitimate development to the received tradition, cannot allow a place for fellow Anglicans who believe the Church should keep to the Tradition on which all can be reconciled as they were once united; and, given the uncompromising tone with which some of their number have called for the rejection and even exclusion of the minority, it sends a resounding message to the ecumenical partners of Anglicans working with them, beyond ecumenism, towards reconciliation and fullness of communion.

Fullness of communion

If most Anglicans do not want spiritual ecumenism to work within their own ranks, and fullness of communion cannot be achieved within the juridical bounds of the Established Church, how can it seriously engage with the Catholic Church and the Orthodox Church on unity, let alone the other Churches stemmed from the Reformation? The answer is the same basic 'fact of life' that has animated the League for 100 years. There can be no ecumenism worthy of the name that does not take into account communion with the bishop of the See of Peter in Rome, not as the last piece in the jigsaw, but as the destination from the outset of our Christian ecumenical journey.

Piecemeal ecumenism – such as the Porvoo agreement between the Anglican Churches of Britain and Ireland with most of the Lutheran Episcopal Churches, or the Union of Bonn with the Old Catholics – is hopeful and should be encouraged. But where it constitutes to all intents and purposes the exclusion of the Apostolic Churches of East and West – most especially communion with the successor of Peter at Rome – there is a risk of 'settling for less' or even an ecumenism that is anti-Catholic.

> **in a society which is indifferent to the Gospel and the Church, even hostile, we rely on each other**

Reconciliation

A substantial bloc of Anglicans and Protestants in a staged process of reconciliation that is not taking the Petrine ministry into account as a first principle (and as it is, not as some may wish it to be) is not necessarily a building block to Church union. All too easily it risks standing as a rival to Catholic faith and life; the instinct is for schism. This is not even true to what the Reformers thought they were achieving by their reform of the Church, and its tradition as they had received it. To employ the terms of Pope Benedict for a different controversy, their thinking was that of a 'hermeneutic of continuity and of reform,' and not of 'discontinuity and rupture.'

Continuity with the rest of the Latin Church has long been part of the Anglican apologetic, even though, along with the other churches of the Reformation, the new direction for the English Church led to rupture, because of the imposition upon it of the boundaries of a nation state. So it is surely a sore in the spirits of all belonging to the League that our Anglican members are seemingly forced by events further from their lifelong hopes for the reconciliation of their Church with the Church of the Apostolic See of Rome, the more faithfully they seek to live by the Common Tradition which has formed us all. As Pope Benedict put it, when he spoke to representatives of all the Christian traditions at Westminster Abbey on his Apostolic Visit, the account of the hope that lies within us that will be convincing to the world does not lie in a facile accommodation to the spirit of the age or theological relativism, but an ever deeper unity in the apostolic faith.

Filling a gap

One of the things that has become apparent, in the two years since the Ordinariate of Our Lady of Walsingham was established, is that those who have joined it as they realized long-cherished hopes for Anglican-Catholic reunion (perhaps



not the way once planned, but the way that has been opened up by Divine Providence in the Church that God has given us) have moved by their conscience, not without cost; and that this has been rewarded by the focused efforts of the Catholic Church to create, within its otherwise largely regimented system, new space that makes sense of 450 years of Anglican custom, culture, heritage and tradition. As Fr Aidan Nichols OP has recently observed, with an urgent need for a new evangelization of an old Europe, it is seeking to fill a gap in the Catholic Church's mission in England that it did not realize was there.

Engagement with England

The Catholic Church in England is a marriage of many worthy families – the recusants, the body of converts from the last two centuries, the Irish and Scottish diaspora of in the same period, and nowadays a large number of Catholics settling here from all over the globe. But what of our engagement with England, its people, its culture and its spiritual sensibilities? This is the question the Ordinariate will be addressing in its worship and mission. Properly understood, it is the most profound ecumenical signal that the Church's supreme authority, exercising the Petrine ministry, has acknowledged that the Anglican tradition is not only an essential tool in the Christian Church's mission across the Anglophone world, it is also to be seen as an integral component in the Universal Church as the Catholic Church understands it and hopes it can better manifest.

Anglican churchpeople

Another thing that has become clear is that Anglican Catholics are not 'Romanizers' or (as the press would have it) people of suspect loyalty, threatening to destabilize the Established Church and 'defect' to Rome if they don't get what they demand. They are Anglican churchpeople by conscience, devoted to Christ and his work in the Church and in the world, believing in the Catholic faith 'as the Church of England has received it', serving the ideal of Catholic unity, in the way that luminary Anglicans have striven to do throughout history, and convinced that they have an integral place within the communion of their own Anglican Church, none to say them nay.

It has been sad, therefore, to hear this confidence and hope expressed in terms of recrimination against those who have accepted Pope Benedict's invitation. Indeed it is ironic that Catholics in the Ordinariate are enjoined by Rome to observe the provisions of their Anglican patrimony, while there are Anglicans whose ecclesiastical bearings are expressed in adhesion to Roman Catholic patrimony.

This is not, however, the occasion for rivalry or a spirit of estrangement among those who are united in what Pope Paul VI called the 'communion of origins'. When the Church of England bishops and the Catholic bishops of England and Wales first met as bodies together, they agreed that the task of mission and evangelization in this country is so large that neither can encompass it alone and so, faithful to the integrity of their respective principles, must not work in competition but in mutual charity and peace, side by side.

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An end to hostility

In the same spirit, there must be no condemnation from the Catholic side of those Anglicans who, believing in conscience that they must be faithful to the Tradition, remain committed to the Church of England, reminding it that, while its foundational principles may be Scripture, Tradition and Reason, no one may prevail and all must agree. By the same token, on the Anglican side there must be an end to hostility directed at the Ordinariate and those who have entered it no less as a matter of conscience, obedience to the Christ who calls us all, and in a spirit not of division but of healing the wounds in the Body of Christ that human sin has shown to be divided in this world. In a society which is indifferent to the Gospel and the Church, even hostile, with our two Churches as leading fellow members of Churches Together in England, we rely on each other.

A task for all

According to what is required by our times, it is up to us on both sides to remind the Church of England (and the wider Anglican Communion) that the Church cannot transmit God's Holy Tradition in the new way that is called for, without passing on the Church's doctrine, 'pure and whole, without attenuations or distortions' (Address of Blessed John XXIII at the Opening of the Second Vatican Council). And it is up to Catholics and Anglicans together to reveal to the rapidly changing society in which we find ourselves, that its deepest questions, its spiritual sensibilities and its distinctive religious culture have a place in God's purposes, not as an isolated, possibly declining, and even marginalized phenomenon, but as a key to the re-evangelization of culture in the struggle for the soul of Europe that is currently being waged.

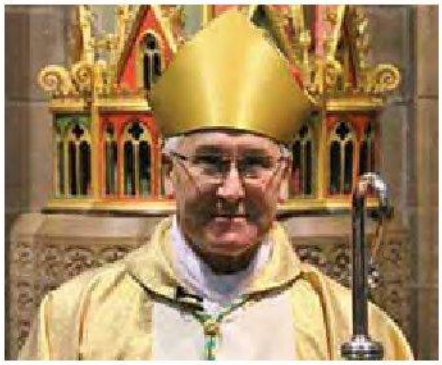
Relentless obedience

Anglican Catholics must restore their Movement to its original state – a relentless obedience to the logic of Catholicism, that it cannot be consummated without communion with Peter. And Catholics in England, members of the Ordinariate and members of the dioceses alike, cannot allow the Roman Apostolic Catholic Church to function as a self-sufficient club to the exclusion of those with whom we share the fact of Christian division in this world. The Catholic Church dropped the futile idea of itself as the 'perfect society' at the Second Vatican Council, whose Decree on Ecumenism taught that the Catholic Church is somehow not Catholic in all her bearings so long as there are Christians and church communities separate from us. The impulse to Catholic unity is what drives our sacramental life, the pastoral mission of the Holy Father with a special care for all the Churches, and our relations and encounters with other Christians. Schism in Christ's Church, and false ecumenism that settles for less than visible fullness of communion, should make Catholics restless. ND

A new Bishop of Beverley

Edward Morrison reflects on the consecration of Bishop Glyn Webster

It was with great enthusiasm that six northern seminarians from St Stephen's House ventured up to York for the consecration of Glyn Webster as the next Bishop of Beverley, the man who will be ordaining all Catholic ordinands in the Province of York in the years to come. York is a beautiful city with charming crooked streets and medieval churches and public houses, all surrounding the great Minster, one of the largest gothic cathedrals in the world. Could there be any more appropriate setting for a consecration, one that more impressively demonstrates the Catholic roots of the English Church going all the way back to Constantine, the first Christian emperor, proclaimed so in this very city?



Majestic procession

It was a cold and bright day, and even the collective warmth of 1,500 people crowding inside York Minster was not enough to merit the coats being taken off. As I was sat waiting for the service to begin I pondered on this man Glyn Webster whom I knew when I was a student at the University and he was Chancellor; always the friendly face, always willing to talk to newcomers, and always a reassuring Catholic presence in this wonderful city. It is testament to a man of warmth and affection that even those who would have his See wiped off the map in one fell swoop still came to support him.

The first hymn began, the choir sang and the procession slowly made its majestic way through this hallowed building. What followed was a process that has taken place many hundreds of times in our Church, but perhaps seldom with so many in attendance. Canon Webster made his oath of allegiance, the wise words of Dr David Hope were preached, and the bishop-elect was presented to Archbishop Sentamu and consecrated by his brother bishops.

When Bishop Glyn emerged from the episcopal scrum, my personal feeling was one of relief and confidence. Here is a man Catholics can trust. What the man standing before us has done is acted as a bulwark for traditional Anglicanism in this city, to which both Catholics and Evangelicals can now turn. With the deed done and the Mass celebrated, the vast procession made its way out of the great West Door to be seen by passers-by as a great witness to the continuity of the Church.

Hope and optimism

Beer was drunk and victuals were consumed heartily in the gas-lit haunts of the walled city as we anticipated the more intimate family affair of Pontifical Vespers and Benediction at the beautiful medieval church of All Saints North Street, a stronghold of traditional Catholicism, devotion and prayer, and, I am fortunate to say, my sponsoring parish. As we entered the church to the merry tinkle of the organ we watched the hubbub of servers and clergy, running around making sure everything was right. The first hymn was 'O Praise Ye the Lord,' and we saw Bishop Glyn for the first time in cope and mitre, a restrained and very English number that hit just the right note. The psalms were sung and Benediction was given, the sacrament in a particularly fine monstrance I might add.

Thus concluded a day of hope and optimism in the Catholic movement of the Church of England. The North has a bishop, our people turned out, and much prayer and thanksgiving was outpoured. As Catholics we have a great sense of identity and a loyal sense of affinity to our bishops who we must trust to guide us into the future, forward in hope, love, generosity and faith. And for that I say on this Shrove Tuesday for the last time before Lent: Alleluia! ND

'Send in the clowns'

There's a long connection between the CofE and 'Showbiz'. Remember, Henry VIII allegedly composed 'Greensleeves'. *Top of the Pops* during his reign. Would anyone dare not buy it?

While the Prayer Book was happily still in the charts, many the parochial production with lyrics by Cranmer and music by Mozart. Now that *Common Worship*, the liturgical equivalent of X-Factor, tops the bill, it's words by Dizzee Rascals (aka the Liturgical Commission) and music by accident.

An unhappy theatrical double billing from the Thirties starred the unfrocked Rector of Stiffkey. When his partner, the lion, grew jealous of the cleric, he not only up-staged him but down-swallowed him. Who's going to follow the Rector's theatrical lead and enter *the lion cage's modern equivalent, I'm a Celebrity, Get Me out of Here*? Phone or text your votes to the General Synod. Normal charges apply, but normal rules don't, if the topic's wanting to get women bishops.

'You've got to laugh' (Max Miller). Giles Fraser is our leading Max Miller imitator. The voice, the jokes, but not yet, alas, banned from radio. Whoops! More jokes about female ordination supporters and I'll be before the *Watch* Committee. Younger readers won't remember these censors. Sorry again. 'Liberals' say ND doesn't have any young readers.

Max isn't the only old-timer who has his modern followers. Pictures of Justin in his Durham 'dudes' suggest that, as well as being a Gangnam ace, he's a Crazy Gang fan. Mitre on the back of his head, Flanagan style.

However, as always, Rome's well ahead. The Pope's been tweeting since December. Papal

de-tweetals? Watch out Papa Bene, you'll have Sally Bercow as a follower. Even Paisley wouldn't wish this on 'old Red Socks.'

Cue Lillibulero. No Justin, not Lily Allen!

Alan Edwards

A House for Bishops

Anthony Arthur Stanley on the decision to invite eight senior women clergy to participate in meetings of the House of Bishops

On 7 February the House of Bishops issued a statement in which it gave notice of the bishops' decision that, until such time as there are at least six female members of the House, eight senior women clergy would be invited to participate (although not to vote) in its future meetings. Sadly none of these will, one can assume, be opposed to the ordination of women as permanent deacons and lay women will be excluded.

Regardless, however, of opinion on the ordination of women, this development should be a cause of concern to all. For, although the House's decision does of course anticipate the consecration of women to the episcopate, yet it is nevertheless symptomatic of a creeping and ungodly 'functionalism' which has for some time now coloured contemporary Anglican understanding of (episcopal) ministry.

Obscured

At least since the Second Vatican Council the Church has understood and articulated the idea of an *episkope* that is in some sense shared by the bishops with others in the Church. In particular, the ministerial priesthood is thought of as collaboration with the bishop – 'the cure of souls, which is both mine and thine.' But the foundation of episcopacy in those ordained as bishops has by some been obscured, for whom *episkope* is less an ontological character than an ecclesial function: thus for instance the occasional description of rural deans as exercising *episkope*. Episcopacy is however an office rather than straightforwardly a function: it is an identity, expressed in the performance of certain duties.

regardless of opinion on the ordination of women, this development should be a cause of concern

Order

Indeed, it is not only office but *order*, or stratum within the taxonomy of the Church. Canon C1 states clearly that 'from the apostles' time there have been these orders in Christ's Church: bishops, priests and deacons... the said offices' and also that '[no] person who has been admitted to the order of bishop, priest, or deacon can ever be divested of the character of his order.'

Holy Order involves an indelible ontological re-identity, which is nevertheless *known* in the exercise of the duties proper to it. Whereas this might seem a 'high' theology of Holy Order, yet it is emphatically grounded in the thought that there is no Church apart from Christ, that the ministries of the Church are *his*: the bishop shares in, and is authorized to exercise, *Christ's episkope* and Christ's priesthood. There is no Church apart from Christ, and there is no *episkope* apart from Christ. Consequently, *episkope* is only properly exercised by those endowed by episcopal ordination with a share in its Christological character.

Membership of the House of Bishops is therefore predicated upon assumption through ordination into Christ's episcopal identity. Certainly bishops may have personal traits of character which facilitate the exercise of their ministry, but these are subordinate to the episcopal trait of character conferred on them in episcopal ordination. To argue otherwise is to distinguish *episkope* from its Christological origin – to 'functionalize' episcopacy. This, I fear, is what we see in the selection of senior women clergy to attend meetings of the House of Bishops: behind this proposal is the dangerously mistaken belief that episcopal ministry can be separated from episcopal identity – discerning in these senior women clergy the exercise of *episkope* in their respective offices (as deans, archdeacons, etc.) apart from episcopal character.

Now, this would not be a problem were it simply to evidence the above-mentioned notion of episcopal collaboration and collegiality. Supposing for a moment that a woman could be ordained as a priest, she would then of course share with her bishop in the *episkope* of his diocese, archdeacons and others especially so. But the House of Bishops proposal is in *anticipation* of the consecration of women bishops, and as such attempts to model in advance the future shape of the House.

This then unambiguously divorces episcopal character from episcopal office, for to have statutorily the presence of these senior women clergy in the House is to afford a share in episcopal office to those who do not possess episcopal character, and who cannot under such circumstances be said merely to be collaborating with their fathers-in-God but who will (at least appear to) be contributing to the exercise of *episkope in and of themselves*.

Undermining the hierarchy

The bishops would seem to desire to hear the voice of *episkope* mediated through the experience of women, which cannot in fact or at present happen. The consecration of women as bishops in due course and with the necessary legislation would thus be only the *confirmation* of their episcopal ministry (which they had to that point already been exercising on account of their place in the House), and not its conferral through sacramental re-identity. The qualification for episcopal ministry is thus moved from ordination to baptism, a denial of the ecclesial taxonomy instituted by Christ.

The House of Bishops decision undermines the divinely-instituted hierarchy of the Church and ignores the work of the Spirit through the Sacrament of Holy Order. It is the result of the malignant influence of North American Anglican Marxist sociology.

The House of Bishops is for the bishops, and for no one else. ND

faith of our fathers

Arthur Middleton on Canon A5

Canon A5 (*The Canons of the Church of England*, 1969) states that the doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordinal.

Ecclesiastical law

The laws of the Church are called *canons*, the word being derived from a Greek word, which signifies a rule or measure. The Church must have authority to prescribe rules and laws for the government of its own members, so it must necessarily follow that the Church has this power; otherwise disorder would result. This power was exercised in the Church before the Roman Empire became Christian, as appears by those ancient canons which were made before that time and which are mentioned in the writings of the primitive fathers.

So a Canon is the internal ecclesiastical law governing the Catholic Church, both Roman Catholic and Eastern Churches, and the Anglican Communion. Originally a Canon was a rule adopted by an ecumenical council; these Canons formed the foundation of canon law. What is expressed in Canon A5 finds a precedent in the *Canons of 1571* in a memorable Canon on preaching that embodied the spirit of the Reformers that preachers shall 'see to it that they teach nothing in the way of a sermon, which they would have religiously held and believed by the people, save what is agreeable to the teaching of the Old or New Testament, and what the Catholic fathers and ancient bishops have collected from this self-same doctrine.'

Test of tradition

The Fathers had a twofold value, as witnesses to the content of the primitive faith and as a guide to the right interpretation of Holy Scripture. Scripture was the supreme standard of faith and the Fathers represented the tradition of the Church by which Scripture was rightly interpreted, The *Vincentian Canon* was the test of genuine tradition, what has been believed everywhere, always, and by all.

This expresses the true Catholicism of the Church of England. The limits of toleration in variations of doctrine within the Church of England are, first of all, that which can be proved by Holy Scripture, and secondly, that which the Catholic Fathers and ancient bishops have collected out of that Scripture. That is the fundamental theological principle of our Reformers in requiring from clergy and laity in their submission to doctrine, nothing more and nothing less than could be proved from Scripture and which had been collected from the Scriptures by the Catholic Fathers.

The mind of the Church

As part of the Catholic Church, the Church of England bound herself to the teachings and decisions of the Primitive Catholic Church, and this placed upon it an ecumenical responsibility not to depart from the faith and order of the One, Holy, Catholic and Apostolic Church. Hence we are bound by the Creeds which have received the sanction of Councils, and must refrain from putting upon them any sense not intended by their authors. While she may have authority to decree rites and ceremonies, she has no authority to depart from the faith and order of that apostolic tradition. It is an appeal, not to a particular individual theologian, but to the mind of the Church, the *ecclesiastical mind.*

This is, in itself, consistent with the method of the Fathers whose definitions of doctrine were never based on the mind of an individual but must be expressive of the mind of the whole Church. 'Catholic Church' never meant the 'world-wide Church,' but 'the orthodoxy of the Church,' the truth of the 'Great Church' as contrasted with the spirit of sectarian separation and particularism. It is the idea of integrity and purity that is being expressed. To live in the Catholic Faith is to live in life which is salvation, the life that the Church is, the divine life of the Blessed Trinity, the catholic process of deification, which is saving life. ND



"If at first you don't suceed, try, try, try again."

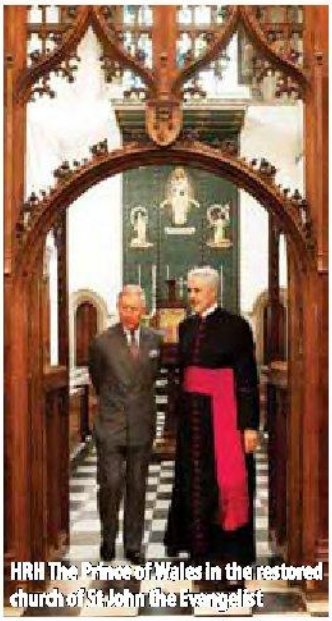
God bless the Prince of Wales

Peter Anthony on the visit of HRH The Prince of Wales to St Stephen's House

On 4 February, St Stephen's House was honoured with a visit from HRH the Prince of Wales. The occasion was part of a day spent by Prince Charles in our University in which he also opened a new wing of the Said Business School.

It is astounding what a prompt to spring cleaning a royal visit can be. I have never seen St Stephen's House look cleaner, tidier, and better painted! For weeks running up to the great day the college maintenance department had been re-painting corridors, touching up door frames, and we even managed to get all the light bulbs changed in the House Chapel!

Both the Business School and St Stephen's House are, by comparison with the older medieval colleges, relative newcomers to the University. However, both have recently been experiencing considerable growth and development.



HRH The Prince of Wales in the restored church of St John the Evangelist

Recent growth

At St Stephen's House, we have seen a significant increase in our student body over the past few years. The number of ordinands has grown considerably over the past four years, as has the range of theology graduates pursuing masters and doctoral degrees. Our body of ordinands has one of the lowest average ages of any Church of England theological college. In addition to this, we also now have alongside us a cohort of students training to be teachers and studying for qualifications in the field of Education Studies. The Prince was clearly encouraged to hear about this recent growth in number, and said how impressed he was by the standards of teaching, research and formation that he saw.

The Prince of Wales was very interested indeed to see the remarkable buildings bequeathed to St Stephen's House by the Cowley Fathers. He was taken first into the Founder's Chapel where the Society of St John the Evangelist started their common life of prayer in community in the 1860s, and then saw the beautiful Bodley and Comper House Chapel.

Prince Charles enjoyed meeting our college community. He was introduced to our ordinands, graduates, and students training to be teachers, and spent quite a period of time chatting with them and hearing about their studies, and the different routes and experiences that had brought them to St Stephen's House.

A good amount of his time visiting us was spent in the Church of St John the Evangelist, hearing about the development work taking place to raise money for essential repairs to the building and to ensure a sustainable future for it as a resource for the wider community. When not being used for worship, the church is increasingly being used as a venue for concerts, lectures, music and drama. The Prince met performers and musicians who have recently played in the church, and saw the significant amounts of restoration and improvement work which have already taken place. It was particularly good that benefactors who have contributed to this work were able to be introduced to our royal visitor, who clearly valued their generosity.

Genuine interest

The most striking thing about the whole day for me was the genuine interest Prince Charles took in seeing what a range of teaching, formation, research, creative expression, and service of our community lies at the heart of our life together at St Stephen's House. As he took his leave, he spoke warmly to the whole community, especially to those students called to be priests, 'I am so full of admiration for those who have this particular calling. There is huge need for people in the church of real spiritual understanding, those who know how to communicate the essential truth.' It was clear he, too, knows and understands what it means to respond to a sense of calling, and to offer one's life and gifts at the service of others.

We are all very grateful to him for the generosity, warmth, and kindness he so graciously displayed on his visit to us, and we assure him of our prayers for him in his vocation and calling. ND



HRH The Prince of Wales meets ordinands



HRH The Prince of Wales meets members of the House Council of St Stephen's House

devotional

Lent and the Cross of Christ

Morgan Dix

None can doubt what is the first lesson from the Cross: that of love, of unbounded charity to all. Love was the subject of the angels, who sang, the night when Jesus was born, 'Peace, good will to men.' Love is almost the last word which Jesus spoke when he passed away from us in death. Thus the work of our redemption, from first to last, displayed the charity of God, and his pity and love for the children of men.

Love's power

Ever since, the teaching of the Cross has been a teaching of the power of love. There was nothing like this of old. The world was a hard and cruel place; its records are but annals of the triumph of force, of the successful career of tyrants, the oppression of the weak, the taking vengeance on enemies. The history of far-off days takes shape in four or five great empires, each built upon the overthrow of its predecessor... This is the world force consolidated for grinding down and destroying the weak. And this force, as is its wont, gathers itself up and strikes at God when he comes here to help and save; and it is met by the spirit which thinketh no evil and hateth nothing that God has made. Of love, the infinite, the amazing love of Christ, the Cross speaks to us as the day of the Passion ends and deep stillness holds the land.

That lesson! The Cross has gone on teaching it nearly two thousand years. Has it been taught in vain? Yes, apparently so; it is neither soon learned nor easily learned. Two thousand years of instruction from this Master, and how little progress we have made! ... There are earnest efforts here and there to follow him, to realize his life, to be, so far as may be, like him. But the world, as such, is not reached; now and again the old passions break out, the worst of the dreadful past comes back; and the value of the Cross is this: that it keeps the divine ideals before us, while society denies their beauty and sets up its idols in their place. We are before the Cross, not as if to look for some sudden miracle to be wrought through it, but simply to study it, to muse of what it means, and to save ourselves from the sin and loss of forgetting the truth and taking up with a falsehood in place of it.

Know this, that apart from the doctrine of the Cross there is no remedy for the evil done through want of charity. There is no change in the hearts of men between the old days and our own, save what divine grace may have wrought. We need the teaching of the Cross to assure us that no change will ever come on us by any other instrument or in any other way. That is the first lesson from this symbol, for society as for us. Love is the greatest thing of all, the first thing needed to make the world better.

From Blessing and Ban from the Cross of Christ, Meditations on the Seven Words on the Cross, given in Trinity Church, New York, on Good Friday, 1894, edited by Arthur Middleton ND

Ghostly Counsel

Burdens to Blessings

Andy Hawes is Warden of Edenham Regional Retreat House

'Church life can be pain,' remarked a member of the congregation last week, 'it gets in the way of serving God.' Then she posed me this question: 'How do you cope with all this stuff that has to be done?' This conversation took place on a Saturday morning as a small group of volunteers attempted to prepare the church for worship surrounded by scaffolding, ladders and dust sheets which were evidence of the roof repairs that had become such a focus of parish life.

It is a good question. By its very nature church life depends on the good will of volunteers and often it is the same faithful few who carry the burden of the work. To some of them a sense of loyalty and duty is the motive for their efforts: faith, hope and love play little, if any, part in their contribution. It is not long before resentments begin to build up and poison the body of the church. Many readers will know what I mean.

My answer is that 'in *all things* make your prayers and petitions with thanksgiving to God' (Philippians 4). I begin with two simple assumptions: first, that I would not be involved in the life of the Christian community at all without the Lord having called me into it. The fact of my presence in the church on a Saturday morning with a duster in hand is a witness to God at work in me. Secondly, I assume that any practical task that contributes to maintaining or beautifying the place of worship is in itself an act of prayer and worship. Seen from these perspectives the task ceases to be a burden and becomes a source of blessing.

The parishioner who raised the topic in conversation had stumbled on the best way to deal with hurts and resentments; it is always better to bring these thoughts and feelings out into the open. The raw material of the devil is the 'sin that clings so close'. In the spirit of resentment the spirit of self-seeking and self-justification is born, and this in turn leads to a hardness of heart, jealousy and the condemnation of others. It does not help to bring these resentments into the half-light of gossip – they need the healing warmth of open and honest expression.

The tragedy of much church life is that too little is said about these little things. There is nothing too small and nothing so unimportant that it does not have a part to play in the individual journey of discipleship and in the building up of the Body of Christ. It is the routine, hidden tasks that bind us to Christ – acts of simple service that have no obvious reward or recognition. It is the business of 'all this stuff' that are the little steps we must take to become more Christ-like.

As we draw near to Holy Week and adore Christ for his humility, and when we see him wash the disciples' feet, let us take to heart the new commandment 'to love one another as I have loved you' and ask for grace to be obedient in all the 'stuff' of our family and community life.

The Spirit of the Lord is upon me

David Hope on the challenges and responsibilities of the bishop's role

'You shall go to all to whom I send you and you shall speak whatever I command you. Do not be afraid of them, for I am with you to deliver you, says the Lord' (Jer. 1.7–8).

A pretty daunting charge by any account, as not only the prophet Jeremiah was to discover to his cost, but also the one whose conversion we celebrate today – St Paul – and indeed many others similarly commissioned in the Lord's name to speak to his word to his people. And now today, Glyn, this somewhat awesome and forbidding charge is laid upon you as you are ordained bishop in the church of God.

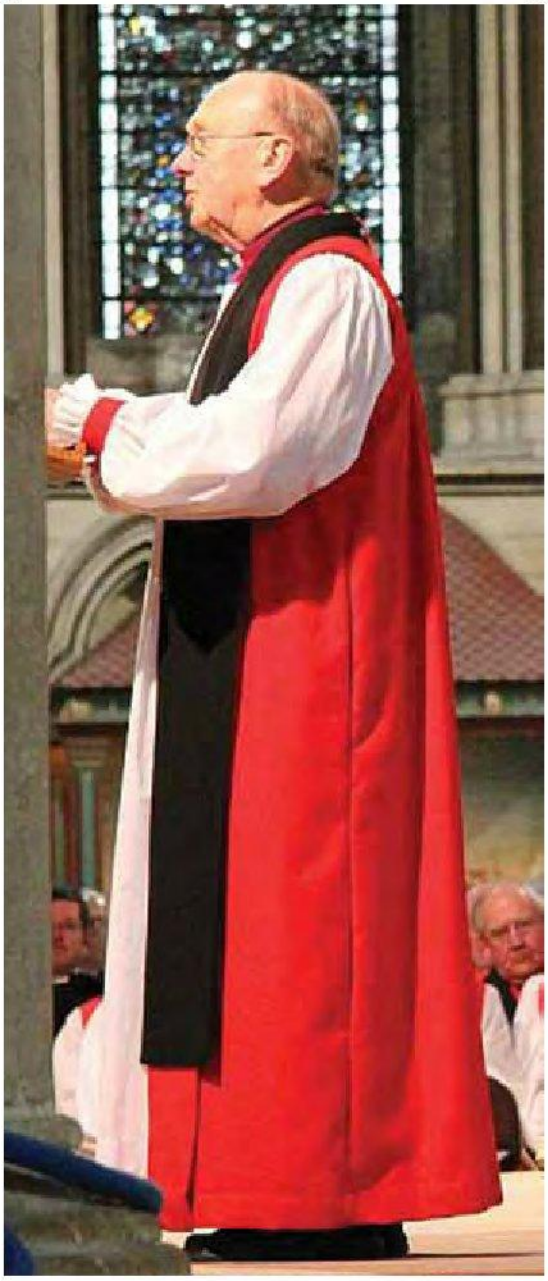
So the question might well be asked: what actually is the work and office of a bishop? It was such a question posed around the dining table at Framley Parsonage – a novel by that well-known nineteenth-century writer on church affairs of the time, Anthony Trollope. And the answer comes directly from the Archdeacon – 'Why he sends forth to his clergy either blessings or blowings up according to the state of his digestive organs!' Would that it were just as simple and straightforward as that!

A long list

What a contrast then with the 'job description,' if I may so describe it, which the Archbishop will put to you in just a few moments now. Indeed every time I read it or hear it I begin to think what an impossibility; who on earth can be expected to be and to do all these things – leadership, oversight, pastoral responsibility, maintain the unity of the church, minister discipline; promote the church's mission, proclaim the Gospel boldly; confront injustice, have a special care for the poor and needy, to know and be known by your people; to be the principal minister of word and sacrament, to baptize and confirm, to be diligent in prayer and the reading of Holy Scripture – and so the list goes on and on and on.

So just where might we begin? Well, I think Richard Holloway, that somewhat 'rogue' bishop of the Scottish Episcopal church, puts his finger on it when he writes in his autobiography, 'The bishop is *pastor pastorum*, pastor of the pastors, and it's the best thing about being a bishop. It means keeping in touch with the clergy and their families, who are far from immune to the problems that afflict the rest of humanity, but may be disposed to pretend that they don't happen to them because of the expectations that are imposed on them by their parishioners.' He mentions too his delight in the numerous visits he made to parishes throughout the diocese.

did Jesus ever form a committee, set up a working party, dream up a Synod



Personal

It is precisely the same thing which that declaration I mentioned a few moments ago set out about the bishop knowing and being known both by clergy and laity – and indeed by many more in a wider context altogether. In other words, when there is so much and so many demanding of our time – at the end of the day the office and work of a bishop is and must be personal – those personal relationships, networks and interactions which make for the wholeness and well-being of family, community and society, and not least of course the household of God, the Church itself. And in this I know that you, Glyn, are singularly well equipped – your ever generous hospitality, your gift for friendship, your love of kitsch and the fact that you are so well known by so many both here and hereabouts – and more widely too – your pastoral abilities and gifts for church and non-church alike, in fact your sheer basic common sense (and just remember by the way he's no pushover either!), your ready availability, to the extent that, as my mother used to say, you are about as well known as the bellman!

Bureaucracy

But then, as Holloway rightly goes on to comment, 'It's not all fun and dancing in the aisles... The church is a bureaucracy and bishops are bureaucrats who spend a lot of time in meetings, which come in layers of ever deepening complexity... this involves the manufacture of many committees, the universally

practised displacement activity for people who are not quite sure what they are supposed to be doing or where they are going...'

Never a truer word spoken I say. Look at the Gospels; did Jesus ever form a committee, set up a working party, dream up a Synod? No, he simply met people where they were – Peter and James and John – and called them – 'come follow me'; an invitation to discipleship, later to become an appointment to apostleship. He met Mary Magdalene and the other women and invited them to walk with him too – Mary Magdalene becoming the apostle to the apostles. How the Church today needs urgently to shake off the disabling shackles of hierarchy and bureaucracy so that it can be free to travel light, to embrace an altogether new asceticism – a theology of 'enoughness,' as Lambeth 1998 puts it, to live the Gospel so that the light and life of Jesus may be the more manifest to all and for all.

Bridge-building

Now then Glyn, whilst you are being ordained bishop to serve a particular constituency in the Church you will need to remember that you are a bishop to and for the whole Church and will need therefore to keep not only your own horizons wide and your vision large but also that of those whom you serve and to whom you minister. And here I would suggest another aspect of the ministry of any bishop becomes particularly relevant – that rather grand sounding title, 'pontifex,' which actually means 'bridge builder,' a ministry so urgently necessary in our church today.

It will mean that as bishop, yes, you will have your own views, just like anyone else on controverted issues of the day. You may hold them fervently and passionately, yet you are still called to maintain, even further, the unity of the Church. And this will mean that as well as speaking out – and yes, you will constantly be leaned upon to speak out about this, that or the other thing – you will need to learn too when to hold your tongue – a time to speak and a time to shut up !

Remember the comment of St Ignatius – 'A bishop is never more eloquent than when he is silent.' Quite a challenge for those more loquacious among us!

Readiness to listen

Where there are differences and disputes, instead of acrimony there ought to be sensitivity, a readiness to listen deeply and carefully to the one with whom we differ. A fine phrase of the Chief Rabbi is I believe so relevant and pertinent here – we need to recognize what he describes as 'the dignity of difference.' And of course in view of the recent decision in the Synod with regard to the ordination of women to the episcopate everyone, whatever their views, will need to exercise particular care in ensuring that their sometimes strongly felt and strongly held views in this matter, as indeed in others, are expressed with care and understanding one towards another – and that will be something of your responsibility, Glyn, as a bridge-builder bishop, to ensure that the channels of communication and dialogue remain open, constructive and above all courteous – that word so beloved of one of John of Beverley's devotees, Julian of Norwich – and in so doing, whilst not compromising your own views, seek to interpret as impartially as you can the one to the other. Indeed it is Paul himself who urges us, 'Bear one another's burdens and so fulfil the law of Christ.'

Thankfully the unity and communion we have and share is not ours by right, it is the gift of God's amazing mercy and grace, given us all in baptism where indeed, quite irrespective of our views about particular issues, gender or race, colour or creed, ordained or lay, we become one with Christ in his death and resurrection – a beloved child of God – hence the regard and the care we ought to have the one for another and not least where there is difference and dissent: 'honour the dignity of difference.'

The world outside

Now whilst both the expectation and the temptation will be to concentrate your endeavours on those to whom you are specifically directed to minister – and they will need all the support and encouragement you can give, not least in uncertain times and sometimes hostile times – remember too there is a world quite outside and beyond the Church. Many of the parishes you will serve are in urban areas right there in the thick of it, in the thick of the challenges and upheavals and struggles of local people and where the Church's influence in its prophetic service together with other agencies both voluntary and statutory are deeply committed to making those words of Jesus a reality: 'I came that all may have life – life in all its abundance.' It is both a costly and costing ministry on the part of the clergy and their families as well as the members of their congregations.

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Commitment to evangelization

And if there is one single issue at all to be addressed it can never be only that which arises from being obsessed with the internal agendas of the Church – **the one** single issue which ought to be occupying all our endeavours, **the one** thing on which surely all can unite is our commitment to evangelization. The challenge in the world of the super highway, in a nation where there is anxiety for the present and fear for the future on the part of so many, is how we communicate effectively and convincingly and without compromise the astringent message of God's love for us and for his world given us in the life, death and resurrection of Jesus, celebrated here and at every Eucharist in this mystery of our salvation, and from which we are sent out and sent forth to be the light and love of Jesus Christ for all. And in this there is no place for discrimination of any kind.

Minorities matter – yes, they can be irritating and exasperating, (and don't I know it!), but often their confidence, their doggedness and determination is also a potent sign of their commitment to the same Jesus Christ quite in spite of differences with the majority – a different reading and interpretation of Scripture and the tradition maybe, yet equally a protest for the things of God and where space and distancing can in the end be both necessary and healing for all.

'You shall go to all to whom I send you, and you shall speak whatever I command you. Do not be afraid of them, for I am with you to deliver you, says the Lord.'

Watch and pray

But then when all has been said and done, as that great missionary bishop Lesslie Newbigin wrote, the bishop 'is to be both an evangelist and a shepherd, but first he must be a disciple. His effective authority…will be in proportion to the closeness with which he follows his Lord… One might define the ministry of a bishop as 'so following Jesus in the way of the cross that others find it possible to follow too'.. It is true bishops have functions, but these are secondary. If I may put it in pictorial terms, he is not so much facing towards the church as facing towards the Lord and his ministry is to encourage others to go the way he is going.'

So then, Glyn – indeed all of us – be on your guard lest, as St Paul puts it, in preaching to others you yourself become a cast away. In other words, eschew paper for people, and above all for the One who has called you, as with and for us all – ordained or lay, bishop, priest or deacon – we are all in it together, as the saying goes, brothers and sisters in that fellowship of the One Holy Catholic and Apostolic Church throughout the world and down the ages. Never become so busy or so immersed in the clamour both of the Church and the world that you do not and cannot make the time daily to stop, to be still, to be silent – simply to be with Jesus, to watch and to pray.

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With this in mind, and having started out with Anthony Trollope, I conclude now with a cautionary tale tinged with a gentle humour recounted by William Dalrymple. It comes from one of the fifth-century monastic settlements in Upper Egypt and it concerns a novice 'who was very careless with his own soul.' When the novice dies, his teacher is worried that he might have been sent to hell for his sins, so he prays that it might be revealed to him what has happened to his pupil's soul. Eventually the teacher goes into a trance, and sees a river of fire with the novice submerged in it up to his neck. The teacher is horrified, but the novice turns to him saying, 'I thank God, oh my teacher, that there is relief for my head. Thanks to your prayers, I am standing on the head of a bishop.'

So, Glyn, may Mary the Mother of God, St John of Beverley, St Paul and all the saints pray for you this day before the throne of grace; and for all of us, pray for your bishops, pray for each other, for the whole Church that each and every one of us may daily so follow more faithfully, gracefully and joyfully in the way of Jesus Christ crucified and risen that many others yet find it possible to follow too – Jesus Christ the same yesterday, today and for ever. All praise to his name! ND

This sermon was preached at the consecration of Bishop Glyn Webster as Bishop of Beverley in York Minster

Thought of the day

Change and the Church

How do we sift what's true out of what's new?

I suppose by experience first of all. This works for individuals as for example my own sifting of modern technology to gather its help in serving to communicate the truth of Christ through Twitter and Facebook.

How does the Church sift what's true out of what's new? I think of those pushing in my own Church for women bishops and homosexual marriage. We need the Holy Spirit to guide us to a common mind so together we discern proposed changes as sound or false development.

The Reformation thinker Erasmus warned that if we call new things learned about the world heresy that would be to imply orthodox belief is held in ignorance!

Traditional faith needs stating afresh in every generation since God wants learning - but re-stating isn't re-placing!

The pace of change and obsession with novelty is such that Christianity is struggling to be heard at present.

We urgently need to recover trust and collaboration between the main blocks of the Church so that together we can authorise the essential elements of our creed over against secondary aspects.

To sift what's true out of what's new you need to know what you're about truth-wise. Until our Churches regain clarity about our common faith our capacity to deal with a fast moving world will be insufficient.

Lord send your Spirit to make your people one and equip us to speak your eternal truth with one voice to a confused and fast-changing world. Amen.

John Twisleton

'Broadcast by Fr John Twisleton (Rector of St Giles, Horsted Keynes, West Sussex) on Premier Christian Radio DAB Digital Radio/Freeview 725/ Sky digital 0123/<www.premier.org.uk/> in London on 1305 1332 1413 MW

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