

The Church Observer

Easter 2006



Included in this issue:

- No Sex, please... we're British
- John Paul's Theology of the Body
- The Witness of Consecrated Celibacy
- Going Countercultural: The Sacrament of Marriage
- Going Daily to the Office

Consecrated Women?

Women Bishops: the Forward in Faith response

Edited By: Jonathan Baker

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High on Synod's agenda for the immediate future is the question whether women priests can become bishops. Following the consecration of Gene Robinson in the US, calls for a theologically informed debate have intensified. This timely book – the Report of two Forward in Faith Working Parties – reflects the understanding of a large sector of the church about this issue. Representing Anglo-Catholic views, it not only examines the theology of the episcopate in depth, but also addresses the legal consequences for the Church if women are ordained as bishops and offers an equitable solution to the problems which will inevitably arise. This will prove a key text in the debate, essential reading for those for, those against and the many who do not fully realize the issues involved.



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Welcome to the Easter issue of the Church Observer. I had thought of calling it the Sex Issue because as you can see from the cover there's a lot about it here. But, be reassured, there are other things too. The Revd Professor Raymond Chapman gives us some helpful thoughts on the importance to priest *and* people of the Daily Office. We are fortunate too to have Canon Middleton's portrait of another hero of the faith, founder of the Society of the Sacred Mission, Herbert Kelly.

One wonders what Kelly would make of the present decline and disarray of the Church. Perhaps what Fr Peter CSWG does in his article on consecrated celibacy. After all that was the life Kelly and his brothers in the SSM lived faithfully. A monk and celibate priest himself, Fr Peter explains how that life is possible and why it is so important to the Church. One conclusion is that it is an essential support to marriage; and Christian marriage, the life-long union of two people of the opposite sex, needs all the help it can get nowadays. But why is there now a crisis in Christian marriage? Since I was trained as an historian I am naturally suspicious of monocausal explanations. Nevertheless, as Fr Clutterbuck puts it in his reminiscences about growing up in a non-contraceptive culture, 1930s Beckenham, 'there was the fear of girls getting pregnant and this was disgrace beyond words, especially in respectable suburban society.'

Fear is not a good reason for any course of action. But that the traditional Christian opposition to contraception is not based on fear, rather on the very nature of sexual love, was the argument made by Pope John Paul in some of his earliest writing as pope. We are lucky to have an exposition of this 'theology of the body' from Fr Nigel Zimmerman whose doctoral work is at the John Paul II Institute for Marriage and the Family in Melbourne. Reading Fr Hunwicke's incisive examination of Michael Yelton's recent book, *Anglican Papalism*, made me think that 'doing what we can' for Catholic unity today ought to mean opposition to contraception. Do you agree?

Fr John Twisleton, in the last of his essays on the seven sacraments, also sees Christian marriage in countercultural terms. He criticises the pragmatists who dominate society and are a substantial presence in Church life also with their claim that sexual relationships are a matter of what 'works' for each individual, arguing instead for the priority of Christian principle. It was the fact that Fr John was going to be writing about marriage in this issue which encouraged me to seek the contributions from Frs. Peter, Ivan and Nigel. So let's not call it the Sex Issue, but the Sex in Marriage Issue of the Observer!

Fr Simon Heans
Editor



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From the President...

Church Union Presidential Address

Bishop Edwin Barnes ... December 15 2005

Recently I attended the consecration of a bishop in the Church of England. The rite itself, the laying on of hands, the anointing, the eucharist, were all as they should be. But surrounding the consecration were rags and remnants of past glory. This was the mother church for Morebath, and there were little things that

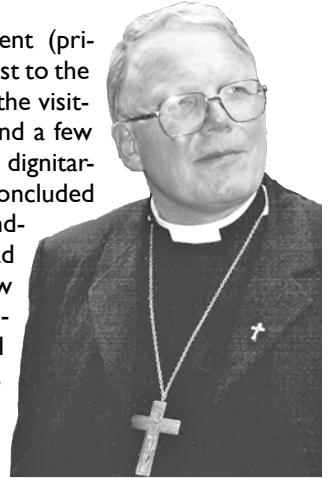
“Let the great doors be opened” ... and vergers became more and more panic stricken

recalled that time when the Vicar of that parish was letting us overhear the voices of his 16th century parishioners. In the north transept, much faded, a painting of the harrowing of hell. Colour surviving in the glorious roof – but the west front now reduced to plain stone

figures, much defaced, where once there was colour and liveliness.

Before the public rite came the swearing of oaths in the Chapter House to a bishop who would maintain the faith of the Church of England. Then the amusement of “Let the great doors be opened” whereupon the great doors at the west of the Chapter House refused to budge, and vergers became more and more panic stricken. After the consecration, another little Chapter House

private moment (private, that is, just to the Chapter, and the visiting bishops, and a few dozen other dignitaries) which concluded with the handing of a bread roll to the new bishop – accompanied by sonorous public-school Latin. It smacked of



Hogwarts rather than a church engaged in twenty-first century mission.

Now it is easy to stand aside and see the foolishness of such archaisms; but what about ourselves? Is it thinkable that the Church Union in 2005 can hope to fulfil all its one-time objectives, ‘promoting research in all branches of theology, organising congresses and conferences’ and so on? Mercifully, the catholic movement in the Church of England really does seem to be becoming more realistic. “Stand up for Jesus” was run for us all by SSC. Children’s work is done through Walsingham and Forward in Faith and those gifted priests and laypeople who have the talent for it. The fostering of vocations is undertaken by those with the skills for it, notably ACS. Much of all this work is underpinned by generous financing from CBS.

What we have discovered over these past fifteen years is that we have to cooperate with others, use talents where they are to be found, and each of us try to do the best we can with what we have. The Union has been finding quite remarkable gifts among our members. It has been possible to begin the production of a series of booklets which, we believe, will become a valuable tool for the parishes. In Fr John Pitchford we have discovered a priest of parts. He is, he says, retired; but that has simply meant that his skill in writing, and persuading others to write, and in dealing with publishers and printers, has been available to us full-time. In the spaces, he encourages and builds up church plants along the Welsh borders with people who feel their own church has deserted them.

So the first of the Union's objectives has really come to life again; the commissioning, publishing and distributing of literature to further the catholic cause.

Where we find others doing similar work – for instance the Guild of All Souls with its cards and pamphlets to help those caring for the dying, and praying for the dead – we must publicise and encourage, but not try to duplicate what they are doing so well.

So, if you feel you have unrecognised gifts, and no one has yet asked you to write what you know about, or use your talents, then tell us; if we can't use you, we will know a man who can. "Gather up the fragments that nothing may be wasted": that applies to us as it did to the broken bread on the hills above Galilee. Catholic Anglicans are custodians of a great treasure – a treasure we have a duty to hand on to our successors.

**The Union
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From the Chairman of Tufton Books

My wife and I have lived for five years in retirement, high up on the Malvern Hills. We planted an area of purple crocus bulbs, and another of white ones. The purple ones came up first, but were soon over due to heavy rain. The white ones fared better.

Last autumn, I did more planting. Tufton Books Committee did its homework carefully in selecting seventeen authors. I approached them to see if they

would be willing to write an 8–10,000 word booklet for the Church Union. Germination takes time, but there are signs of new life.

Two Booklets have already appeared. The first is from the pen of Bishop Edwin Barnes, well known as Principal of St Stephen's House, and later as one of the first Provincial Episcopal Visitors – as the Bishop of Richborough. He has written on the very topical question of



a matter of pressing urgency for Anglican Catholics, especially as we consider whether the proposed TEA arrangements will work

Authority. Wherein lies the authority of the Church of England? This is surely a matter of pressing urgency for Anglican Catholics, especially as we consider

whether the proposed TEA arrangements will work. Authority is also a vital subject for the Anglican Communion at this time.

The second work was written by Canon Arthur Middleton, well known as a regular contributor to *New Directions*. His subject is again very much in our minds, as he writes about

the Church of England – is it Protestant or Catholic? The Church took an enormous stride in the Protestant direction when the decision was made to ordain women as priests in 1992. What indeed lies ahead for us all as a result of latest innovation for the Church?

Tufton Books Committee made a policy decision - that we would publish groups of three booklets, and at the same time announce the next three to be published. Thus we are waiting to see who will be the next author to cross the finishing line.

I hasten to add that this is not a race!! Creativity is surely the work of God the Holy Spirit, and from my own experience, some ideas take longer to develop than others. Sometimes ideas have a very unfortunate habit of coming to mind at about three o'clock in the morning! Unless they are written

down, there and then, they are gone by the morning.

Obviously the Holy Spirit plays a vital part in this work. May I put it like this – that all involved in producing Christian literature are working to extend God's Kingdom? Otherwise, there would be no point in doing it. This brings us to a very important matter – a request for your prayers – for the Tufton Books Committee and for all the authors involved with this work. We are going 'forward in hope' - believing that a workable settlement will come out of the TEA proposals, and that God will bring good out of the situation.

In the next issue of *The Observer*, I will give more details about what is being published. Some brief thoughts about publishing may be a way of ending this article.

What motivates a Publisher? Money comes into the answer. Some publishers aim to get a certain percentage of profit on their capital outlay – perhaps even as high as 65 per cent. If they think they will not achieve this, they reject the work. A Publisher has to like the book, or rather, think it will appeal to a good number of possible purchasers. One publisher said to me: "I can't get my head around it" – which is one way of writing a rejection letter. Although profit is not our top priority, we cannot afford to make a loss. We believe at Tufton Books that we are doing work for a cause that is right and just..

This is written in Lent. We look forward to the joy and the new life of Easter. A 'new creation in the risen Christ'.

Fr John Pitchford

Heroes of the Faith

Herbert Kelly SSM

1860 - 1950

We have been dosing men with religion when what they need is not religion but the living God.

F. D. Maurice

Early influences

Herbert Kelly, one of seven children, was raised as an Evangelical in Manchester where his father was a Canon and successively vicar of three parishes. After Manchester Grammar School and a brief spell of military training at Woolwich at sixteen, he opted for the 'war of the gospel', and went to Queen's College Oxford to read History. Kingsley's book *Madam How and Lady Why*, led him out of his Evangelical pietism, 'this narrow religionism', to see a universe 'full of the glory of the Lord.' Though he was a failure at ball games he became 'a decent oar', and tried most things because he abhorred the attitude of those who avoided sport because they were not 'athletic' or serious study because they were not 'clever'. It was irreverent.

He read Maurice, one of the most profound thinkers who ever lived in the way that the prejudiced and impatient Kingsley was not. The diffident and self-deprecating Kelly, with a hearing defect, found 'in thinking something I could do'; 'looking for, the universal under the particular, the one under the many, the law under the instance, the cause in the effect, the permanent under the changing, the eternal under the changing, the eternal under the temporal.' It is a jour-

ney into the how and the why. Maurice taught him to discern what a question really meant and what the formula in answer to it really meant, in order to see whether one answered the other or not. In Maurice he found that God and religion are not the same and that the Church and sacraments also are realities greater than our theories about them and that such theories did witness to positive realities.

He came to share Maurice's distrust for verbal orthodoxies and his reverence for authority, realising it is a guide to thinking and not a substitute for it, because our faith is in God, not in doctrines, though the meaning of the doctrines must be understood. Through Maurice and Kingsley a vision of the Catholic Church and Catholic authority began to dawn, 'a vision of a great, whole, ordered, common truth - wherein men at all times lived ...'

What impressed itself on his mind was 'Scripture as interpreted by Catholic consent', a consent he embraced. Becoming a Roman Catholic was never an option because for Kelly 'the theory is a formal substitution (vicariate) of

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another process for the living God. 'I am a learner, I wanted to learn from an eternal Spirit of all ages – primitive, medieval, modern – the self-same Spirit.' Not surprisingly, he found *Lux Mundi*, in its attempt to come to terms with modern philosophy and biblical criticism and relate the religion of the Incarnation to the social problems of modern England, too much of a compromise to affect the situation very deeply. This criticism applied also to the Liberal catholic approach of reconciling modern philosophy to the Catholic tradition.

As a great reader, he identified stiff books which needed notes and easy books which could be read straight through. In 1884 he read ninety books that included art, philosophy, poetry, novels, commentaries, the Fathers and he kept an account book of such reading, seeing it as a disciplined way of living rather than a pastime. It was from such reading that he got his experience of what folks do and think and which he called 'manuring the soil'.

**By 1890
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Ordination

He was ordained deacon in the Canterbury diocese to a country curacy outside Maidstone in 1883 moving in 1886 to a curacy at St Paul's Wimbledon Park, a new High Church parish that never got beyond Mattins and a white stole on festivals. He had responsibility for the slum end of the parish, where, in a tin tabernacle he had an eight a.m. Eucharist and Evensong. At the up-market end he assisted at Mattins and occa-

sionally preached until the congregation petitioned against him preaching. He admitted his ignorance of real priestly work and parochial methods, but the intentions were not lacking. He thought that too many clergy fill up real slackness with fussiness and organizations because of helplessness and failure and that they have not really thought out what the Gospel means in the common life of the common layman and know at most, only their own spiritual life.

They fail because their ideals are in the wrong order. Organisations, communicant numbers, social events become immediate ends and obscure to priest and people the true end, which is so little visible and so hard to estimate, true godliness of life, that should be in the foreground, then everything else will added as its natural expression.

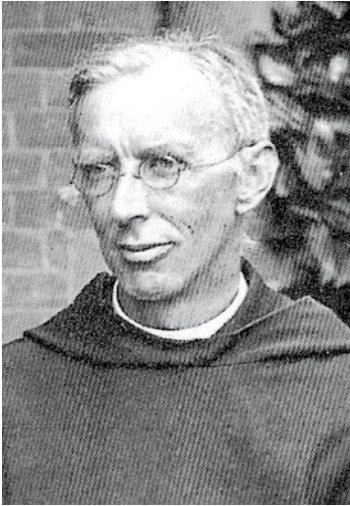
There was a shortage of priests and the system only encouraged for training men of gentility and university education whose parents could afford to finance them. From his experience of work among poor people he saw an untapped source of future priests if free education could be provided.

Missionary Brotherhood

By 1890 Kelly had formed his plan based on sound theological principles and with three students moved into a small house without domestic assistance in Vassal Road in Kennington to train them as priests for the Korean Mission and calling themselves the Korean Missionary Brotherhood which by 1894 became the Society of the Sacred Mission. From the start meditation, prayer, study must lead to a vision of purpose from which flows worship, scrubbing stairs, sweeping a passage, washing dishes, the

domestic chores of life in house and later in garden were the ingredients of student life.

“These men were going to be teachers of a faith given in a creed. This is said to be correct and that incorrect, but ... I would rather ask, why is this doctrine vital, and that fatal, to a man’s soul and capacity to live? Some one said it was, and he ought to



know. Very well, we must go to him and find out why he found it so; then each man must look into his own soul, find in his own life its questions and difficulties,

its perplexities and diversities ... Prayer is meditation, and study is meditation, but God, the love of God, is one ... Theology I conceive to be the study of the vision, of the great life-purpose, and there is no ultimate purpose except in God. If our theology is unpractical, it is that view of life-purpose we have missed. It is possible we have missed ‘theology’ and are only studying ‘theological subjects’.”

Defence of faith

Like the Jesuit Johann Sailer’s age (1751-1832), Kelly’s age was dominated by skepticism, a growing unbelief and materialism, and a one-sided training of the mind in education that disputed the fundamental dogmas of Christianity. Kelly like Sailer opposed to these de-

structive tendencies his defence of faith in Christ and the fundamental principles of Christianity. His concern was for an inner, living, practical Christianity, for a faith that would issue in charity, the maintenance of godliness and the training of a prayerful and intelligent clergy. In September 1927 he wrote, ‘The one thing that really matters is the sincerity of the devotional life’.

He came up against the theological establishment which required priests to be graduates, but convinced the bishops to back off with his General Theological Conception of *The Will of God as the Law of the World*, which has about it a Hookerian ring. Theology was the queen among secular subjects (psychology, modern philosophy, logic, politics, sociology and anthropology) in the only setting that could sustain it, the disciplined and communal life of the Society of the Sacred Mission. The aim was not to educate clerical gentlemen for a comfortable life but to form priests in a sacrificial spirit ready to go anywhere. Yet forty years later Fr Kelly wrote, that his work was not so much ‘to make “clergy of the humbler classes” (as a Cambridge don once put it) but to revive the idea of theology.’

Kelly’s age was dominated by skepticism, a growing unbelief and materialism, and a one-sided training of the mind in education that disputed the fundamental dogmas of Christianity

This revival was described by Fr G

Every: 'Kelham theology' is not a matter of conclusions, of a theological position, but of a concern. At no time was Father Kelly an original theologian. He was simply a theological student at a time when nearly all other Anglicans (but not all Scotsmen, or Germans, or Roman Catholics) were concerned about other things. They were concerned with the study of theological ideas considered as part of a religion, or of a series of religions, the religions of the Old and New Testaments, of Catholic Christendom, of the Reformation.

The college and the community were the essentials of Fr Kelly's vision

Father Kelly was concerned with the knowledge of God and his works, with 'what God does', with whether, as he was always asking, 'God is big or little', with the meaning of the incarnation, 'not by the conversion of the Godhead into flesh but by taking of the manhood into God', 'the Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible'.

In an age when most theologians were concerned either with 'the varieties of religious experience' or with the correct definitions, he directed the attention of his students to the unrepresented, to all that cannot be said about God, to the infinity of reality and the failure of all our words to discover or describe what God does.' (G. Every, 'Memoir', in *The Gospel of God*, p. 22)

This college became the centre of gravity around which a professed religious community of men gathered to train priests and then became a society to organise them when trained. The college and the community were the

essentials of Fr Kelly's vision. Growing numbers required a move to Suffolk, later to Kelham where in thirty years the college became the largest in the Church of England. It provided for every single candidate it accepted, bearing the whole financial burden of maintenance for at least five years. The community's work expanded to the running of a number of English parishes, to Africa and Australia., and supplied a steady stream of priests, who, but for Kelham, would not have realised their vocation. For this and many other reasons the Church of England must be continually thankful.

His wider involvements

Fr Kelly's concern for Christian unity involved him with the British Student Christian Movement where, with Neville Talbot, he influenced the reaching out within the World Council of Churches to the Eastern Orthodox, Roman Catholic and Anglo-Catholic Christians. How to work and dialogue with other Christians in the fullness of one's convictions he brought to interdenominational conferences. At SCM camps this monk with Kelham students, personified Christian devotion in which obedience, fellowship and the liturgy were essential.

After twenty years he insisted on making way for a new Director and was invited to Japan, to assist in establishing a theological college. Despite ignorance of Japanese he was successful because he was a holy man that a Zen-Buddhist culture could appreciate. He went to America and Canada, became involved with YMCA, wrote a book *The Church and Religious Unity* anticipating the future problems and interests of the ecumenical movement. Also, he wrote *The Gospel*

of God, *An Idea in the Making* and *On the Continuation of Study*. He became the 'old man' who died on All Saints Eve 1950. Michael Ramsey, describing him as a prophet, wrote this:

'this little man bore witness to the truth of the living God, and so was able to teach his contemporaries and go on perhaps teaching all of us this: that the living God is near to every single thing that is happening in our world, and also that the service of the living God, whatever outward form it takes, calls for the total surrender of the will, a real dying to self, that Christ may reign in us. And, being dead, Herbert Kelly yet speaketh; and does not our Church need to get back to what he teaches us—the reality of the living God, so that there is an unlimited catholicity in the Church's will to relate everything to God? But of that catholicity there is always a price,

and the price is that in the heart of the Church's life there shall be the renunciation of the world and the self for God's own sake and glory. 'Lord, grant what thou commandest, and command what thou wilt.'

(Canterbury Essays and Addresses)

After the madness of the sixties and the closure of the college in 1973, the Society of the Sacred Mission had to re-invent itself. Only those on the inside will know the trauma of that time. We must never forget their great contribution to the Church worldwide and continue to pray that in their new expression they may find in the spirit of their founder the helpful words of Newman's *Lead Kindly Light*, and 'do not ask to see the distant scene; one step enough ...' that God through his grace will continue to bless his Church through them.

Face to Faith

Fr Norman Taylor SSC

An occasional interview

to encourage the pilgrimage of faith

Fr Norman Taylor SSC is parish priest at St. Symphorian, Durrington in Worthing. He is married to Sarah and they have four children.

Church Observer: Did you always want to be a priest?

Fr Norman: Yes, from an early age, and then a sense of real calling came about in my early teenage years. My home diocese of Gloucester had an excellent Fel-

lowship of Vocation in the 1960s, which was a great support, with encouraging young priests like Eric Evans (late Dean of St Paul's) and Gordon Bates (formerly Bishop of Whitby). I will always be grateful to both of them for playing such a great part in the initial nurturing of my vocation.

CO: In what ways do you see Jesus Christ changing the world?

FN: In the 33 years since my ordina-

tion, I have seen quite a few changes, but I have never ceased to be amazed at the way in which Christ really touches peoples' lives. I have been involved in various missions and have seen lives change in such dramatic ways

CO: Your first wife, Susan died in her prime.

FN: Yes – Susan (who was a Permanent Deacon) died in 1998. The months leading up to her death were quite an amazing journey for both of us, but in different ways. I think those who were present at her Funeral Mass (in Eastertide) were touched by the tremendous sense of joy and hope. I think the whole

experience of bereavement has helped me to understand the process in others, and I would say has even enlivened my own faith. My annual re-living of Holy Week and Easter has a much greater impact on me, and I hope and pray, on others through my teaching.

CO: You come across as a great encourager.

FN: This comes from something which was said to me by a middle-aged priest in the first week of my diaconate: 'I feel very sorry for you, Norman, because in ten years' time there will be nothing left.' Well, ten years later (in 1983) I was Priest in an Anglo Catholic Charismatic Church in West London, with a very large and growing congregation. Even now, I feel so enthusiastic about the Gospel, and want the Church

to be full of contagious Christians, not Sunday Club Members! And it can be if we all read the scriptures more and make greater use of the Sacraments, especially the Eucharist.

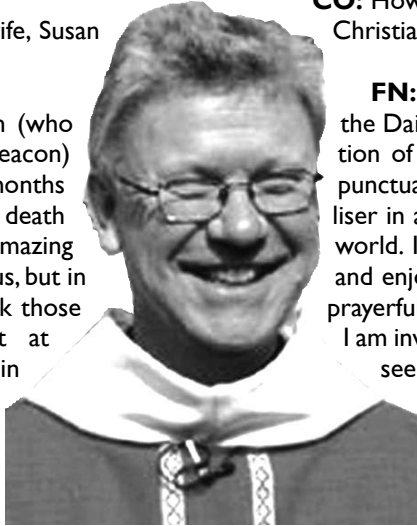
CO: How do you keep up your Christian faith?

FN: The Divine Office and the Daily Mass are the foundation of my life and the prayer punctuated day is a great stabiliser in a turbulent and frenetic world. I am a member of SSC and enjoy the camaraderie and prayerful support of the society. I am involved with Cursillo and see this as a great renewal movement within the Church, and look forward to increasing my role within it.

CO: Have you got any insight about how we best spread the Christian faith?

FN: The Growing Healthy Churches Programme has done a lot to help Worshipping Communities re-evaluate themselves in this Diocese. It can be both a painful and pleasurable process as well as being a springboard for growth. I have recently read Rick Warren's 'Purpose Driven Church' and look forward to studying it further with my congregation. But whatever the latest gimmicks or latest fads, the most important thing is the conversion of individual hearts to Christ and to know the love of God in our lives.

CO: Fr Norman, thank you for the inspiration you give to our readers through what you have shared.



No sex, please... we're British

I am now old enough to be an object of interest when I return to my Cambridge College and dine at high table with young professors and scholars. "What was it like when you were here before the war?" they would ask when I said I matriculated in 1935 and became an undergraduate. They would listen with interest when I described the almost mediaeval conditions of those between-wars years, strict discipline, few mod. cons., all powerful senior tutors.

"What about women and sex?" they might ask further. "They were not of prime concern," I could reply and would be describing a general silence about sexual matters in respectable society. The word, Sex, would rarely be mentioned in the Press and in polite society. I could not remember such matters being discussed at home and I went up to Cambridge in innocence.

Yet boys will be boys and after a certain age begin to have inconvenient yet pleasurable feelings in our lower parts, which we learned from higher authority we should not encourage. Girls now became interesting and we were aware that they might be the answer to our exciting sexual feelings. When we made tentative approaches to the opposite sex, they were sometimes returned and passions aroused.

Now frustration set in because for

two reasons nothing further could happen. In those days parents had tighter control over their children and mothers would watch their daughters carefully to dampen down and discourage any over eager affairs.

Both sexes were allowed out on their own for short times only. But then there was the fear of girls getting pregnant for this was disgrace beyond words, especially in respectable suburban society.

So there were two practical reasons for keeping sex from the headlines and setting limits to the rumblings of early courtship. There were also religious reasons for discipline in sex but these were getting weaker as churchgoing declined.

Priests in Anglo-Catholic parishes could encourage young people to use the confessional and if this was done at an early age, it could help when temptations became stronger. I made my first confession at the age of ten and have continued to use it throughout my life. I have always thought that this was the right way to deal with moral problems and regret the fading out of this sacrament from the lives of the faithful.

The word, Sex, would rarely be mentioned in the Press and in polite society.

Ivan Clutterbuck

John Paul II's Theology of the Body

Fr Nigel Zimmermann SSC

From the outset, I need to be clear: I am writing this as a married Anglican priest convinced of the Catholic teaching on marriage. I am also a convinced devotee of *Humanae Vitae*, and believe that the wide use of contraception *has* led to an anti-

We are saved, the Pope tells us, not from the body but through it, and in its own unique manner of physicality.

life/pro-abortion mentality in our society. Only by rescuing marriage as first, indissoluble and exclusive, and second, open to life, can we save ourselves and others from exploiting the human body.

From an outsider's perspective, it probably looks as if Anglicans are obsessed with sex. We seem to be constantly arguing about it. A homosexual bishop's election in New Hampshire; arguments about divorce and remarried Christians; the question of annulments in some dioceses; clergy and 'civil partnerships' etc. The list goes on. The honest truth is that most Anglican leaders are not spending all their days talking about it. In fact, it might be in what Anglican bishops do not say that the

problem lies. For example, many Anglican bishops will say good things about marriage – but it is when they refuse to define it exclusively between a man and a woman that they run into the looming shadows of moral heresy. But, like all serious theological disputes, Anglicans 'in the know' understand that our real battles are not about sex at all, they are about authority.

The most honoured and globally cherished Christian authority figure of the last century (oh let's be honest, *centuries*), Pope John Paul II, unlike most Anglican bishops, actually *did* spend a lot of his time talking about sex. However, his are not the arguments put forward by so many Anglican prelates who use long-winded and woolly presentations on how we have to 'think with the times,' 'react to new situations,' or one of my favourites, 'offer a compassionate Gospel of inclusiveness' (I didn't realise there was ever anything else), all trying to hide the fact that they actually want to break with the Church's universal moral code.

No, John Paul the Great did something quite different. He used his weekly Wednesday audiences between 1978 and 1984 to preach sermons on what he called the 'Theology of the Body' (TOTB). He began by looking at Mt 19:3 and Mk 10:2, and the response of

Jesus to the Pharisees' question about the indissolubility of marriage. The Lord turned the question back against the Pharisees, who were seeing if Jesus was orthodox on the question of whether Moses' allowance of divorce was valid for any cause.

The Lord rebuked them by pointing their gaze back to 'the beginning', and insisted on a primordial union of man and woman which was indissoluble by any human means. Indeed, it had been God who joined them together in the first place. According to Jesus, it was due to the Pharisees' forebears' 'hardness of heart' that God had allowed divorce at all; but Jesus, with his divine authority, was (re)instituting marriage as a mystery of human unity given by the Creator.

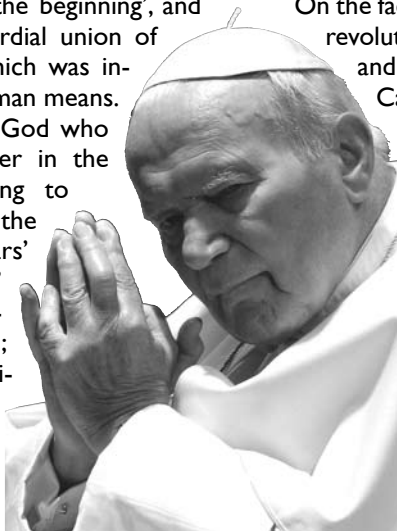
While the Pharisees were looking for Jesus to affirm the law and its consequences in a specific example of moral order, he rejected the entire dimension in which they tried to present the problem.

In the Pope's words, "*He avoided getting caught up in juridico-casualistic controversies. On the contrary, he referred twice to 'the beginning.'*" (Gen Aud. 5 Sept 84)

The 'beginning' which the Lord was referring to, and which the Pope has taken up in this first address on TOTB, is of course the Book of Genesis. Specifically, Gen 1:27, summarised by John Paul, "*In the beginning the Creator made them male and female.*" (Gen Aud. 5 Sept 84)

The Pope sees in Jesus' exposition of this text not only the affirmation of marriage as the true cleaving (making one flesh) of two human persons and therefore indissoluble, but the marital union as being of the very substance of the paradisaical promise which was manifest in the Garden of Eden.

On the face of it, this hardly seems revolutionary. But as Anglicans, and specifically as Western Catholics in the English tradition, we ought to take careful note of TOTB. Not only does the Pope see in Jesus' answer to the Pharisees the exclusivity of the nuptial mystery, but in marriage itself, a harking back to our original destiny, *before the fall*: a union which God instituted precisely as one *open* to human life and God's love.



Adam and Eve's union is seen then as a foretaste and sign of God's nuptial love for us. For His nuptial love to be received in all its splendour, we must be *open* to his embrace and *open* to his Word in our lives. In more than one parable, the Word of God was used by Jesus in the metaphor of the seed. The seed must find ground which is fertile. In the same way, the Word of God, in the nuptial mystery of Christ and the Church, must be received openly and in the union of indissolubility which we have in our cleaving to Christ in Holy Baptism.

Taking this analogy into the Sacrament of Marriage as a symbol and living sign of Christ's love for the Church, we

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begin to get the picture of why contraception and abortion are so antithetical to the Christian life. They destroy and obstruct the sexual act from the ends for which it was created – life. Unfortunately for the worst side of human nature (and the attitudes of some bishops),

what goes on in the bedroom *does* matter deeply to God.

The Pope goes on to explain how our ‘original unity’ (before the fall) was broken by the introduction of concupiscence into our lives (the fall). Lust not only hurts us when not conformed to chaste living, but destroys the model of the marital union as the ‘language of the body’ which

God uses to tell the world of his own eternal love.

We are saved, the Pope tells us, not from the body but *through* it, and in its own unique manner of physicality. Virginity and marriage have an equal dignity and need each other in the Body of Christ, for both constitute a total giving over of one’s sexuality to God in the way God has chosen for us. Furthermore, the Pope speaks in his section on *The Sacramentality of Marriage* of the way in which love – divine love – always triumphs over evil, including our own inclinations to the contrary.

For Anglicans who wish to uphold the timeless teaching of the Catholic

Church on human sexuality, it would be good to read John Paul’s sermons. We are part of the first Christian community in ecclesial history officially to endorse contraception (Lambeth 1930), and so we have much to repent of. We have separated the sexual act from the life giving and fruitful ‘open embrace’ which God intended. As the Holy Father said,

“In the conjugal act it is not licit to separate the unitive aspect from the procreative aspect, because both the one and the other pertain to the intimate truth of the conjugal act. The one is activated together with the other and in a certain sense the one by means of the other. This is what the encyclical teaches (cf. HV 12). Therefore, in such a case of the conjugal act, deprived of its interior truth because it is artificially deprived of its procreative capacity, it ceases also to be an act of love.” (Gen Aud. 22 Aug 84 p. 398)

In view of recent history, which, after all, has been lived by us, we Anglicans may well feel uncomfortable with such uncompromising teaching. But we should not forget that it is once what the Church of England also taught. Not only John Paul II but the BCP rite of marriage follows Our Lord in recalling its origin ‘in the beginning’.

We find there another of the themes of TOTB: its sacramental meaning as ‘signifying unto us the mystical union that is betwixt Christ and his Church.’ Pope John Paul speaks the language of Scripture and Tradition. In the TOTB he says that, correctly interpreted, the body speaks that language too. Both proclaim the truth of Christ, the Word made flesh: *“I came to give life, and life more abundantly.”* (Jn 23.1)



The Church Union

Daily Intercessions

April - August 2006

April		
17	Monday in Easter Week	Pusey House, Oxford
18	Tuesday in Easter Week	Church Union members Overseas
19	Wednesday Easter Week	The Departed
20	Thursday in Easter Week	Society of the Holy Cross
21	Friday in Easter Week	Confraternity of the Blessed Sacrament
22	Saturday in Easter Week	The Provincial Episcopal Visitors
23	2nd Sunday in Eastertide	Faith to conquer doubt
24	S George	S Stephen's, Clever
25	S Mark	Priest members of the Church Union
26		Mission Task Force (Fan the Flame)
27		Lay members of the Church Union
28	S Peter Chanel	The sick and the dying
29	S Catharine of Sienna	The Church's Sacred Ministry
30	3rd Sunday in Eastertide	Faith to Proclaim the Gospel
May		
1	SS Philip & James	SS Mary & John, Cowley Road
2	S Athanasius	Chairman of the CU Mr David Morgan
3		Bp Andrew Bishop of Ebbsfleet
4	The English Martyrs	Deacon members of the Church Union
5		Evangelisation and the spread of the Gospel
6	S John the Apostle	Your own Priest and Parish
7	4th Sunday in Eastertide	The Sacred Ministry
8		SS Barnabas & Paul, Oxford
9		Church Union members Overseas
10		The Council
11		All Religious
12		The visible unity of the Church
13		Bp David Thomas
14	5th Sunday in Eastertide	One in Christ
15	S Matthias (transferred)	Kings Sutton Parish Church
16		The Provincial Episcopal Visitors

17		The Society of the Holy Cross
18		Catholic Societies
19	S Dunstan	Bp Keith Bishop of Richborough
20		Christian Formation and Education
21	6th Sunday in Eastertide	Filled-with God's Love
22		S Mary the Virgin, Higham Ferrers
23		Priest members of the Church Union
24	S Aldhelm/The Wesleys	The departed
25	ASCENSION of the LORD	That we may be one with Christ
26	Philip Neri / S Augustine	The sick and the dying
27	S Augustine of Canterbury	The editorial team
28	7th Sunday in Eastertide	Protection from Evil
29		S Mary the Virgin, Ketiering
30	S Joan of Arc	Bp Maternus Kapinga of Ruvuma, Tanzania
31	Visitation of the BVM	Our Lady of Walsingham - Grace to echo the praises of Mary
June		
1	S Justin	The Benedictine Order
2		Deacon members of the Church Union
3	SS Charles Lwanga Comp	The Council
4	PENTECOST	The Gifts of the Spirit
5	S Boniface	S Mary the Virgin, Rowner
6		All Religious
7		Bishop Members - Bp Paul Richardson
8		Justice and Integrity in the Faith
9	S Columba & S Ephraem	Bishop Members - Bp Lindsay Urwin
10		Federation of Catholic Priests
11	TRINITY SUNDAY	Unity of the Church
12	S Barnabas (transferred)	SS Peter & Paul, Fareham
13		Lay members of the Church Union
14		All whose faith has lapsed
15	CORPUS CHRISTI	Confraternity of the Blessed Sacrament
16	S Richard	Repentance and renewal in the Catholic Faith
17		The Departed
18	Trinity 1 / 11th Sunday	Growth in Faith
19	Holy Spirit Southsea	
20	S Alban	Church Union members Overseas
21		Provincial Episcopal Visitors
22		Confraternity of the Blessed Sacrament
23	S Etheldreda	Society of the Faith
24	Birth of S John Baptist	Our Lady of Walsingham

25	Trinity 2 / 12th Sunday	Faith to conquer Fear
26		The Annunciation, Chislehurst
27	S Cyril of Alexandria	Bp Martyn, Bishop of Beverley
28	S Irenaeus	The Iona Community
29	SS PETER & PAUL	Those being Ordained
30		Parishes preparing for Missions
July		
1		General Synod
2	Trinity 3 / 13th Sunday	Confidence in the Resurrection
3		Holy Trinity, Lamorbey
4	S Thomas	Lay members of the Church Union
5		The sick and the dying
6	S Mary Goretti/ SS John & Thomas	Priest members of the Church Union
7		Vice-Chairman CU Bp John Broadhurst
8		All Religious
9	Trinity 4 / 14th Sunday	Trust in the message of Christ
10		S Barnabas, Beckenham
11	S Benedict	Deacon members of the Church Union
12		The Council
13		Protection from false teaching
14		Bishop Members - Bp James Johnson
15	S Bonaventura	All who are seeking vocations in the Church
16	Trinity 5 / 15th Sunday	All Missionaries
17		S George's, Bickley
18		College of Readers, warden Fr Roger Gilbert
19	S Gregory & Macrina Dns.	The Departed
20	S Margaret of Antioch	The Provincial Episcopal Visitors
21		All religious
22	S Mary Magdalene	Strength in our Faith
23	Trinity 6 / 16th Sunday	For all who do not know Christ
24		S Barnabas, Tunbridge Wells
25	S James	Forward in Faith
26	SS Joachim & Anne	The Catholic League
27		Theologians and teachers of the Faith
28		Priest members of the Church Union
29	SS Martha, Mary, Lazarus	Hearing - we may believe
30	Trinity 7 / 17th Sunday	All who preach the Gospel
31		S Ignatius
August		
1		Our Lady of Walsingham
2		All who are seeking vocations in the Church

3		Lay members of the Church Union
4	S John Vianney	The sick and the dying
5	S Oswald	President of the CU, Bp Edwin Barnes
6	Transfiguration of the Lord	For the transforming of our lives
7		S Michael's, Beckenham
8	S Dominic	Mission Task Force (Fan the Flame)
9		Deacon members of the Church Union
10	S Laurence	Bishop Members - Bp Nicholas Reade
11	S Clare	All Religious
12		Bishop Members, Bp Eric Kemp
13	Trinity 9 / 19th Sunday	Faithful in receiving the Blessed Sacrament
14		S Mary's, Hunslet
15	Assumption of the BVM	Mary, Queen of Heaven
16		The healing ministry of the Church
17		Your own parish
18		Society of Jesus
19		Society of the Holy Cross
20	Trinity 10 / 20th Sunday	Thanks for the Gift of Eternal Life
21		All Saints, Hockerill
22		All places of retreat
23	S Rose of Lima	The sick and the dying
24	S Bartholomew	Protection from false teaching
25		Evangelisation and the spread of the Gospel
26		The Council
27	Trinity 11 / 21st Sunday	Faithful to Christ's teaching
28	S Augustine	S Francis, Hammerfield
29	Beheading S John Baptist	The Provincial Episcopal Visitors
30		All victims of violence
31	S Aidan	Vocations to the Priesthood

**Have no anxiety about anything,
but in everything
by prayer and supplication with thanksgiving
let your requests be made known to God.**

Philippians 4v6

Sign of Contradiction

The witness of consecrated celibacy

Fr Peter CSWG

Many Christians will perhaps have experience of celibacy as a conscious, inner resolution made for some period of their life: in the years before marriage, in widowhood, married people who are separated temporarily or permanently. What would be the meaning however of a consecrated celibacy that is lifelong, as lived for instance by monastics, religious, solitaries, and many priests and lay people?

The meaning of celibacy

We know from the Lord's own words on the subject that the state is not one to be undertaken lightly. Nevertheless he does authorise it "for the sake of the kingdom of heaven" (Mt 19:11f). What follows then is that he is talking, not about 'lifestyles' or 'preferred modes of living,' but about a *consecration* for a specific purpose, that of God's Kingdom.

"For the sake of the Kingdom of heaven"

The unique worth and significance of celibacy - and one could say its only and Scriptural justification - is that it points to and manifests the Kingdom of God, that final reign and rule of God in each human heart when "Christ will be all in all" (1 Cor 15:28). How does it do this? It does

it through the inner transformation the practical response to the call brings. For such a task, considered from a merely human point of view, appears "impossible," not to say fraught with hazards, dangers, and dead ends. The Lord tells us that it can only happen as a special gift (*charisma*) from God Himself: "to those to whom it is given" (Mt 19:11). What is "impossible for men" then becomes possible with the help and grace of God. For to realise an integrated celibacy - that is, one without suppression, or deviation of the sexual nature - throws the creature completely onto the mercy and compassion of God. When he is able to live faithfully thus in dependence on God, the resulting fruitfulness is a powerful witness in manifesting the power and reality of divine grace.

Old nature to new

Such an endeavour is inseparable from a regular life of prayer, and the conversion of life and purification of the heart that accompany the deeper levels of prayer. Christian life is a work of ongoing conversion. In St. Paul's mind, it involves a change from the "old nature"

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to the “new” which is Christ (Eph 2:1-11; Col 3:1-17). The consecration of celibacy lays a person open to bringing such conversion more insistently to bear on the whole of his nature, in particular the bodily-sexual nature that is so fundamental yet mysterious a part of his being. From the teaching of the Fathers, following the New Testament, we learn that human beings live in a weakened (“fallen”) state, as victims of and prey to “the passions” - disordered feelings and energies that have become out of proportion - in a centring of life around themselves and their own goals, ideas and felt needs, rather than on their Creator and His purposes for them. The work of change here is one of undergoing purification through prayer. This prayer redirects and unifies the disordered feelings into a new unity, so as to become a “new creation” (2 Cor 5:17). It amounts to a replacing of the old self-centre with an Other-centre: a Christ-centre. This is true equally for the sexual part of his nature. Without ceasing to be authentically itself, it becomes centred on the Other, on Christ, and no longer dominated by a self-centre.

Agape ruling Eros

This integration of our whole bodily nature into Christ’s comprehends the Christian virtue of chastity, which affirms that the body and its sexual nature are from God and are to be lived from Him. The body is the “temple of the Holy Spirit” (1 Cor 6:19f), created by God as good. To live in harmony with this truth involves us in a “work” or training (*ascesis*), particularly when the body, as we know, has its own separate ‘agenda’! When God’s grace is responded to, the body becomes an icon, a visible sign for the whole Church of the victory of Christ in this realm of life, so mysterious

and yet vital to man’s ‘beatitude’.

The spiritual principles lying behind such a work are marvellously articulated in the recent Papal Encyclical: *Deus Caritas Est*. The first half of the encyclical is a meditation on *Eros* (human love) and *Agape* (divine, self-giving love), and their relation to each other. There is here a full and very positive acceptance of *Eros*. Pope Benedict speaks of (purified) *eros* as providing ‘a foretaste of the pinnacle of our existence, of that beatitude for which our whole being yearns.’ Yet it needs to be disciplined and purified, if it is not to become ‘a fall, a degradation of man’. To embark on such a path is ‘not a poisoning but a healing of *eros*, restoring to its true grandeur,’ to be ‘a vital expression of his whole being’. He then goes on to underline the cooperation that is needed for such a work, between the two aspects of man’s being, body and soul, for man ‘is truly himself when his body and soul are intimately united’. Through their working together, each part, body and soul, is ‘brought to a new nobility’. Only in this way does man ‘attain to his full stature.’ In other words, love as *Eros* - ‘integrated into our existential freedom’ and ‘without ceasing to be its authentic self’ - finds its true meaning and purpose only through the greater (the sacrificial, self-giving) love of *Agape*, directing it in this way to its true grandeur and beatitude.

Celibacy a support for marriage

Through the grace of *Agape* working at those Christian virtues that underpin family life, the lived experience of celibacy supports and strengthens marriage in holiness (Heb 13:4). It does so whilst pointing marriage beyond itself to that sign it represents for St Paul, the mystery ‘of Christ and the Church’ (Ephes 5:32),

whose fulfilment is in the union of all human beings with one another in the Holy Trinity. Celibacy is not in competition with marriage, since it is a call *out of* marriage (not an alternative to it). The consecration at the heart of celibacy is the same consecration at the heart of Christian marriage.

Sign of expectation and hope

The 'sign of contradiction' which celibacy presents to the "world's" ways of thinking, becomes for those who will accept it in faith, a sign of hope. For a positive indication of authenticity in this vocation is its witness of joy. With the hopes and longings of *Eros* freely and healthily integrated, celibacy reveals the positive honouring of the body as God's own dwelling place, the "temple of the Holy Spirit" (1 Cor 6:19), and of *Eros* as

the wholesome creation of a good God. Importantly it witnesses this against the cynicism of the world, and the fatalism of its materialism (life without faith), which denies the human spirit and soul, and rejects life as trust in a faithful Creator. Though outwardly the world appears to exalt the body, its denial of the human spirit, and hence of any fruitful working together of soul and body, can end only in a debasement of the human body, and ultimately in a contempt for bodiliness. In contrast, the Church's witness of celibacy bestows grace for all its members to receive from God (the Spirit) a hope and expectation for the glorified and resurrected body enunciated eloquently by St Paul: "What no eye has seen nor ear heard nor has the heart of man imagined, what God has prepared for those who love him" (1 Cor 2:9).

Going Countercultural the Sacrament of Marriage

John Twisleton concludes our celebratory series on the seven sacraments

What a challenging a task it is to witness to Christ as Catholic Anglicans! How do you witness to traditional faith and order without appearing to be on the defensive and without the risk of appearing negative?

It takes courage and a lot of imagination and love to live attractively in such a countercultural way seeking always to put truth before expediency. Nowhere is this more true than in our witness to the sacrament of marriage

For thirty years as a priest I have laboured to outflank pragmatists in the Church with as simple, clear and attractive statement of Christian principle as I can muster – and nowhere more than in the promotion of marriage as the sacrament of the union between a man and a woman. At the same time, I hasten to add, trying my best to ally my handing on of Christian teaching on the sacrament with as much compassion and sympathy as I can muster for those I minister to in pastoral situations.

I even *got married* – which I hope has made my witness more convincing! It very much seemed to help in my context then in 1988 as a theological college principal in Guyana, South America where we had a battle on so far as the resistance to Christian marriage among indigenous people. The Amerindians viewed marriage as when you slung your hammock next to your girl, without any need of a sacrament. How did we convince them otherwise – and help the Amerindian priests we trained to preach the sacrament of marriage? In the middle of teaching my seminary course I married Anne - which led some of the Amerindians to say: *Father John – he do what he say!*

More seriously the principle at stake, the challenge we give in promoting the sacrament of marriage is the nature of God's love as *irrevocable*. If you are a Christian you know through your baptism a love that has come to you through blood, sweat and tears – and you do your best to catch your life into that love that will never call itself back. This means readiness to make a vow of fidelity to sanctify a sexual union, if the Lord leads you into such a union, with openness to being the instruments together of creating new life on his behalf.

Though some protestant Christians do not regard marriage as a sacrament, scripture refers to it as such (Eph. 5v32; “mystery” from Greek: *mysterion* = Latin: *sacramentum*). The Church came to see marriage symbolising the relationship of Christ to herself as his Bride, which is one of *irrevocable gift*.

The *outward sign* of the sacrament consists of the mutual consent of the man and woman to live together for life

as husband and wife and the blessing of God, through a priest or bishop.

The *inward grace* of the sacrament is a special anointing of the Holy Spirit upon the union of hearts which brings courage and wisdom for each to care for the other and for the children God may give from that union of irrevocable, life-giving love. Too many people in our culture – and sadly even in our church – see the question of marriage and divorce and same-sex genital relationships in terms of what works and what is meaningful to the individuals concerned rather than in terms of any principle of marriage.

There is a real parallel in the church between many of those who push for women's ordination, because they see priesthood as more about function than being, and those who push for second marriage and same sex union blessings because they see issues around sexual union as being about what works rather than what is principled and true to the nature of Christ.

Obviously it matters that things *work* when it comes to living out the principle behind marriage. This is the whole point of the sacrament which not only signifies but effects a special anointing in the Holy Spirit.

This is the advantage Christians have – God's help to effect God's design – if we have but faith to lay hold of this in our times of trouble. In the sacrament of marriage we have a special account in heaven that we can draw upon together as our life of union is nurtured by prayer, scripture and the other sacraments to be a real image of the ultimate union we shall one day see of heavenly Bridegroom and Bride.

**whenever
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continuation
of *Ecclesia
Anglicana*
under a new
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and in a
vernacular
tongue**

most satisfying and sustaining. Its daily repetition of prayers and canticles is a rock on which the different challenges of each day can find their ground of assurance. Others prefer the greater variations offered in *Common Worship*. There is also *Celebrating Common Prayer*, which has found a good deal of favour. This is indeed a book full of valuable devotions, but it has the disadvantage of being essentially designed for the rhythm of a conventual structure with a daily Eucharist. If only the morning and evening prayers are said, we have no confession and no recitation of the Creed. But all these orders give the regular structure of prayer, Scripture reading and Psalmody, a basic attention to the grounds of faith.

The consumer is also flattered in a choice of daily readings. Those set out in 1922 for the Book of Common Prayer are still authorised. They were an improvement on earlier Prayer Book lectionaries in following the ecclesiastical rather than the calendar year and many still use them. The lectionary in most general use was planned to accompany *Common Worship* but can equally well be used with other office books. It has been criticised for some of its choices, and for the mean and repetitive allowance of psalmody at certain seasons; it is understood that revision is in progress.

The point at issue is not to commend one plan over another but to point out the strength of many people reading the same Psalms and lessons on the same day and drawing them into their own prayers. Even if the other parts of the services are not shared by everyone, there is a basic common structure, and even more importantly, a shared obedience. Devotees of the book of *Common Prayer*, of whom the present writer is one, may feel the value of a shared lectionary, even one associated with a more recent liturgy. It may be added that *Common Worship* provides a large number of additional collects for use in the lesser commemorations, and that these are also available in traditional language which accords comfortably with the Prayer Book.

There have been many commendations of the value of the Morning and Evening offices as a regular habit of prayer, framing the beginning and ending of the day and leading into personal devotions. The truth remains and needs no assertion here, but there is another matter, and that is the question of obedience. The duty laid on all ordained clergy is plain and not offered as a matter of individual choice. The virtue of obedience is not confined to vows taken by religious orders. It is a virtue in every life of faith, and one which needs affirmation at the present time when individual choice is proclaimed as a positive good – most strongly by those who deny the validity of absolutes. ‘Experience’ has come to be numbered among the grounds of faith, equally with Scripture, Tradition and Reason, and in some minds perhaps surpassing them. It is not to be despised, but it can tend towards an exaltation of feeling and desire above the others. The act of will can be an act of faith when it

is done in obedience to acknowledged authority: we are not to confine the saying of the offices to times when we 'feel like it'. As the centrifugal tendency of the Anglican Communion escalates, we need more than ever respect for a common discipline. The Tractarian Isaac Williams was writing about the dangers of emotional preaching, but his words have a wider resonance:

If we were to judge from Holy Scripture, of what were the best means of promoting Christianity in the world, we should say obedience; and if we were to be asked the second, we should say obedience; and if we were to be asked the third, we should say obedience. And it is evident, that if the spirit of obedience exists, simple and calm statement of truth will go far.²

Obedience is certainly a Christian virtue. The desire for unity is another, although unity is not, as some today are prone to suggest, higher than truth. If we truly desire to unite Catholics and Evangelicals in defence of the historic faith, there is great strength in knowing that we share in the same daily duty. Through periods when divisions within the Church of England have been acute and bitter, the devotion of prayer and Bible reading has still been offered by those who were opposed in other ways.

Can we not take the thought further and believe that through the daily offices we can find a silent unity with those with whom we disagree in the questions of doctrine, biblical morality and ecclesiology? However firmly we may regard them as wrong and even dangerous, however strongly we continue to controvert them, no one can say that there worship is less acceptable to God. There

might be silent healing in the daily offices, even if they are read from different books and interpreted in different ways.

The emphasis on clerical duty may seem to suggest that the offices are only for the ordained clergy. One of the aims of the compilers of the first Book of Common Prayer was to give the laity more participation in worship, through a vernacular liturgy in which their voices could be heard as well as that of the officiant. The instruction in the Preface continues:

The curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

There are still many parishes where this injunction is obeyed, fewer in which the sound of the bell brings an enthusiastic lay response. On the other hand, there are parishes in which a faithful group of laity maintains the offices, at least on certain days. The more stressful and demanding conditions of employ-

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**a daily
reminder
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offering
of prayer
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disputes
and
schisms**

ment today make it difficult to achieve the practice of daily corporate offices, but it was never easy. Simon Patrick (1627-1707) began as a Presbyterian minister, was ordained in the Church of England and became successively Bishop of Chichester and Ely. In a letter to the clergy of his diocese of Ely, he exhorts them to get their parishioners to join with them in morning and evening prayer but continues:

'If by all your endeavours you cannot bring this to pass, yet there is one thing of which I must admonish you, that I am sure is in your power. It is this, that all priests and deacons are bound by the law of this realm and of this church to say daily morning and evening

*prayer privately, when they cannot openly; not being let by sickness or some other urgent cause. See the first rubric in the Common-Prayer Book, after the preface, concerning the service of the church. Do not fail therefore, I beseech you, to read the daily prayers morning and evening privately in your own family; that the divine service according to law may be performed daily in every parish, though not in every church. There cannot be constantly nor commonly urgent causes, much less sickness, I hope, to hinder this; and when there is not, look upon yourselves as bound in conscience to read the prayers at home.'*³

It is still a good exhortation for lay as well as clerical Anglicans who desire to keep tradition and also to know that they are sharing something with those

who views are different from their own. Using the daily offices helps the habit of daily prayer which is vital in the Christian life. The dangers of mechanical repetition – and we all have our dry days and wandering thoughts – are outweighed by the faithful repetition of the familiar words, the fixed point of recollection, the anchor in rushed and busy lives. A Mirfield Father has put it well:

*'In the recital of the Office the priest is engaged in the prayer of the whole Church. He is not here confining himself to his own personal preference to the neglect of others, but is praising and interceding in that wider circle of fundamental interests with which Christ's Catholic Church must always be concerned. It is the official prayer of the Church.'*⁴

Of all the prayers that have been written in two Christian millennia, there can be few better commendations for the beginning and ending of each day than the Third Collects at Mattins and Evensong in the Book of Common Prayer. They can be traced back to the Sacramentary of Gelasius towards the end of the fifth century, a link with the early Church and a daily reminder that the offering of prayer survives disputes and schisms.

Endnotes

- ¹ 'Concerning the service of the Church'. The word 'let' of course here means 'prevented'; cf *Hamlet* i.iv..59 'Unhand me, gentlemen/By heaven I'll make a ghost of him that lets me'.
- ² Isaac Williams no. 87 of *Tracts for the Times* pp 74f
- ³ *The Works of Simon Patrick* ed A. Taylor OUP 1858 Vol 8 p 565
- ⁴ Harold Ellis CR *The Priest's Life of Prayer* Mirfield Publications 1957 pp 6f

Anglican Papalism

by Michael Yelton

reviewed by Fr John Hunwicke

// Anglican Papalism ... 1900-1960" is a sensible formula for a book; it takes on a fairly self-contained cultural and historical period to look at - and to enjoy. And Michael Yelton's book is enjoyable because it enables us to live again in a period when being a Catholic Anglican was ... well, fun. Read it; enjoy the anecdotes and photographs. But - I beg you - do not be in any doubt that this is a profoundly if unintentionally dangerous book.

It is dangerous because it is compelled by its own parameters to portray 'Anglican Papalism' as a marginal and eccentric phenomenon. So it was ... within those margins. But step back a little from the sixty years Yelton describes. Don't we all believe, even the quite 'moderate' churchpeople among us, that the C of E is the ancient church of this land, founded by S Augustine - if not earlier? Doesn't this mean that from, say, 596 (or earlier) to 1533, *all* 'Anglicans' were 'Papalists'? Haven't you read Bede? Aren't you aware that in every mass celebrated in England during that almost-millennium the celebrant, in the eucharistic prayer, every morning, formally expressed his unity with 'N our Pope'? Aren't you aware of all those great English bishops who were 'provided' to their sees by the Pope? Even if you are quite a fanatic for denying or limiting papal authority, even if you be-

lieve that the very sun itself shone out of Henry VIII's orifices, you can't deny *the fact* that for the first Anglican millennium 'Papalism' was mainstream, it was normative, in these British provinces of the Universal Church.

Of course, Henry VIII put an end to all that. But 'Anglican Papalism' didn't come to an end. The martyrs of the early Tudor schism are *our* martyrs. They did not belong to some underground splinter group which steered clear of Henry's tame clergy and maintained unpolluted canonical links with the Holy See. S Thomas More and his like were

'Anglican Papalist' martyrs. And there were an awful lot of them. Down here in the South West we had a rebellion which severely shook the Tudor dictatorship. Having experienced Cranmer's exquisite prose for just one Sunday, the laity of Sampford Courtney advised their parish priest to return to the older ways before Monday morning. Elsewhere in Devon, an old woman saying her Rosary as she went to mass was threatened and abused by an unsavoury bullyboy called Walter Raleigh. The rebellion reached such dimensions that a gauleiter called Lord Russell was sent with an army of foreign mercenaries (English troops

the C of E is the ancient church of this land, founded by S Augustine - if not earlier

couldn't be trusted) to teach the West a bloody lesson. Gentry and peasants were slaughtered; clergy were hanged, in their mass vestments, from the towers of their churches. These were Anglicans and they were martyrs for the faith of the ages.

But were they 'Anglican *Papalist*' martyrs? Their first aim was to restore the Catholic Faith in the worship of their own churches. Their 'Articles' did not even mention the pope. *But they did -what they could.* They could not with their own hands mend the canonical breach between England and Rome; they *could* hang up the Blessed Sacrament again over the high altars of their parish churches and worship it. Mind you, as the rebellion gathered strength and confidence, *they did what they could* to restore the unity of Christ's Church as well; they added to their Articles a demand that the Lord Cardinal Pole be called back to England under a free pardon and made "first or second" of the King's Council. No wonder the rapacious heretics round Edward VI's Council table trembled in their boots.

Surely, the Lord calls us to obey Him, not by achieving what is beyond our means, *but by doing what we can in the moment He gives us and in the place He gives us.* That is exactly what the English peasantry did in 1549. And it is what the 'Papalist' clergy and laity in Michael Yelton's narrative did. *They* had not sundered their parishes from the unity of Christendom and it did not lie in *their* hands to undo, in a moment, the accumulated evil of four hundred years. *But they did -what they could.* They set up again the wonders of the Catholic faith, in London slums and in Cornish villages. In 1549, it had been the laity that need-

ed to prod the clergy; in the 'Anglican Papalism' of the Twentieth Century the clergy tended to lead. God should not be criticised too much for doing things that way. There is no completely compelling reason why priests should refrain from teaching the Faith unless their laity know it already. And four hundred years of brainwashing had not (and still have not) lost their power.

The Lord Russell who massacred the armies of the West, having enriched himself with estates of the Earls of Devon (executed for having more Royal blood in their veins than the Tudors) and of the monasteries, founded a Whig dynasty, the 'Dukes of Bedford', who unhappily still enjoy a fair bit of that loot. Walter Raleigh had a son, as unwholesome as his father, who was to be rammed down the throats of generations as some sort of national hero. Logic itself was corrupted; the English people were taught that when in 1588 an Armada approached our shores after the Pope absolved the English from their allegiance to Elizabeth, this was a monstrous act of aggression, but that when in 1688 William of Orange came with an army and 'absolved' the English from their allegiance to James II and seized his throne (sacking the holiest and best of our bishops and priests) this was an act of national deliverance. As Hitler was to discover, make a lie big enough and people will swallow it whole.

This, surely, is our answer to criticisms made of the Anglican Papalist clergy of the 1930s. Hensley Henson was not a wicked man nor a stupid one, and one can see how, from *his* point of view, "the parochial individualism" of the Papalist incumbent of S Hilary in Cornwall was objectionable. To a management

class begotten by the 'Glorious Revolution' out of the 'Tudor Reformation', the Bernard Walkes are going to be eccentric individualists. *But we have a different history. Their goodies are our baddies.* The religion which they are glad to have had shovelled out of the way by the Tudors is the religion which we know God calls us to give back to the English people. We look with gratitude at the thousand years before the Tudors and recognise ourselves as the Anglican Mainstream and the management class as the real eccentrics and individualists. The Bishop of Rome whom they see as a troublesome foreign obscurantist is the successor of Peter and a criterion of normative, mainstream, authentic teaching. It is not within our capacity to restore by a single flick of a wrist the provinces of Canterbury and York to the unity of Peter, any more than we can, as individuals, reverse global warming overnight. *But it is up to us to do what we can,* here and in this moment which God is giving us.

The arguments marshalled against us in the crisis about the ordination of women make one thing vitally important. It is that we must understand for what it is, and must embrace and gird ourselves with, the lesson of counter-culturalism which the Hope Pattens and the Bernard Walkes taught by their lives of witness; that is, the realisation that we and our opponents see Anglican history, and thus Anglican identity, not *differently* so much as in precisely *opposite* ways. The *Rochester Report* includes the argument "the very basis of Anglicanism is the action taken by the Church of England at the Reformation without waiting for the consent of the Church of Rome ... a particular Church has the authority to reform itself without tarrying for Rome. *That is the very raison d'être of Anglicanism.*"

This is perfectly logical from *their* point of view. *They* subscribe to an Anglicanism which, even when it does not explicitly assert that Henry VIII founded the Church of England, nevertheless regards the events of the 16th Century as normative and ecclesially constitutive (our "standing ground as Anglicans", as *Rochester* ridiculously goes on to call it). This is perverted nonsense.

The Reformation period is no more intrinsically normative than any other period in the life of our church since 596. Indeed, it is perfectly clear that what was decided by the unrepresentative clique who dominated Tudor England and then forced upon an unwilling church has less authority than what the Church of England said when she was a free body in peace and communion with the rest of Western Christendom. When I go to an Institution or Licensing and hear those words about "the historic formularies of the Church of England", what I take that to mean is not so much the validity of Henry's marriage to Anne Boleyn or the XXXIX Articles as the set of Articles passed by the Convocations in 1558, proclaiming the traditional eucharistic doctrine of Catholic Christendom – and the pastoral authority of the bishop of Rome. Whatever Anglican synods or bishops sanction or permit which is contrary to that authority is clearly *ipso facto* null and void.

Does this make me Disloyal? From the point of view of the management class, of course it does. *They* have *their* definition of loyalty. But I am reminded of a characteristic observation of Eric Mascall; that those who most applaud 'Reformation' changes are not logically well placed to assert that a *status quo* may never be changed.

EVENTS 2006

April

22 Saturday GSS

Easter Festival - St Augustine's, Queen's Gate

1200 Solemn Concelebrated Mass

1500 Annual General Meeting

1615 Solemn Guild Office, Procession and Benediction

May

13 Saturday SoM

May Devotion and AGM - St Silas, Kentish Town

1200 Solemn Mass

1530 Solemn Vespers, Sermon, Procession of Our Lady,
And Solemn Pontifical Vespers

75th Anniversary of the Society of Mary

22 Monday ACHS

AGM and Lecture - St Magnus the Martyr, London Bridge

1900 Catholic Guilds and Societies: Revd Dr James Morrison

June

5 Monday OLW

Annual National Pilgrimage - Walsingham

17 Saturday GPA

Glastonbury Pilgrimage - Glastonbury Abbey, Somerset

1200 Solemn Concelebrated Mass

Preacher: The Bishop of Blackburn

1530 Pilgrim Prayers and Benediction

24 Saturday CBS

Annual Festival - St Alban's, Holborn

1200 Solemn Concelebrated Mass

1500 Procession and Benediction

Requiescant in pace

Miss D K M Hands Died Dec 2005 member for 54 Years

Mrs E M Draper Died Jan 2006 member fro 36 Years

May they rest in Peace

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Under the guidance of the Holy Spirit we commit ourselves:

- To evangelise and proclaim the Gospel to all who will hear;
- To build up the Body of Christ by effective means of Christian formation and education;
- To support clergy in the distinctive ministry and to encourage all the baptised in faithful witness and joyful service of the Lord.”

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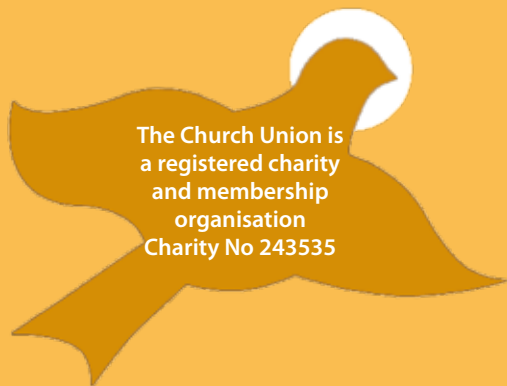


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