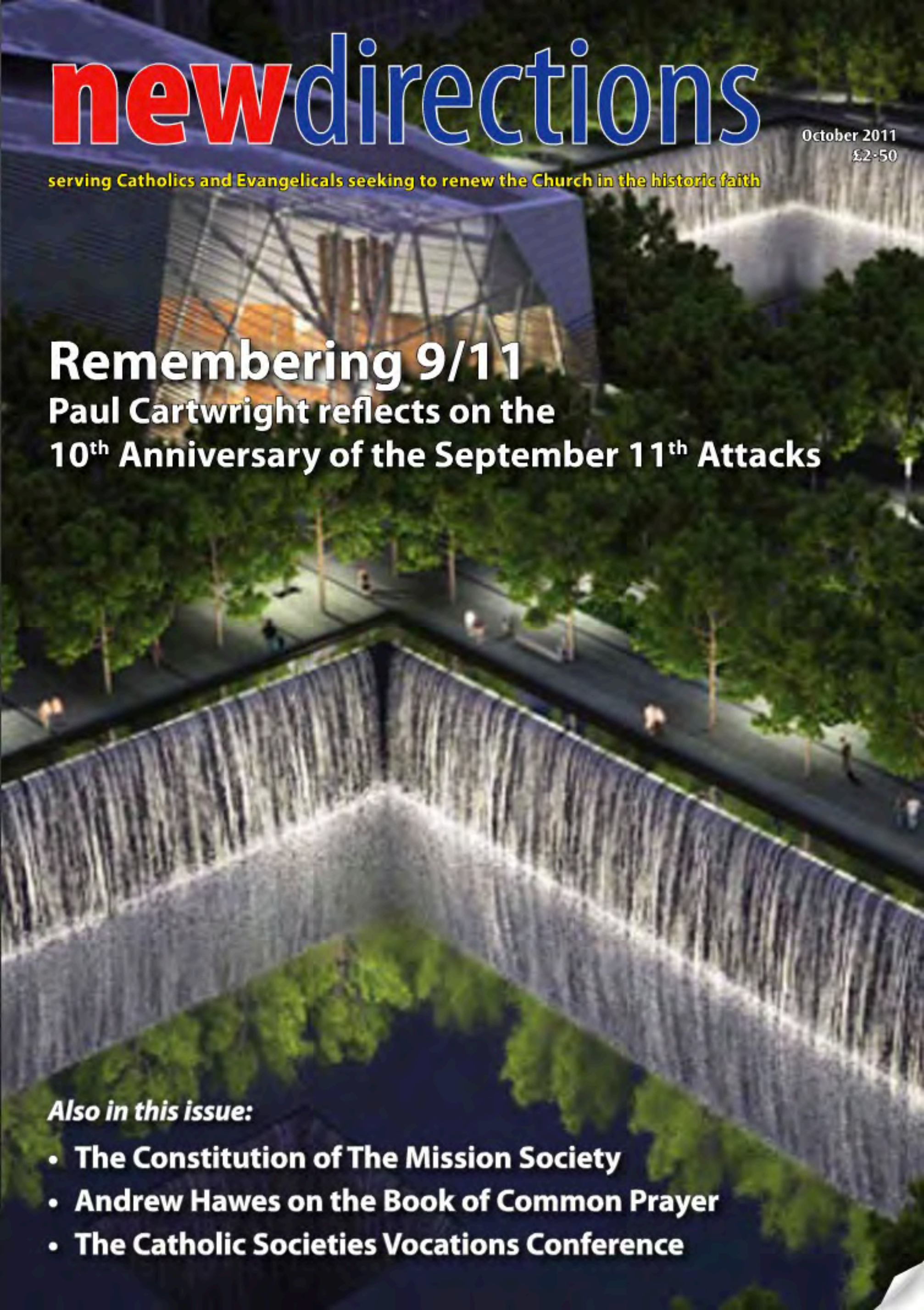
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Remembering 9/11

Paul Cartwright reflects on the 10th Anniversary of the September 11th Attacks

Also in this issue:

- The Constitution of The Mission Society
- Andrew Hawes on the Book of Common Prayer
- The Catholic Societies Vocations Conference

parish directory

BARRY near rail, bus and town centre *Credo Gymru (FiF Wales)* **St Mary's**, Holton Road Sunday: Solemn Mass 8am and 11am, Sunday Club 11am, daily Mass, except Friday; **St Cadoc's**, Coldbrook Road Sunday: Solemn Mass 9.30am, Vespers 6pm Saturday with Benediction 1st Saturdays. Daily Mass in Parish except Friday. Priest to be appointed - 01446 406690

BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 1QT) *"Any similarity between the Church of England and St Agatha's is purely coincidental!" (A Diocesan Official - 2001)* Sunday Mass 11am. Secure Parking. Canon John Herve SSC - 0121 449 2790

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

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

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck Boston's oldest Parish Church. *Forward in Faith Parish* under the Episcopal care of the Bishop of 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 1st, Songs of Praise; Evensong 2nd and 3rd, Choral 4th or 5th. Weekdays Low Mass: 8am Tuesday and Friday modern Rite. Parish office 01202 766772

BOURNEMOUTH St Francis of Assisi, Charminster Road (corner of East Way) *A Forward in Faith Parish* under the care of the Bishop of Richborough. *Resolutions ABC*. Sunday: 8am Low Mass, Parish Mass 10am, Evening Prayer and Benediction 6.30pm - first Sunday of each month and major festivals. For information about all services during the Interregnum contact Barbara Geatrell 01425 470370 or Hubert Allen 01202 511845 (Parish Office) Churchwardens www.stfrancis-bournemouth.org.uk

BRADFORD St Chad, Toller Lane (B6144, 1 mile from city centre). Sunday services: Low Mass 8.30am, Solemn Mass 10.45am, Evensong and Benediction 6.30pm. Weekday Masses 8am (except Wednesday 7.30pm and Thursday 9.15am). Parish Priest: Canon Ralph Crowe SSC 01274 543957. *Resolutions ABC*. English Missal/BCP www.st.chads.dial.pipex.com

BRIDPORT St Swithun *Resolutions ABC*. Sunday: Low Mass 8am; Solemn Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 7pm, Wed 9am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

BRISTOL All Saints, Pembroke Road, Clifton (near zoo and suspension bridge) Sunday: Mass 8am, Family service 9.30am (Mass 2nd and 4th Sunday), Solemn Mass 11am (children's group), Evening Service with Benediction 6pm. Feast days: 7.30pm Solemn Mass. Daily Mass. Confessions: Saturday 11.30am, 5.30pm or by arrangement. *Resolutions ABC (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). Parish Priest: Fr Richard Hoyal 0117 9706776 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. The parish is in interregnum. Contact: Philip Goodfellow, Churchwarden 07733 111 800 phil@goodfellow.org.uk

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

CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass; *Credo Gymru*. **Bute Street St Mary**: Sunday: Solemn Mass 11am; **Pentre Gardens St Dyfrig** and **St Samson**: Sunday: Solemn Mass 9.30am; **Paget Street, Grangetown St Paul**: Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr Ben Andrews 029 20 228707

CHARD The Good Shepherd, 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

CHELMSFORD The Ascension, Maltese Road (10 minutes walk from the station) *A Forward in Faith Parish under the Bishop of Richborough*. Sunday: Mass 8am; Parish Mass 9am followed by Parish Breakfast. Weekdays: Tues 7pm, Wed 9.30am, Fri 8am, Sat 10am. Modern rite, Traditional ceremonial. Parish Priest: Fr Ivor Morris 01245 353914 www.ascensionchelmsford.org

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

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

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

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. Resolutions ABC*. Sunday: 8am Low Mass, 10.30am Solemn Mass, 6pm Evensong. Weekday Masses: Mon 10.30am, Tues 7pm, Thur 12 noon, Sat 8am. Daily Offices. During Interregnum: 01303 254472 www.stpetersfolkestone.org.uk

GRIMSBY St Augustine, Legsby Avenue Lovely Grade II Church by Sir Charles Nicholson. *A Forward in Faith Parish under Bishop of Richborough*. Sunday: Mass 9am, Parish Mass 10.30am, Solemn Evensong and Benediction 6pm. Weekdays: Mon, Wed and Sat 9.30am, Tues and Fri 7.30am, Thur 7.30pm. Vicar: Fr Stephen Jones 01472 877109

HARLOW St Mary Magdalene Harlow Common (southern side of Harlow, Chelmsford diocese) Resolutions ABC. Sunday: Low Mass 8am, Parish Mass 10.30am, Evening Service and Benediction 6.30pm. Weekday Masses: Tues 7.30pm (preceded by Exposition at 7pm); Wed 9.30am; Thurs 10am; Fri 6.30pm; Sat 9.30am. Vicar: Fr John Corbyn SSC 01279 453848

HARTLEPOOL St Oswald's, Brougham Terrace. *A Forward in Faith Parish under the episcopal care of the Bishop of 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 Allan Buik SSC 01328 820030

KINGSTON-upon-THAMES St Luke, Gibbon Road (short walk from Kingston railway station) Sunday: Low Mass (English Missal) 8am, Sung Mass (Western Rite) 10.30am, Evensong and Benediction 5pm. 3rd Sunday each month: Teddy Bears Service for pre-schoolers 9.30am. For further information phone Fr Martin Hislop: Parish Office 020 8549 4551 www.stlukeskingston.co.uk

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

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

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

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

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

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

London NW9 Kingsbury **St Andrew** *A Fif Parish under the Episcopal care of the Bishop of Fulham* Sunday: Mass at 8am and 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 7am, Tues 7.30pm, Wed 12.15pm, Thur 8am, Fri 6.30pm, Sat 8am Parish Priest: Fr Geoffrey Kirk 020 8318 1295

LONDON SE16 St Mary Rotherhithe, St Marychurch Street SE16 4JE *A Fulham Parish*. Sunday: Solemn Mass 9.30am, Evening Prayer 6pm, Benediction monthly. Mass times: Tues 12 noon; Wed 9.15am School Mass; Thur 6pm; Fri 9.30am; Sat 9.30am. Tube: Jubilee Line Bermondsey/Canada Water. Historic Mayflower Church. Visitors most welcome. Fr Mark Nicholls SSC 0207 394 3394

LONDON SE18 St Nicholas - ***the Ancient Parish Church*** - St Nicholas Road, Plumstead. *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham*. Masses: Sunday 8am; Solemn Sung 11am; Mon 8pm; Tues 7.30pm; Wed 9.30am; Thur 7pm; Fri 12 noon; Sat 10am. Exposition of the Blessed Sacrament half an

Continued on page 36

content

Vol 14 No 197 October 2011

4 LEAD STORY
Remembering 9/11
Paul Cartwright
reports on the September 11th Memorial Services

6 A New Constitution
The Constitution of the Mission Society of St Wilfrid and St Hilda

7 From the Bishop of Beverley
The Bishop of Beverley
reflects on how the new Society is taking shape

8 The Priesthood
Peter Mullen
A poem

8 Times still are a-changin'
Alan Edwards
on moves past, present and future

9 Vocations
Guy Willis
looks at the lessons learned from an inspiring vocations conference

9 Reaching the Institutionalized
Julian Mann
on the ministry of Iwerne Minster

11 GRAS, trust and the question of assurances
John Richardson
on the shortcomings a new paper from GRAS

11 Pastoral Letter
The Bishop of Burnley
writes to the priests and people of SSWSH North West

13 Age and Ages
George Austin
considers eighty years of secular and religious history

14 Non-Stipendiary Ministry
Geoffrey Squire
addresses some misconceptions

15 Anglican Patrimony in Context
Christopher Trundle
highlights four central themes in Anglican Patrimony

17 Where we went wrong
Anthony Saville
considers the issue of homosexuality

18 Pulpits
Proclaiming the Word

21 A voyage around Diocesan Synods
Tony Delves
Reports on Diocesan Synods debates

22 Views, reviews & previews
Art: Owen Higgs on *Degas and the Ballet*
Music: Christian Stobbs on *music for Our Lady of Walsingham;*
Peter Westfield on *O Virgo Benedicta*
Books: Richard Norman on *Great Christian Thinkers;*
Conrad O'Riley on *Many are Called;*
Serenhedd James on *Scene by Selwob;*
Andy Hawes on *A Journey to Emmaus;*
John Twisleton on *Nicky Gumbel books;*
Edward Beaumont on *YOUCAT*

30 The flame of prayerful living
Arthur Middleton
argues that practical divinity is at the heart of the Anglican devotion

34 Wills - and making more of them
Neal Wood
shows how making a will is a declaration of faith

regulars

10 FAITH OF OUR FATHERS
Arthur Middleton on the spirit of the Tractarians

12 DEVOTIONAL
Forbes Robinson on The Family as Sacrament

12 GHOSTLY COUNSEL
Andy Hawes on forgiveness and the peace

19 THE WAY WE LIVE NOW
Geoffrey Kirk on supposedly catholic arguments for the ordination of women

DIRECTORY	2, 37, 38
30 DAYS	16
EDITORIAL	20
LETTERS	21
FOOTNOTES	35
FIF UPDATE	36
FR IVAN WRITES	39
PEVs' DIARIES	39

28 BOOK OF THE MONTH
Janet Blackman reviews 'The Winter of our Disconnect'

29 SACRED VISION
Andrew Hawes on the 350th Anniversary of the 1662 Book of Common Prayer

32 SECULAR LITURGIES
Tom Sutcliffe
on operas by Puccini and a play by Alexi Kaye Campbell

35 FROM ESLEWHERE
Nicolas Stebbing
reports from Zimbabwe

35 TOUCHING PLACE
Simon Cotton
on St Michael, Castle Frome, Herefordshire

and not content



Well it is fish.



LEAD STORY

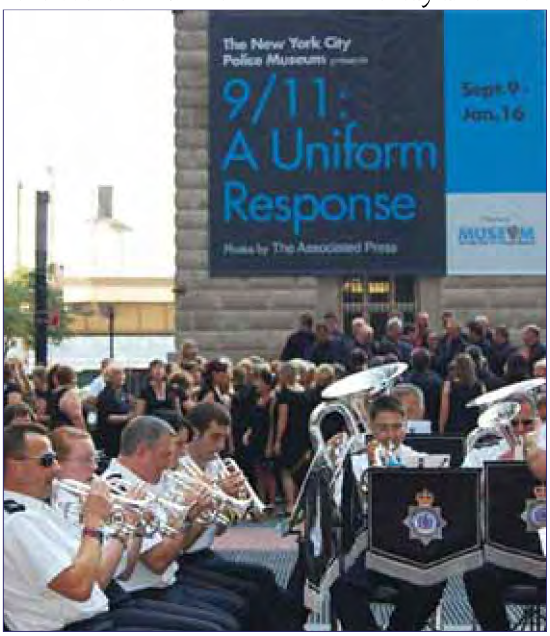
Remembering 9/11

Paul Cartwright reports on the memorial services for the tenth anniversary of the attacks, and reflects on the need for Christians to support those affected by such tragedies

'I am missing you so much I'm actually crying right now.'

This was a text message which I received on the morning of Sunday 9/11 while I was preparing to go to the British Memorial Garden at Hanover Square, New York. I had gone there as a musician with the West Yorkshire Police Band who had been asked to take part in the British Memorial Service for those who had died in the terrorist attacks in New York on 11 September 2001, and the text was from my seven-year-old son Ben (via his mother's phone) after he had watched some of the repeated coverage of the attacks. For Ben, he thought that the coverage on television was live and that New York was not a safe place for his daddy to be, and for those of us who were in New York it almost felt that it was the case due to the massive increase in security.

those who survived or mourned the death of a loved one continued to put their trust in God



Active Christian witness

Travelling to New York and taking part in the five days of concerts and remembrance services was a great honour, especially as I was also there as a Chaplain to West Yorkshire Police. To be alongside the members of the band and several hundred other police employees and volunteers who had travelled from the UK at their own expense was a great opportunity to show an active Christian witness and to minister to people in a situation which was quite unique, and yet, was very real. Grief is not confined by time and knows no bounds and modern media means that even those who witness such events from afar do so in real time.

The day after our arrival the band travelled to Hackensack, New Jersey, to take part in a concert for the community, its police service and our own British bobbies who had arrived earlier in the day, and it was while I was preparing to go onto stage that I was called out of the dressing room to meet the local police chaplain who was taking part in a guard of honour at the beginning of the concert. He was dressed in his ceremonial police uniform with little gold crosses on each side of his shirt collar and a pistol on his belt (I wondered what his Baptist church congregation thought whenever they saw their minister dressed in this way).

Comfort

'It's great to meet a British police chaplain,' he said as I was introduced, 'I wonder, will you lead us in prayer?' This was the beginning of my public duties in New York as a chaplain and musician during the trip when I led the prayers for both the living and the dead who had been



caught up in the terrorist activities, and there was a sense that this was not vicarious religion; it was religion that through the outpouring of God's grace upon those present gave comfort to those who needed it.

This comfort was certainly needed when during the introduction to the concert we heard from and met three police officers who had been caught up in the collapse of the Twin Towers. They had only survived because they had managed to find a place of safety to hide, one of whom had dived down the steps of the subway to escape the rubble which was chasing him. As they spoke and briefly told their stories there was a genuine gratitude for the support that they had received from the countless millions of people throughout the world as well as those present, and there was still real emotion in their voices. For them, this was as live today as it was ten years ago.



Paying their respects

This was a theme which was to continue throughout my time in the Big Apple. As we made arrangements to march the British contingent across the Brooklyn Bridge a message came through that we would be unable to do this as we were viewed as too much of a terrorist target following some intelligence that had been received from a credible source. Police road blocks were on every corner, but this didn't keep the thousands of people from paying their respects for those who had been killed.

At Ground Zero the focus of people's grief, thoughts and prayers centred on St Paul's Chapel, the rear of which faces Church Street next to the World Trade Centre site. People who had visited the area wrote messages on white ribbons which were tied to the railings of the church yard as well as on a large bell within the grounds and one of these messages summed up perfectly the thoughts and feelings of those who were paying their respects and it simply said 'Peace – they are one with God and never forgotten.'

Those who survived or mourned the death of a loved one continued to put their trust in God, and continued to pray both publicly and privately. Even the memorial in the 10th Company Fire Station House at the side of the Old World Trade Centre, where some of the first fire officers to respond to the tragedy were based, had two votive lamps burning brightly at the side of the memorial inside the station. This was true anamnesis and this continued to the British Memorial Service on 9/11.



Prayer and reflection

The mood in the memorial garden was reflective and many tears were shed not only by the family members, but by those who had attended the memorial or were even just passing and stopped to pay their respects. They were shed for those who worked in the towers as well as the first responders who were killed as they went to help, while others ran in the opposite direction in fear, and it is right that we continue to remember those whose lives were changed forever on that terrible day.

A central role

Seeing how people have responded to the anniversary and how they have turned to the Church for comfort, it is plain to see that we as Christians have a central role in supporting those affected by such tragedies. Throughout the Church's own history it has had to live with the effects of violence, where its members have been killed due to what they have believed, but yet it has always grown stronger as a result. Humanity has always been broken, and it can only be healed through the love of God, that free love which is outpoured upon all of us. Terrorism and the fear of terrorism is still alive and thriving today, but so are Love, Faith and Hope (you only have to look at the 9/11 memorials to see this) and it is through this that we shall all one day be healed.

One emergency service memorial which I saw read 'All gave some, some gave all,' and although it is referring to those first responders who died in the attacks, it could as equally apply to the life, death and resurrection of our Lord Jesus Christ, as through his death and resurrection *all* are forgiven, healed, and made whole. Christ offers his hand of friendship to all people regardless of difference and especially to those who are vilified and in need of forgiveness, and if we are able to do the same then we all can go a long way to helping heal the broken society in which we often find ourselves. ND

humanity has always been broken, and it can only be healed through the love of God

A New Constitution

The Constitution of the Mission Society of St Wilfrid and St Hilda

THE SOCIETY

Under the Patronage of Saint Wilfrid and Saint Hilda

CONSTITUTION

Adopted by the Bishops of The Society on 18th July 2011

OBJECTS OF THE CHARITY

1. The Society of Saint Wilfrid and Saint Hilda (hereafter called The Society) is an ecclesial body within the Church of England whose purposes are –
   (a) to guarantee to churches and institutions which identify with it and individuals who join it, a ministry in the historic apostolic succession in which they can have confidence;
   (b) to provide episcopal oversight to which those churches, institutions and individuals will freely submit themselves;
   (c) to promote and maintain for the benefit of the public catholic teaching and practice within the Church of England.
2. In particular The Society is a part or portion of the Catholic Church where ministry will be sacramentally assured. The Society is committed to mission, to the catholic identity of the Church of England and to the furtherance of unity with the great Churches of East and West and in particular with the ARCIC agenda. The understanding of The Society includes the doctrine of Reception and therefore the necessary provisionality of decisions made in the Church of England which touch on matters of universal or catholic consent.

MEMBERSHIP

3. Membership of The Society shall be open to churches, institutions and individuals in communion with the Sees of Canterbury and York who practice the Christian faith as received by the Church of England and as defined in paragraphs 1 and 2 above.
4. Application for membership shall be on the prescribed form –
   (a) churches are required to apply following the passing of a resolution by the parochial church council or guild church council;
   (b) institutions are required to apply following the passing of a resolution by the governing body of the institution;
   (c) individuals shall declare that they are communicants of the Church of England or a Church in communion with the Church of England and in agreement with the Objects of The Society.
5. Applications for membership shall be determined by the Bishops' Council of The Society.

GOVERNANCE

6. The governance of The Society shall be vested in a Bishops' Council (hereafter called the Council) consisting of –
   (a) diocesan bishops, area bishops and suffragan bishops of the Church of England in agreement with the Objects of The Society;
   (b) the provincial episcopal visitors;
   (c) bishops designated to act as diocesan or regional episcopal visitors;
   (d) such other bishops who are in agreement with the Objects of The Society as shall be invited to be members of the Council.
7. The term of office of members of the Council shall be –
   (a) ex officio members shall serve for so long as they hold the office referred to in paragraph 6(a), 6(b) or 6(c) above;
   (b) bishops referred to in paragraph 6(d) above shall serve for the term of four years but may be invited to serve for a further term or terms.
8. All property of The Society shall for legal purposes be vested in seven trustees appointed by the Council consisting of –
   (a) three members of the Council;
   (b) two priests or deacons who are members of The Society;
   (c) two lay persons who are members of The Society.
9. The term of office of trustees shall be –
   (a) for members of the Council, six years except that, in the first six years, one bishop shall retire after two years, one shall retire after four years and one shall serve for the full six year term;
   (b) for trustees referred to in paragraphs (b) and (c), four years except that in the first four years one priest or deacon and one lay person shall retire after two years and the remaining two shall serve for the full term.
   (c) Any trustee who retires in accordance with the provisions of this paragraph may be re-appointed for a further term or terms except that a trustee who has served for three consecutive terms of office must take a break from office and may not be re-appointed until the anniversary of the commencement of his or her break from office.
10. The Council shall have power to appoint such other committees as are deemed necessary for the carrying out of the Objects of The Society with such membership and for such term of office as the Council considers appropriate.
11. The Council may appoint regional committees (the membership to be determined by the Council) with such powers and duties in respect of the churches and clergy of The Society in that region as the Council shall deem appropriate.

12. The Council may summon a Sacred Synod when it is deemed appropriate consisting of bishops, clergy and lay persons as the Council shall designate and shall summon such a Synod when petitioned so to do by no fewer than fifty clergy and fifty lay persons who shall all be members of The Society.

CHANGES TO THE CONSTITUTION

13. Twenty clergy or twenty lay persons (who shall all be members of The Society) may submit proposals for the alteration of the Constitution.
14. The proposals shall be considered by the Council who may agree to make the alterations or not as the Council deems appropriate. If the decision is to refuse to make the alterations, the Council shall notify the petitioners together with the Council's reasons for the decision. Following the notification, clergy and lay persons may petition, in accordance with the provisions of paragraph 12 above, for a Sacred Synod to be summoned.
15. Where a Sacred Synod considers a proposal for the alteration of the Constitution, the Council may declare that a special majority of two thirds of the persons attending the Synod shall be required for the resolution to be carried.

WINDING UP

16. If any property remains after the Charity has been wound up or dissolved and the debts and liabilities have been satisfied, it may not be paid to or distributed among the members of the Charity but must be given to some other institution or institutions with similar objects which is or are regarded as charitable under the law of every part of the United Kingdom. The institution or institutions to benefit may be chosen by resolution of the members at or before the time of winding up or dissolution, and subject to any such resolution of the members, may be chosen by resolution of the Trustees at or before the time of winding up or dissolution. ND

From the Bishop of Beverley

The Society officially came into being on 18th July 2011. The Bishops of The Society who were present at a meeting on that date unanimously agreed to adopt the Constitution now displayed on this website. All who have registered their interest are now members of The Society unless, of course, they should wish to withdraw. The two bishop protectors remain the Bishop of Blackburn and the Bishop of Gibraltar in Europe. I continue to act as bishop co-ordinator. Those who are ex officio members of the Bishops' Council as described in the constitution are delighted that Bishops Lindsay Urwin, Robert Ladds, Roger Jupp and Michael Nazir-Ali have accepted an invitation to serve with them.

In many parts of the country our membership is beginning to organise itself around its local bishop of The Society. Some traditionalist chapters have now renamed themselves as the local diocesan chapters of The Society. Within the framework of the agreed constitution it is important for each area, under its local Society Bishop, to organise its life as most appropriate for it. This website will be glad to give news of local initiatives, and endeavour to keep members up to date.

✠ *Martyn Beverley*



The Walsingham 950 Celebrations packed York Minster

The Priesthood

Forty years a priest, I do detect
That what my people most expect
Is that when crises come their way
I'll have the wisest words to say.

Vocation is to penetrate
Their fiercest ills and then to state
Not solutions, but insight
To help provide some small respite.

No motive is entirely pure;
There is no full and holy cure –
Not on this side of the grave,
So I pretend that I am brave.

And if I am to be of use,
There's nothing that I dare refuse;
No door through
which I must not enter
If I am to be their mentor.

To infiltrate all suffering's levels
I must do battle with the devils:
'The wounded surgeon plies the steel'
But that's not what my people feel.

They want their parish priest serene
And to remain perfectly clean;
Triumphant he must be and oughter,
Like Jesus walking on the water.

How to explain this cannot be?
Do not all sailors fear the sea?
The miner brings no ore of worth
Unless he burrows into earth.

Of this they have a fair conception:
The parish priest their one exception:
He must be wise and deep. Amen –
And yet as innocent as them.

True the priest should not excel
In trying to chart the coasts of hell;
Nor make a virtue of abuse,
Claiming vocation as excuse
(Like Coleridge taking to the booze,
Claimed it demanded by the muse)
But listen, this word must be spoken:
He cannot mend unless he's broken.
If broken, then he needs repair;
His people do not help him there.

So I think Easter Eve
When Our Lord his Cross did leave
Implanted in the courts of hell:
I wish I could do half as well.

His Cross still planted there to tell
The devil must suffer merrie hell;
And so the priest must do as well
Until the resurrection bell.

Peter Mullen ND



Times still are a-changin'

For T.S. Eliot April was the cruellest month. Eliot wrote before Al Gore had invented global warming and consequent season switch. In 2011 September replaced April in the cruelty charts.

Proof came the first Sunday of September, meeting a couple who'd joined, in April, with great rejoicing, St Bloggas, a local branch of the Ordinariate.

In response to my 'How's it going?' they shouted 'Going? We're going!' Given their new allegiance I said, 'Of course. A Fatima pilgrimage?' 'No, we're quitting. Coming back to the CofE.'

Understanding dawned. 'Ah yes. After the coldest summer for many years guess the lack of incense in modern Romanism meant you missed the warmth.'

'Wrong again. It's this new Roman Missal. Benedict must have been got at by PBS agents when he came to Britain. Horrible Prayer Book echoes, such as 'And with thy spirit'. Missal? It's a missile firing us back to Cranmer's crap.'

'But aren't AC parishes rushing to adopt the new Roman rite?' I ventured. 'Of course, but being Anglican Catholics we can choose which bits we like. There's the added fun of refusing to take part in celebrating the 350th anniversary of the 1662 BCP. Had we stayed in Rome they'd have been flying the flags for that.'

However, the cruel disillusion of the St Blogga's folk seemed but a September midge bite compared to the wound that could be inflicted on the hitherto triumphant *Watch*women and their episcopal expectations.

Rumour has it that following her *Big Brother* triumph, Sally Bercow is favourite to become the CofE's first woman bishop. Having unvested herself in the Palace of Westminster, vesting at Lambeth Palace will be a doddle. What a blow to the ambitions of the Ms Mitres in waiting.

If the rumours are right – for *Watch*ing read *Weep*ing?

Alan Edwards

Vocations

Guy Willis looks back on the lessons learned from an inspiring vocations conference at St Stephen's House

If priesthood were a product (bear with me briefly) vocations conferences would be a sort of infomercial. One crucial difference between the two, besides the obvious paucity of the comparison, is that priesthood properly understood is intrinsically attractive to men (Scott Hahn, *Many Are Called: Rediscovering the Glory of Priesthood* (2010) Doubleday – this book was kindly distributed to attendees by ACS at the end of the conference. It is written from a Roman Catholic perspective and develops an argument for priesthood as a fulfilment of manhood) whereas the advertising executive has to work very hard to sell you something you do not need or want.

We are all aware of the need for vocations to the priesthood and this conference, 'A Certain Call in Uncertain Times,' supported by the Catholic Societies, aims to help those men who are feeling that God may be calling us in this particular way. It is important to note that other related vocations were also discussed; Brother Steven of the Community of the Resurrection was on hand to give guidance on the religious life and note was made of vocations to the permanent diaconate.

At St Stephen's House in Oxford twenty-five men gathered to pray, listen, discuss and be inspired. Each of us was at some stage on what was referred to as the 'journey of vocation.' It is a journey that can often be lonely as few have the opportunity in their day to day lives to meet others who are in a similar position. Some of us came from areas where there are numerous traditional parishes, whereas others were from more isolated situations. To be able to engage in such discussions with others, both lay and ordained (for as we were often reminded, the journey never stops) was a great opportunity. It was also very encouraging to see participants not just from a good number of different dioceses but also from a wide range of backgrounds. This diversity certainly lent a sense of veracity to my own feeling of vocation.

Each day began with morning prayer at 8am in the House Chapel, which was followed by breakfast. A celebration of the Mass in the Church of St John was followed by a hearty lunch. After evening prayer and dinner, we found time to share several gins in the bar and talk at length on church, vocation and other topics. The spaces between these essentials were filled with sessions which covered a number of subjects related to the business of the ordained life; from the practicalities of the discernment process, the nature of priestly sacrifice, chaplaincy, the priest as evangelist and spirituality.

The time spent together was long enough, however, to realize three things. First, there are many catholic men in the Church of England, from many varied walks of life, who are responding seriously to God's call. This is demonstrated most simply by the fact that this conference was over-subscribed. Second, there appear to be as many different ways of managing the initial stages of discernment as there are dioceses. This presents specific difficulties, especially in understanding what to do next when the process appears to be stalled or delayed. Finally, there are clearly many priests and bishops who are very willing to give their time and advice to foster the vocations of the next generation of pastors. ND

Reaching the institutionalized

The clergyman who founded the Iwerne Minster ministry to England's elite public schools through evangelistic summer camps has come back under the spotlight following the death in July of the Anglican evangelical leader, Dr John Stott.

The Revd E.J.H. Nash (1898–1982), 'Bash' as he liked to be nicknamed, founded Iwerne in the Thirties. It was through his ministry that John Stott, a pupil at Rugby School, was converted to faith in Jesus Christ just before the start of the Second World War. He became an 'officer' (leader) on the camps, then held at Clayesmore School in the Dorset village of Iwerne Minster.

Iwerne is still going, though the camps are now held in Norfolk. I went to Iwerne as a schoolboy and then as an undergraduate in the Eighties. Though it would be quite preposterous to describe me as remotely, in the Iwerne parlance, a 'strategic boy', an academic or sporting Tom Brown whose conversion would produce a spiritual domino effect among his peers, I was nurtured in my Christian faith through this specialist ministry.

It is not the fault of anyone that they are institutionalized in the English boarding school system from the age of eight. The fact that Iwerne was prepared to bring the Gospel to those so spiritually and emotionally disadvantaged is surely something to thank God for, even it did perceive its intended targets as 'strategic' in producing an evangelistic trickle-down effect nationally. This has manifestly not happened.

Clearly, in order for Iwerne to do its work, Christian men and women have needed to stay in that world and evangelize within it. Arguably, too many converted through Iwerne have been spiritually and socially unadventurous and have clung to affluent churches with a big name Iwerne preacher. But some converted through Iwerne are serving Christ out of the Home Counties comfort zone. The Gospel does that to people.

There is a still a role for Iwerne in reaching a particular and in many ways disadvantaged section of the population and teaching them the message of grace from the living God which transcends social class.

Julian Mann

faith of our fathers

Arthur Middleton on the spirit of the Tractarians, and what we can learn from their approach to the problems of their day

Why was the Church so weak in the face of the dangers which threatened it? That question faced the Tractarians. They answered that 'the dangers were not simply from the outside but were also there in the actual life of the Church of their day.' William Palmer said, 'we felt ourselves assailed by enemies from without and foes within ... enemies within the Church seeking the subversion of its essential characteristics and what was worst of all there was, *no principle in the public mind to which we could appeal.*'

Palmer was alluding to the influence of Thomas Arnold and those associated with his latitudinarian views and for whom the Church was no more than the brotherhood of all those who professed the name of Christ. For them it was no more than an association for the promotion of religion and social virtue. Matters of dogmatic belief, ecclesiastical organization and liturgical observance were of secondary importance. 'It was because of the widespread, if no doubt often unconscious, acceptance of such ideas that the Church lacked that clear principle by which it could define its true character and defend it against the world. Hence national apostasy and ecclesiastical apostasy were only two sides of the same coin.'

The same question faces us today: does the Church have a distinctive and independent witness to the society in which it is set or is it to be 'conformed to this world' or is its purpose to be very much more?

What we are up against is an *à la carte* approach to religion, an approach that is about adapting religion to a lifestyle rather than vice versa. In General Synod and elsewhere, theology has been edged out despite the valiant efforts of some. The danger lies in those radical reformers within the Church whose principles they don't support, in order to change it into something else.

There is an insidious worldliness in today's Church, an apostasy as real as what Keble preached against in his day. There is an uncharitable and intolerant opposition determined to drive others out of a church they love, caricaturing them as narrow-minded bigots forced to fight over issues that can easily be misrepresented to outsiders. This is akin to the religious temper of the age that faced the Tractarians. Today it intrudes itself as political correctness that is tearing the Anglican Communion apart in the struggle of two incompatible religions.



"Promises, what promises?"

The bishops do not exemplify in their teaching and work their status and function as the apostolic ministry in and to the Church founded by Christ. This was the Tractarian complaint. They sought to recover it by their emphasis on the Apostolic Succession and the sacramental character of the episcopate, the true character of the bishop, and that this was the most important thing about him. It is the symbol of the divine origin of the whole Church. The bishop possessed 'the commission of Christ and the authority of the whole body.' Today the *episcope* is reduced to management, a functionalism that anyone can do; man or woman. It is the reason for so much confusion about it and why it is difficult to communicate its absolute centrality for the Church in reunion discussions. What obstructs that reappraisal of the Episcopal order, vital for our Church, is again a want of principle, a principle by which we can assess and reform: the Oxford Movement points us to where we should look for it.

The Tractarians were concerned with the renewal of the priesthood in emphasizing sacramental and priestly ideals that changed the whole character of priestly ministry and awakened the parochial clergy with their watch-cry, 'Stir up the gift that is in you.' Priests need a true and profound understanding of their calling to receive a 'divine commission,' an understanding that should permeate and inform the whole of their spiritual lives. Only then can genuine and effective priestly action flow and society learn that it needs this distinctive ministry which it can find nowhere else.

The Tractarians returned to the prescriptive sources of Anglicanism and made friends with the seventeenth-century Anglican divines and the early Christian Fathers. These sources became the bedrock of their theology. This resourcement is vital for the renewal of today's Church but also vital for the intellectual and spiritual formation and nourishment of the clergy. Such studies must be the bulwark to protect the Church's faith from those foes within and without; those who would water it down and conform it to a secular society's values. ND

GRAS, trust & the question of assurances

John Richardson on the shortcomings of a new paper written on behalf of GRAS

A new paper by the Revd Rosalind Rutherford on behalf of GRAS (the Group for Rescinding the Act of Synod that no promises made to opponents of women's ordination in 1993 have been broken since then.

Unfortunately, it illustrates precisely why there is so much mistrust around this issue at present. It also illustrates an astonishing lack of self-awareness.

Rosalind Rutherford's paper seems to take the line that if the word 'promise' wasn't actually used, and if the undertakings were not made in or through the General Synod of the Church of England, they don't count. Thus, for example, she quotes Archbishop Carey's statement to the Ecclesiastical Committee regarding the Act of Synod that, 'it is our intention for this to be permanent and we are not thinking of rescinding it.' This might appear to most people to be in the nature of an assurance, if not a promise. 'However,' she comments dismissively, 'this remark was not made to Synod.'

This whole approach rather overlooks the fact that legislation affecting the established Church is debated and approved by Parliament.

Thus in a debate which took place on the eve of the meeting which actually passed the 1993 Episcopal Ministry Act of Synod, Lady Saulton of Abernathy stated in the House of Lords, 'I myself asked the most reverend Primate the Archbishop of Canterbury whether it was envisaged that the Act of Synod would operate in perpetuity or whether it would be in the nature of a temporary measure which would cease to operate at some future date. He replied that it was the intention that it should be permanent and that they were not thinking of rescinding it or anything like that. Then he added the caveat, 'with the goodwill of the House of Bishops'. He went on to say that of course anything could happen in the future.'

As we now know, the Archbishop's 'anything' is precisely what happened. Moreover, it is clear from Rosalind Rutherford's paper that this 'anything' will reduce, rather than increase, the present provision. At the end, she quotes an unnamed member of General Synod as stating 'recently' that in 1993 'we were too accommodating'. Clearly that is a mistake which is not about to be repeated.

What takes the proverbial biscuit, however, is the assertion in the paper that, 'if the current proposals are agreed, the very provisions which the House of Bishops was trying to put into place in will become part of legislation'. Or again,

'what was promised for 'as long as is needed' was episcopal oversight clearly exercised in full cooperation with the Diocesan who would retain jurisdiction, not a totally separate oversight defined by being uncorrupted by having ordained women. *It could be argued that the current legislation is making good that commitment...*' (emphasis added).

The argument throughout Rutherford's paper is that the problem since 1993 has been not that the Act of Synod was necessarily bad, but that the PEVs operated in a way that exceeded what was intended. However, I may be missing something here, but is not this being said by someone on behalf of the Group for *Rescinding* the Act of Synod? And does not the word 'rescind' mean to revoke, cancel or repeal, as it says in my dictionary? And is there not some contradiction between 'making good' a 'commitment' and working for a number of years to 'revoke, cancel or repeal' the very administrative provision that expresses that commitment?

Forgive me, but given the express intention of GRAS not to make the same mistake of being 'too accommodating' this time round, it is hard not to question the self-awareness, indeed the integrity, behind such a statement. ND

Pastoral Letter

From the **Bishop of Burnley** to SSWSH North West

As the Church of England wrestles with the issue of ordination of women to the Episcopacy, those of us with conservative evangelical or catholic convictions, who cannot accept such ordinations, realise that unless the proposed legislation, which will come before General Synod in July 2012, is changed, there will be no abiding place in which we can flourish within the Church of England.

In Blackburn Diocese, we vote in October on this issue and I hope we will be able to influence our brothers and sisters that it is still possible to put in place provision which will maintain the 'honoured' position promised for us both by the Lambeth Conference and General Synod, and thus promote unity and avoid division. To this end the Society of St Wilfrid and St Hilda, 'The Society' has been evolved.

The aim of the Society is to seek for the needful and appropriate provision for those of us who do not and cannot accept the ordination of women to the orders of episcopacy and priesthood. Neither the present legislation *nor* a code of practice will do. We require other provision, incorporated within the measure, which will allow orthodox bishops to be maintained, around whom the traditional believers will be able to gather.

Such bishops would need to be given full jurisdiction, thus securing sacramental assurance and the continuance of an apostolic and catholic ministry, doctrine and faith. The Society is an essential building block for such provision to be enacted. I encourage all of you, lay and ordained, who would wish to support such provision to join the Society now. Time is short. I look forward to seeing as many of you as possible on 1 December at Preston Minster at 7.30 for the inaugural Mass of The Society in the North West.

Yours in Christ,

✠ *John* ND

devotional

The Family as Sacrament

Forbes Robinson

A home circle reminds me, I think, more than anything else of that other home, that other family – the home of a Father and of a Son, the family circle of the Three who live in one unity. We should thank God for every family circle on earth into which we are allowed to enter, and in whose life he allows us to share – for any true family on earth – yes, and every little child who is born into this strange world of ours is a sure and certain pledge – a real sacrament – that God loves us still, has not forgotten us, is giving us little glimpses into his own family life, is making existence here a more perfect image of life in heaven.

We should come into such a family circle with the same feelings of awe as when we bend on our knees to receive the Holy Communion. For here, too, we enter into Holy Communion – the communion of simple, human, happy family life; here too, we approach a sacrament, outward and visible signs of happy, quiet, home life – the signs of an inward and spiritual grace.

True, that grace is but little realized in the best of families – little consciously realized in the noblest life. But, oh! surely a human family – brothers and sisters in a home on earth – are a sure and certain pledge that this grace does exist – that God is – for here we have an exquisite though imperfect copy of the family life of God. Thank God when you see a good or a beautiful man or woman, a pure and a simple family – thank God, because it is a revelation, a manifestation, an unveiling, a copy, a likeness of himself…a manifestation of him from whom all beauty comes … Pray to him that the outward and visible may be ever more and more but an expression of something inward and unseen and spiritual.

In many cases the outward and inward seem divorced. Now let us not try rashly to solve the problem ourselves… if we are candid, we must admit that apparently the outward and visible are separated from the inward and spiritual, that we have outward beauty and grace which is no sign at all of anything deeper – nay, that the very spiritual qualities, of which it is the sign, and which may once have existed in the person, have been used for the vilest ends. This being the case, we are still left with the problem, is the outward and visible not intended to be a sign of something deeper? Here it is not a sign. Why not? Will it ever be so? To put the case in its short, simple, concrete form, how can a 'flirt' exist when by all the laws of the universe beauty should surely be a sign not of instability, insipidity, unspirituality, worldliness, shallowness, hypocrisy, but of the Supreme?

I cannot answer this question. I doubt whether any man can. But I can show you where its ultimate solution must lie. It lies in the sacraments. Yes, they are the answer to the whole problem. They tell us that the outward and visible – the commonest objects, water, wine, bread – may be the signs of something which is deeper than anything we know. . They are to my mind a sure and certain pledge that someday the outward and visible shall really correspond to the inward and invisible.

From 'Letters to other Friends September 1892'
in Forbes Robinson, Disciple of Love (SPCK, 1961)
(edited by Arthur Middleton) ND

Ghostly Counsel

From the heart

Andy Hawes is Warden of Edenham Regional Retreat House

Unless you forgive one another from your heart, warned Jesus, you will experience all the anguish and separation of imprisonment [Matt. 14]. This echoes the central petition of the Lord's Prayer: 'forgive us our sins as we forgive those who sin against us.'

When we pray this we are asking for a radical movement of the heart to spend itself in forgiving. In this letting go of hurts and resentments we can let go of the past and enter into the eternal rest, which is the heart of the God of love. 'Forgiveness from the heart' is what creates the kingdom of God among us. To hang on to anger and dissension is to make a work place for our spiritual enemy. Nothing is more vital in the spiritual life than to be forgiving. This is something that we ought to bear in mind at such a divisive time in our Church's life.

This is hard work. It demands great courage to open our heart to the unforgiven. It demands patience to really get to the bottom of those events and memories that lie hidden and buried. It makes us feel very vulnerable to cast away old resentments that have done so much to feed our will or drive our ambition.

Once we embark on this work of heart we become utterly dependent on Grace. Our understanding of, and thankfulness for, the forgiving love of God in Jesus deepens as we realize how little we have shared it with others.

Once we have kicked away the hurts and prejudices on which so much of our life is built we can only stand on Christ the sure foundation. Once we have come to this way of being, the petition of the Lord's Prayer takes on a new urgency: 'forgive us…as we forgive.'

This is the way of the cross, the source of all forgiveness. In the love that fixed Jesus to the cross is found the courage and vulnerability that is the fulcrum on which forgiveness turns in the heart. In each Eucharist we are always reminded that it 'was on the night that he was betrayed he took bread.' The Eucharist is the pledge of forgiveness that crosses the chasms that bitterness and misunderstanding open up between people.

The exchange of the sign of peace before Holy Communion is another reminder that we are commissioned to share the peace of Christ and be willing to receive it from others. The terrible truth is that in being unforgiving we set ourselves up as judge and jury and in the process wound the body of Christ afresh. Because we are commanded to 'love one another as I have loved you' we have no choice but to practise forgiveness that we might know the service that is perfect freedom.

Age and ages

George Austin draws on personal experience to reflect on eighty years of secular and religious history

On 16 July I celebrated my eightieth birthday. It was only on the following day, as I looked at the dresser adorned with cards with large figures 8 and 0, that the full horror came home to me: I had now entered my ninth decade and had moved firmly into God's waiting room.

It was compounded when the closing voluntary at church on the Sunday was (so we thought at first) the theme music from the *Antiques Roadshow*, though in fact it proved happily to be that from *Songs of Praise*.

One card reminded me of things that had happened in those eighty years: mobile phones, rock and roll, jet aeroplanes, satellites and so on – most of which seemed new to me anyway.

Second World War

But it did make me think of all the history I had lived through, both in the secular and the religious world. Perhaps my earliest memory (I was four at the time) was being taken to watch the Silver Jubilee visit of King George V and Queen Mary to my home town, Bury. It was around that time that Hitler had come to power in Nazi Germany, heralding the beginning of the first great evil I have lived through.

I had listened with my tearful mother as PM Neville Chamberlain announced that we were at war with Germany, and soon the Blitz came. We were only some eight miles from the centre of Manchester and though there was little bomb damage where we lived, we did spend night after night sheltering from the possibility of danger, first with my mother under the dining room table (my father was out on duty as an air-raid warden) and then in an Anderson shelter in the garden next door.

The throbbing noise of the German bombers and the explosion of bombs and anti-aircraft shells became familiar and – to a small boy – exciting, even more so when on the way to school one day I saw through a break in the clouds a German bomber, a Dornier (nicknamed 'the flying pencil'), directly overhead.

Communism

At last the war ended, but with one evil replaced by another – militant Soviet communism, at the other far end of the political spectrum but no less dangerous, especially as the price of peace seemed to include the oppression of many nations in eastern Europe. That darkness ended quite suddenly – in fact on a week when I happened to be covering Tuesday to Thursday on the BBC's *Thought for the Day*, so that I had constant updates on the developing situation, first with Gorbachev's house arrest by militant communists against his attempts to bring wider freedoms in the Soviet Union and then with the astonishingly speedy failure of the coup against him.

> **the conversations recognize that there are real fundamental differences to be worked through**

It was only recently that Margaret Thatcher had been replaced by John Major, and I recall presenter Brian Redhead coming into the green room and wickedly warning Major that his first question would be 'What did the Russians do wrong in their coup that you got right in yours?' 'You had better not!' Major replied. But he did.

Today's dangers

It can be the case that another evil will follow the death of one, so that now we have the constant danger of repeats of terror events like those in New York and London from militant extremists totally unrepresentative of the religion they claim to serve.

A recent television series, *The Life of Muhammad* presented by Rageh Omaar, described the early days of the prophet's teaching in the city of Medina, when he sought that same comprehensiveness between the different believers – Islamic, Judaic and Christian – in the city. It was a desire gradually thwarted by conflicts between those faiths, perhaps with the same blindness in those who seek to destroy Anglican comprehensiveness.

Differences and conflicts

Which brings religion into the picture. In my early days, I would go to my mother's local Baptist church on 'Sermon Sunday' but it was not until girls entered the scene that I began to take much of an interest, attending where they attended but with little success in my love life. But I did begin unwittingly to discover differences and conflicts.

Catholics did not mix with Protestants and even years later in the early Seventies when I was vicar of Bushey Heath, an attempt to hold an ecumenical meeting caused the local Catholic priest to ask me – nervously – if his people would have to recite the Lord's Prayer with mine.

A broad church

I had discovered too that the CofE was a 'broad church' and that the Anglo-Catholic Holy Trinity, only a short walk from my home, was very different from St Paul's where my father attended. I suspect my parents would have been less worried if I had got half the girls in my class pregnant than if I had started to worship at Holy Trinity.

Indeed it was not until I went to St David's College, Lampeter, to read for my degree that I found my daily attendance at Mass made me a Catholic in the eyes of fellow students. The conversion was clinched when I discovered that some members of the Evangelical Society were praying for my soul to be released from such a bondage.

But I valued the comprehensiveness

of the Church, with those who were facetiously described as 'high and crazy, low and lazy, broad and hazy' able to walk together as friends in the house of God – and have done so ever since. And now I watch horrified at its slow but steady destruction in the triumph of liberal fundamentalists.

Changes for the better

The ecumenical world has seen many changes for the better in my lifetime. When the Anglican Methodist discussions were held in the Seventies, the proposals were couched in language that could be interpreted by either side in a way acceptable to them but not to those of the other tradition, and fortunately it disappeared without trace. Today, the conversations between churches recognize that there are real fundamental differences to be worked through if they are to draw closer to each other.

Gone are the days when ecumenism was dominated in this country by the British Council of Churches, and internationally by the World Council of Churches. Both had an emphasis which was political and of the far left rather than religious, with the WCC granting tens of thousands of dollars to left-wing terrorist bodies like that of Mugabe in what was then Southern Rhodesia. Church leaders here to their shame generally closed their eyes to this for fear of being declared to be racist. Both bodies have now disappeared almost without trace.

> those who hold on to the firmness of their faith cannot in the end lose

Adherence to truth

But then – as the history of the past eighty years has shown – evil never conquers good. A recent survey suggested that since church attendance in the Church of England has declined by 50% over the past few decades, it will cease to exist by 2030. That may or may not be the case – and anyway it matters little.

For the Church of God cannot 'cease to exist'. We cannot possibly know what the future holds, for this is in God's hands. But those who hold on to the firmness of their faith and adhere to the truths of holy Scripture, perhaps in the face of persecution within the Church, perhaps from the dominance of secular liberalism both outside and inside, cannot in the end lose. We never have and never will.

In the unlikely event of my reaching my 100th birthday, it will probably matter little to me what has happened to the Church I have loved and served. But I know that, rather than despair, we must all – young and old – hold firmly to the motto: *Nolite illegitimos conterere nos.* ND

Non-stipendiary ministry

Geoffrey Squire addresses some of the misconceptions about NSMs

In my 27 years as a non-stipendiary priest I have never been treated as a second-class priest, and yet I am aware that this is not always the case. I recently made an in-depth study of Non-Stipendiary Ordained Ministry in the Church of England and it reveals that there problems relate to Catholics as much as to others. Why is this? I have heard many comments about 'part-timers', 'weekenders' and 'hobby priests', but is this true?

Operating in harmony

After my ordination, my day began with going to the church daily for Matins, Mass and Evensong. My office at the rear of my nearby retail hardware store doubled as the place where some pastoral ministry took place and where people came to see me to make initial arrangements for baptisms, etc. (and maybe buy a mousetrap at the same time!).

My ministry and my secular work operated in harmony. Yes, there are those NSMs who seem to do little, but often it is because their stipendiary incumbents will not permit them to do more. But then there are also some stipendiary incumbents who also seem to do little!

Yes, there were times when I wished that I was not entangled with secular work but the fact that I did not have the responsibilities of a stipendiary incumbent (though I was offered such positions) gave me the freedom to lead a most rewarding ministry in Christian outreach to the young and an extensive extra-parochial ministry. Yes, there are problems with part-time training, but they are not as extensive as some imagine them to be. However, part-time training is not exclusive to those who are to be NSMs and some who are to be NSMs receive training at theological college.

Fostering vocations

Of course it is right that we must give high priority to fostering vocations among the young and to stipendiary ministry, but I believe we need to also consider older candidates and candidates for non-stipendiary ministry to a far greater extent that we do at present.

What is best? To have a church of our tradition merged with a group of many others of variable traditions under the leadership of a stipendiary and maybe female incumbent who may live many miles distant, as there are no resources for the parish to have a stipendiary incumbent of its own, or have a male Catholic non-stipendiary incumbent of its own?

Yes, non-stipendiary ministry is at present in need of a major review, but I believe that having some incumbents who are non-stipendiary will be the way forward. So let us play our full part in any review of non-stipendiary ministry and in any review of part-time training, and let us do our best to foster vocations to this form of ministry alongside the more traditional form. ND

Anglican patrimony in context

Christopher Trundle highlights four themes to inspire us to think of examples of Anglican patrimony – a subject that has real ramifications for our mission and our future

In recent months I have been writing a number of articles in NEW DIRECTIONS on the subject of Anglican Patrimony, the words on everyone's lips for what now seems years. It's become a slightly amusing phrase, one we like to attach to those quaint old traditions, and I don't think that's an altogether bad thing as the Church of England is a pretty funny place after all. But nonetheless, the danger in this enterprise is that I embark upon an endless series of miniature essays on the Collect for Purity, hassocks or something equally obscure; the opportunity, though, is to play a very small part encouraging people to re-establish confidence and common ground among those of us who have remained in the Church of England. For, on the face of it, *Anglicanorum Coetibus* seemed to offer an answer to the prayers of many Anglo-Catholics, and the departure of some who believed so has left a great gap. What we need to do, it strikes me, is to renew our enthusiasm, to find some things which we can be confident in espousing – otherwise we would have left, for there seems little integrity in hanging around simply because the offer isn't quite generous enough.

Public discussion needed

Anglo-Catholics have done rather a lot of moaning in recent years, and that has, I think, bred a very real malaise, a malaise which has all too easily spilled over into retreat from the life of the wider church. It's relatively seldom that we've heard talk of reclaiming the Church of England in recent years, and unless we think that there's some benefit of doing so, unless we think that we've received some sort of gift from it, then we might as well leave today.

So the question we face is, 'What is this gift we have received?' Now, before I continue I do not pretend that I'm an expert, or that my little articles get anywhere near this grand plan of 're-evangelizing' the Church of England – exactly how far a discussion of Rogationtide processions, gets us, for example, I can't say. I do think, though, that the discussion of the good things the Church of England has given us, and of the things we value, needs to take place publicly and confidently. For as I've said already, there is little integrity in hanging around just because the offer hasn't been quite good enough – Anglicans of other traditions need to hear that we are content here, or at least that we think it's worth saving (being a persecuted minority is, of course, part of our patrimony). This discussion has real ramifications for mission and our future, for if it is clear that we are invested in the Church of England, rather than entirely uninterested, then we have a little more hope.

Parish and liturgy

I hope this brief talk will act as a catalyst for discussion about the more precise nature of this patrimony at some small length, but I think there are several key things to note at the outset: the parish system and its attendant 'geographical embeddedness', for want of a better phrase, and our liturgy – that might be a little more controversial, but we should remember that we've been doing liturgy in the vernacular for rather longer than our Roman Catholic brothers and sisters. I also think that another significant thing, something which is more difficult to define, is the freedom we have as Anglicans to act a little outside the practice of the Western Church on a very small number of issues – take, for example, the admission of those who have been divorced to Holy Communion. This is not, of course, a license to go wild, but if used responsibly then it may help us to win souls for Christ.

Now, we all know that the clergy like nothing more than visiting their parishioners, and the parish system, when worked well, is perhaps the jewel in the monstrance (so to speak) of our patrimony. Indeed, many will remember Fr North's demolition of the term 'Anglican patrimony' in this very building two years ago, in which he argued that it was actually the only real bit of it we Anglo-Catholics have left.

Not for us the 'network church' – the parish is the symbol of the Incarnation and a sign of the universal claims of Christ and his Church on our society. I would also venture to say that our Establishment gives further opportunities to exercise these claims. On the one hand, the example of some Scandinavian churches where clergy have become little more than civil servants is certainly a harsh warning to us, but equally the rather different picture on the Continent is a cautionary tale on the other.

Differences

But returning briefly to the title, 'Anglican patrimony in context', it seems to me that our patrimony is somehow contextual in itself. And the obvious example is the Ordinariate of Our Lady of Walsingham, where one of the central pieces of patrimony, that is the parish system, does not exist. It is clear that Anglican patrimony in a Roman Rite parish will look rather different to the same in a Prayer Book parish, a university college chapel, or a church in Ghana. If it means the singing of Anglican hymns in one place and tambourines in another, what is at the root of it?

I put forward these four basic themes for further discussion and encourage you to think of examples of what you consider to be Anglican patrimony in the context of your church: the parish system; eloquent worship in the vernacular; inheritance of and belief in catholic order in Anglican Churches; and a thirst for the reunion of Christendom.

This paper was given to a meeting of the New Oxford Movement at Pusey House ND