

The Society in Chichester Diocese - St Paul, Brighton 23 January 2016

Spiritual and Pastoral Care

Over the past couple of decades there have been times when it may have been very tempting as a Catholic Christian within the Church of England to feel at best embattled and at worst despairing. Both feelings are understandable but neither should be given into if we are to be true to our vocation. The Catholic movement within the Church of England was always intended to be just that - a movement (not a party or an inward looking group, or one strand among others from which you may take your pick) but a movement, stemming from a vocation - to so live and act as to embody and remind the whole Church of England what the Church is everywhere called to be - the One Holy Catholic Church of Christ.

It was this understanding and conviction that underlay the work and writings and ministry of those who nearly 200 years ago fostered that catholic renewal in the Church of England - and continued to do so through the Oxford movement, and that great flourishing of Catholic Societies that led to those great Anglo-Catholic Congresses of the early 20th century - so full of confidence, missionary zeal and Gospel joy. If ever these things are needed again in the Church of England it is now, and the Society, I believe, has real potential to be a wonderful vehicle by which these things may become real among us now.

But if it is to do so it is worth remembering some of the things that shaped the vision and agenda, and drove forward those great pioneers of 200 and 100 years ago. These were well summed up in a powerful address given by Kenneth Kirk at the Centenary Congress of 1933, in which he listed five truths which he believed the Catholic Movement had revived or recovered for the Church of England for the greater good of all.

The first was the truth of the Church's sacramental character- the very core of its being is not an institution, an organisation, or another human society, but a sacramental community - the outward and visible sign of the working in human life of God's grace - with faithful celebration of and devotion to the particular sacramental actions - of baptism and Eucharist, confirmation, ordination and marriage, reconciliation and unction, divinely instituted means of grace - at its very heart.

The second was the truth of the social mission of the Church. One of the great contributions of the Oxford movement was the fostering of pastoral work, particularly among the very poor, with the fostering of lay vocation, with the support of prayer and training, to deliver this - and from which many of the revived religious communities, for men and for women, in due course sprung. There has been no renewal of the church without a revival of the Religious Life.

Third was the truth of personal holiness. If there was one thing of which the poetic vision of Joh Keble, the burning zeal of John Henry Newman and the grave earnestness of Edward Pusey, were unanimous - it was in this conviction that no one was incapable of sanctity - holiness; and that the Church which is not calling every man and woman to enter into this their true inheritance is a Church which is betraying one of its most sacred tasks.

And it was this conviction that led to the growth and flourishing of those things that at one time would have been seen as the almost taken for granted hall marks of Catholic life in the Church of England, but now perhaps much in need of rediscovery and refreshment once again. These included: the revival of sacramental confession and frequent communion; the normality of a rule of life which encompassed self-examination and self-discipline, an emphasis upon prayer, intercession and meditation; the importance of catechesis - instruction in the faith and formation of the Lay Apostolate, the living out of the Gospel in daily life - often achieved through guilds and societies; and then the organisation of missions, retreats, and quiet days; novenas of prayer and prayer before the sacrament, as normal features of parish life.

The fourth element was what Kirk called the truth of the pastoral authority of the church - by which he meant the church's responsibility to lead God's children in the ways of truth and righteousness, to form consciences enlightened by the Gospel. In other words not merely to say *This is what the Church teaches* but to help people explore and understand the implications of that teaching for the complexities of moral and social issues which the ordinary people of God encounter in their daily lives.

Finally there was the truth of the Church's spiritual independence. The Church is, of course, to serve the nation and its communities, to be engaged with its communities and their life, but it is always to be aware of itself as part of something bigger than, and beyond, the nation and the state. She has, and must embody, in her own life a spiritual authority which for the good of the world, the state, the nation, must sometime challenge and confront the secular values of the day, and for it to be able to do this at all, it needs to help its members to rediscover the truth of their corporate unity, their belonging to one another as fellow members of the body of Christ. This was about *'the right of the Church to live her own life, to proclaim her own truths, to guide her own members - and a church which does not assert this in season and out of season is a Church which carries the seeds of death within itself.* There is here a strong challenge to that individualised faith and personal religion that is always so attractive, and so prevalent in our day, and yet has so little to challenge the destructive individualism and selfishness of our contemporary world.

So, if these are the great truths of Catholic Christianity, then what might we - as a Society - do to refresh them and give them a greater reality in the life of not just our own parishes, but the life of the whole Church of England today? Particularly in the area that I have been asked to look at with you - Spiritual and Pastoral Care.

What I haven't got at present is a programme to present to you. Today, as I understand it, is about listening to you, to what you have to say about your own real needs for growth in these areas, and how we might then best respond to them. What will be helpful for clergy, what for laity, and what for both together? What might best be offered through, say, a single event or course, for the Society across the whole Diocese (as today) or more regionally in different parts of the Diocese? Where might some personal consultancy or advice be more helpful - to a particular parish or its priest? But let me though just suggest a few areas which might be worth considering. What about e.g. :

- A school of prayer - reminding people of the rich variety which can aid us in our intercession and devotion - an opportunity to look again at e.g. meditation; contemplative prayer; praying the offices; Taize; the use of icons; praying the rosary and so on, with opportunities to taste, to dip the toe into one or two areas which might not be so familiar, to then be built on at greater depth, and may be more locally, as a follow on;
- A workshop on Sacramental confession and the ministry of reconciliation - for priests who may feel the need of some encouragement and re-formation themselves in this area; for laity who may like to explore its place within the discipline of a rule of life;
- Perhaps some training in pastoral care - a greatly neglected discipline in its own right, and quite distinct from for example, counselling or social care. It encompasses such diverse areas as marriage preparation, bereavement a follow up and care, support for baptism and family life; the visiting of the sick, the house-bound and the elderly. The two Dioceses in which I was privileged to serve as Bishop were both richly blessed with schemes for training and supporting lay people in this ministry - in Chester they were Lay Pastors, in Exeter - Parish Pastoral Assistants, the model has to be right for each particular situation. Maybe there is a role for the Society for pioneering such ministry in parishes here - I am well aware of how much in my own local parish there is such a need.

- Related to this what about the place of the ministry of healing and deliverance in the life of our parishes. Is there any help that we may need here?
- Historically in the life of the Church it has been the Deacon who had had a very particularly ministry in the support of the Lay Apostolate, in leading and facilitating pastoral ministry and community outreach, and in fostering the life of prayer. Are the Deacons who are members of the Society getting the support and encouragement for this ministry that they in turn need? Is there more to be done? Would a regular meeting of the Deacons with one of the bishops be valuable to that end?
- Is there any demand for a workshop or guidance notes on for example: using a spiritual director; the place of small groups for prayer and teaching in parish life? Planning a quiet day or novena or prayer?
- Or what about a Retreat or Quiet Day for the Society itself?
- And then, it might be worth talking together about how we offer one another mutual support, perhaps through the use of the Newsletter. Bishop Peter has very helpfully looked at the Presentments from Society parishes to the Bishop's Visitation, and quite a number of these quite specifically raised this question about how we might share knowledge and experience of, for example, how useful courses or books have been e.g. 'Follow me', 'Pilgrim', how skills in faith-sharing were developed; and so on.

Finally, let me go back to Kenneth Kirk's five truths and add one more of my own - which is that at its best the Catholic Movement within the Church of England has not been focused only on itself, but on both the renewal of the wider Church of England, and also working for the healing of those splits and divisions within the Catholic church as a whole, working and praying always for that unity of his body for which our Lord prayed.

This for me, raises a further question that it would be good to explore. Whilst the kind of workshops, programmes that we might engage in might be organised by the Society, might some at least be not just for the Society, but open to others as well, offered to those beyond the Society's membership who may wish to benefit from these things as well - and doing this as part of our vocation to truly manifest the One Holy Catholic Apostolic People of God?

Society Day 23/1/16

Luke – focus on tradition: Receiving what's been handed on

Rebecca – theological imagination:

The word 'flourishing' in the 5 Guiding Principles means more than being allowed to 'carry on existing.' The diocesan Strategy leaflet includes a quote from Acts chapter 16.5: '*so were the churches strengthened in the faith and grew daily in numbers*'. So being strengthened in the faith is linked to growth in numbers.

Fr Luke has reminded us of the deep theological tradition that Catholics hold and bear witness to. The question for us is how we can better resource, encourage and equip clergy and laity within our tradition to be strengthened in their faith to enable them to 'grow as disciples in worship and witness to the truth of the gospel.'

I'd like to mention a few concrete points about what this might mean in practice, but we'd also then like to hear what *you* feel are the pressing issues and concerns theologically, and how you'd like to see them addressed. If you don't have a chance to say something today or would rather write something down, please do use the response slips at the back of church.

Developing a theological outlook to understanding the church, her history and our identity is something for clergy and laity and there won't be a 'one size fits all'. First, we need clergy and laity who are engaged in academia – scholars who can reaffirm the deep, living theological Tradition and who'll also grapple with current theological and cultural debates. Second, we need clergy and laity who are involved in theological education in our universities, theological colleges and courses and in schools. Third, is the importance of engaging with national and diocesan church life through different groups and committees. Some of these have an explicitly theological aim, but often there's simply that need to underpin the work of a group or committee with the faith. Fourth – and perhaps most importantly – is how we more effectively teach the faith in our parishes.

We therefore need both resources and resourcing. Resources: books of all sorts, down to tracts, leaflets and perhaps courses. Resourcing: we need to ensure both clergy and laity are equipped to teach effectively in a variety of ways from preaching to leading small groups and use of multimedia.

Catholics have an emphasis on learning by participation in worship, rather than just reading. (Evagrius (a 4th century monk) said: ‘a theologian is one who prays and one who prays is a theologian’). Worship should express and encapsulate what we believe. The other area therefore that we might consider is the *quality* of our worship and how we might apply theological imagination to both worship and church buildings. People in our society often no longer have a spiritual language, but they *do* understand and engage with sacramentality – physical, sensory things pointing to deeper meaning. Our *worship* is our key vehicle of mission.

How can the bishops of the Society and the department for Apostolic Life support and resource this?

Bishop Peter's talk – extended - at the Chichester Society gathering 23.01.16

Bishop Peter's brief

Bishop Martin has asked me to help parishes think about **mission strategy and strategic use of resources**. The importance of Mission Action Plans lies in the development of a shared vision of clergy and laypeople. *Anecdote and Evidence*, the 2014 report commissioned by the Church Commissioners, listed 'a clear mission and purpose' as one of the 'common ingredients strongly associated with growth' in churches of any size. Other factors include 'being intentional in prioritising growth', good leadership which can motivate, envision and innovate, being intentional in the chosen style of worship and in nurturing disciples, and actively engaging children and teenagers, where three quarters of churches which offer camps, conferences or retreats for young people report growth. (Walsingham here we come.) **Strategic use of resources** broadens out the vision beyond sources of income to thinking of others in the community who might be partners with us in social, cultural or historic concerns. We can use the Church Urban Fund poverty website or the C of E Research and Statistics Department's Parish Spotlight to gain more insight into our parish and test our knowledge and intuitions against the statistics.

Mission Action Planning

All parishes have Mission Action Plans. In my experience where they may fall down is in the detail of implementation – where SMART goals are needed (specific, measurable, achievable, realistic, timed). Who is going to do the work and how are we going to review progress?

The Visitation

All of us bishops here share in Bishop Martin's episcopate and so I have been able to read the presentments made to him by the clergy in his Visitation. I am struck by how hopeful and well motivated the priests and deacons are with plenty of ideas and possibilities. I am also struck by great contrasts in the parishes: affluent/socially deprived; rural/urban/suburban/'a retirement hot-spot'; large/small congregation. For some there is a sense of struggle in a well-meaning environment. Others mention a priest-centred culture which takes a long time to change. So what works and what is proposed varies greatly.

Forward from the Visitation

These presentments are about two years old. To what extent have these presentments been able to be followed up? Has someone been able to ask the parish priest or the PCC – how is X or Y that you mentioned now progressing? Is Ministerial Development Review doing this for the clergy? There may be a modest role for me and others here in coming to parishes if invited to assist with this. The diocesan resources of the Church Growth Team are of course also available.

Growth

Many priests in our tradition have been in post for five or less years. Experience elsewhere is that growth may happen in a small spurt after the institution of a new priest and then, and perhaps more permanently, after a priest has been over five years in post. That growth of course is predicated on the work put in in the previous five years.

Faith-sharing

There is a lot of concern, rightly, about people lacking knowledge of the Bible and the faith, and about people being able to share their faith. This is a complex picture involving British reticence and the prevalent social attitude that religion is a private matter. A few think they have cracked it with e.g. an evangelism group, Baptism buddies, thriving enquirers groups. Not everyone can be articulate in the way clergy must be. Often what matters is to give people stories that they can tell about what they do: involvement in social action projects are an example. It should not be a surprise that when we assist the homeless, or help run a food or clothes bank that others are attracted (cf. Matthew 25. 31-46).

Sharing experience

There are specific requests for shared knowledge of: how useful courses or books have been e.g. 'Follow me', 'Pilgrim', 'Catholic Evangelism'; material for children's work; how skills in faith-sharing were developed; resources for youth worship. We have the Department of Apostolic Life to help us here. We may need to develop among ourselves ways of sharing experience and good practice. One of the effective ways towards growth is the sharing of knowledge of what works. There is often a modesty among growing churches in telling their story and we need to learn from them.

On message!

All this relates to the three strands of the diocesan strategy: growth in holiness and numbers, re-imagining ministry, and contributing to the common good.

Peter Wheatley

23.01.16

FORWARD IN FAITH CHICHESTER

Banker's Order

Please print clearly and return this form to the treasurer

From (Your name, address and postcode)

To: The Manager (Name, address and postcode of your bank)

Please pay to the account of FORWARD IN FAITH CHICHESTER,
Sort Code 30-97-66 Account Number 02841150 at Lloyds Bank Hastings

The sum of (amount in figures - minimum £20)

Amount in words:

Commencing on 10th February 2016 and then annually on 10th February
until cancelled.

And debit my account number

Sort code

Quoting my name as reference.

This Banker's Order replaces any existing Banker's Order in favour of Forward in Faith
Chichester and this account.

Signed.....

Date

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Date

THE SOCIETY AND FORWARD IN FAITH

Address to the Society in the Diocese of Chichester, 23 January

by Dr Colin Podmore

I'm going to concentrate on one of the leaflets that I have brought with me – the one that has The Society on one side and Forward in Faith on the other. That's rather symbolic, because The Society and Forward in Faith are two sides of the same coin – or in this case, two sides of the same leaflet. The Society and Forward in Faith are the same group of people, arranged in two different ways for two different sets of purposes.

The Society

Let's start with The Society. What is it? Well, it is an 'ecclesial community'. In plain English, it is like a church. Its *raison d'être* is, as the 'strapline' says, 'providing ministry, sacraments and oversight that we can receive with confidence'. More fully:

- It promotes and maintains catholic teaching and practice within the Church of England
- It guarantees a ministry in the historic, apostolic succession and a true sacramental life, by commending Priests of The Society whose sacramental ministry can be received with confidence.
- It provides episcopal oversight for priests and parishes.

In almost every diocese the parishes come under that oversight by passing a resolution under the House of Bishops' Declaration. They do so because they want a bishop with whom they will be in full communion because they can receive the ministry of all the priests whom that bishop ordains. Here, you are fortunate to have a diocesan bishop with whom you are in full communion, but it is important still to pass that resolution now. Bishop Martin could be taken from you at any time.

That theology of full communion is set out more fully in a second leaflet, 'Communion and Full Communion'. I'm not going to say much about it now, but please study it and discuss it. The full communion of the Church involves communion between communities that celebrate the Eucharist, with teaching and ministry that can be recognized as catholic and apostolic. It is the ministry of a bishop that unites these eucharistic communities in full communion with each other and with churches headed by other bishops. The Society is a structure of full communion which unites the bishops that oversee these parishes and thus unites the parishes. It is like a church.

Any parish that is under a bishop of The Society can affiliate to The Society. They receive a porch-card which proclaims their identity as a parish of The Society. They are listed on the Society website. In this diocese parishes have been very restrained in affiliating to The Society. So far there are just four Society parishes in this diocese. I hope we'll soon have many more. The affiliation form is on the Society website – look for Parish Affiliation in the 'About Us' section.

The Society is led by a Council of Bishops. That's important. The Society is like a church and the Church is not a democracy. The fact that the catholic bishops of the Church of England are now working together so closely and meeting together for overnight meetings

three times a year is a huge step forward. Their leadership, teaching and pastoral guidance are building up our common life.

In each diocese the Bishop's Representative assists the Society bishop in the task of oversight, and helps the parishes to pass the resolution that will deliver it. Again, you are lucky here that your Society bishop is in the diocese (and indeed there are four retired bishops of The Society, so this one diocese has one quarter of the Society bishops!). But in many dioceses the Society lives some way away. It is therefore very helpful that his Representative is among the parishes and people on the spot. From the Resources area of the website you can download the Society branding. That branding is copyright and must only be used by parishes that are affiliated to The Society and for diocesan events and initiatives that are approved by the Bishop's Representative. We must protect the brand.

The most important message I have for you today is the one that is mentioned at the bottom of page 2 of the leaflet. The Society is not a membership organization. Let me repeat that, because it seems to be a difficult message to get across: **The Society is not a membership organization.** There is no membership list, there is no subscription, no removing members from the list for non-payment. The fundamental reason for that is the nature of The Society. From the outset the bishops were clear that it was going to be an ecclesial community – like a church, not like a pressure group or a club. Admission to the Church is by baptism, confirmation and communion, not by signing a form or paying a subscription, so the same is true of The Society. If you are a baptized Christian and receive communion in a church that is under the oversight of a bishop of The Society, you are a member of The Society, without signing anything or paying anything. The Society is not a membership organization. We must move on from the world of campaigns and pressure groups into being the Church.

Forward in Faith

This is the moment to turn over and look at the other side of the leaflet, about Forward in Faith. Forward in Faith is not like a church, led by bishops. It is a democratically-structured membership organization. It has its beliefs and aims, and those are set out here. But let's look at the bullet points to find out what Forward in Faith does.

If The Society is like a church, it will have the same problems as the Church. One of those problems is that people think that because you don't have to pay a subscription to belong, it is all free and it doesn't cost anything. But it does. So just in the same way that we have to get people to pay regularly for the cost of running their parish church, even though it isn't a membership organization, so we have to persuade people to contribute towards the cost of running The Society. We could have set up a new registered charity, perhaps called 'Friends of The Society', with the whole panoply of bank accounts, auditors, annual accounts, but we didn't. The Catholic Movement already has too many charitable membership organizations. And we already have a charitable membership organization, the purpose of which is precisely, according to its constitution, to seek an ecclesial structure that provides a ministry that we can receive with confidence. It's called Forward in Faith. Thousands of people have standing orders paying subscriptions to a charity called Forward in Faith. If we set up a new charity with a different name, even leaving aside all the work that that would involve, which we simply haven't got time for, and all the duplication, we'd have to ask them all to take out new standing orders to the new charity. The result could only be a massive loss of income which we can't afford. But whether it would be desirable is a debate we don't need to have: it simply isn't practical.

It has also sometimes be suggested that we should change the name 'Forward in Faith'. There are half a dozen reasons why that would be a very bad idea:

- We have 'brand recognition' of which others can only dream. Recently a Church Times headline mentioned 'FiF'. How many other organizations are so well-known that their acronym can be put in a headline? It would be crazy to lose that.
- It would look as if we lacked confidence.
- It would lead to a distracting debate about names, and the precedents are not good. Someone thought it would be a good idea to take the Gospel out of USPG. Now it is all about 'Us'. Someone even suggested to me that Forward in Faith should become 'Forward'; I replied that I will not go down in history as the Director who took the Faith out of Forward in Faith.
- Changing the name would be a kick in the teeth to those who supported Forward in Faith through all those years of campaigning for provision. Without them we would not be here now. Tony Blair did something similar by trying to re-name 'Labour' as 'New Labour'. The gimmick wasn't popular and it didn't last.
- About £100,000 is paid each year into bank accounts called 'Forward in Faith' belonging to a charity called 'Forward in Faith', and people have left money to Forward in Faith in their wills. We would lose money and it would cost money.
- We have re-branded Forward in Faith with a new logo and design. We have a new website with that logo and design, a Facebook page with almost 1,000 'likes' with that design, and we have published a book and leaflets with it. If I were instructed to bin three years' work and start again, I would have to resign.

What we are doing, in addition to the new look for a new era that we have introduced, is to 're-inhabit' the brand. Forward in Faith is us. If people think that the Bishop of Wakefield (our Chairman), Jonathan Prichard (our Treasurer) and I (as Director) are 'toxic', I cannot help them. We simply have to be who we are and ask people to judge us by who we are and what we do and say, and not live in the past. We are getting good and positive publicity. We need to stay with the strategy that we adopted three years ago, and have confidence in it.

So Forward in Faith is the membership structure that finances and supports The Society – to use another analogy, if The Society is the diocese, Forward in Faith is the Diocesan Board of Finance. Last January we held a training day for all the bishops' representatives in London. Who paid for it? Forward in Faith. In February we posted a pack of booklets and leaflets to 500 parishes to help them pass the new resolution. Who paid for the printing and the postage? Forward in Faith. Who paid for the websites and the branding? Forward in Faith. As a full-time staff member, I sit in an office in London and give advice to the bishops, the bishops' representatives, parish clergy and churchwardens. I act as the Secretary of the Council of Bishops, service their meetings and carry forward their initiatives. Who pays my salary? Forward in Faith. I could go on, but I think you get the picture. Being a member of Forward in Faith is like being part of the planned giving arrangement in your parish church: whether you do it with envelopes or standing orders, you are on a list, and you get onto that list by signing something. Everyone who is baptized and worships in your parish church is a member of the church, but only some of them are on the list of regular payers.

Going on down the list, Forward in Faith supports parishes that have passed a resolution. It does that with information and advice, and not least in employing me to give that advice. The

leaflets about passing resolutions, our advice booklet and so on are all on the Forward in Faith website. It's all a bit too political for The Society.

Thirdly, and very importantly, Forward in Faith monitors the operation of the House of Bishops' Declaration and makes regular reports to the Independent Reviewer – the ombudsman who steps in when someone breaches the Declaration. The Society is like a church and led by Bishops. The bishops of The Society are not going to be engaged in complaining about other bishops. That's not the sort of thing that churches do. But Forward in Faith, which as well as being a support structure is also a political and campaigning organization will step forward and do that. We've already done that once – when the Bishop of Tewkesbury, running the Diocese of Gloucester during the recent vacancy, licensed a women priest to all the parishes of a benefice even though one of them had a Resolution in force. It was Forward in Faith that raised this as a complaint, and our complaint was upheld by the Reviewer.

Then the fourth point on the list. Now that we have won the provision for which we've been fighting all these years, campaigning will be a much smaller part of our work in future. But we do need to support the Catholic Group in General Synod, and we campaigned for a strong catholic representation in the next General Synod. To that end Forward in Faith appointed Anne Gray as our full-time Elections Officer for the twelve months leading up to the synodical elections. It paid off, with a larger and re-juvenated Catholic Group.

Related to this political representation in the General Synod is another point not mentioned in the leaflet. We need to continue, gently and patiently but also clearly and audibly, to explain why we cannot receive the ministry of women as bishops and priests. If we don't explain that, we will have no right to any provision, because the provision responds to a theological conviction. And if we don't continue to explain our views on this, no one in future generations will want or need any provision. We must keep talking about this, even though we must all talk about other things as well. Forward in Faith has published a leaflet about it, there are links to other material on the website, and we have published a book (Fathers in God?) which is available from the office (please send a cheque for £12 payable to Forward in Faith). This is another aspect of Forward in Faith's continuing political work.

If you turn over the page you'll see the heading 'Governance', which explains the roles of the National Assembly, the Council and the Executive Committee. This relates back to the first thing I mentioned. Forward in Faith is not only a registered charity, raising, holding and spending the money and employing the staff. It is also a democratically structured membership organization. If the Society is like the parish church, where all baptized Christians have membership rights because of their baptism, Forward in Faith is like the electoral roll, where you have voting rights because you have signed up.

The Society isn't democratically structured. It is led by a Council of Bishops, who have an office of teaching and pastoral guidance by virtue of their ordination as bishops and the episcopal sees that they occupy. But the bishops need to consult representatives of the clergy and laity of The Society, and this they do through the structures of Forward in Faith. Of the eight members of the Council of Bishops, no fewer than six are also members of the Forward in Faith Council, where they meet with the elected representatives of the movement and also key leaders such as the Provincial Master of the Society of the Holy Cross and the Chairman of the Catholic Group. The statements on communion and catholicity that the bishops published last year are a case in point. The Forward in Faith Council asked the bishops to do

this. The bishops prepared a draft and then consulted the Forward in Faith Council about it, and then the bishops finalized the text.

The Forward in Faith Council is elected by the National Assembly, which consists mostly of representatives of the registered parishes, the branch chairmen, and representatives of those branch members who are not in registered parishes. Society parishes are able to tick a box in order to be a Forward in Faith registered parish as well, for no extra charge, and that enables their representatives to play their part in the National Assembly.

The Society and Forward in Faith

So there you have it: two sides of the same leaflet – two sides of a coin. We are a single community with, if you like, different flags to fly. In each diocese there is a Bishop's Representative. In almost every diocese there is also a Forward in Faith branch. Whether diocesan events have a Society branding or a Forward in Faith branding will depend on the nature of the event: is it an 'ecclesial' event or a 'political' event? If it's a chrism mass or a eucharist, or a spiritual retreat, it will be a Society occasion. If it's a political gathering, or a meeting to plan synodical elections, or blowing a whistle when the diocese does things that are out of order, it's Forward in Faith. If it's a fundraising event, paying for election campaigns for example, it's Forward in Faith. If it's a group of people sitting at the feet of their bishop to be taught, it's The Society, but if it's a democratic committee of clergy and laity, it's Forward in Faith.

If we are the same people and we all work together, it will work. What would be absolutely disastrous, and must not happen, is different people keeping different lists of overlapping people and holding rival events. The Society is not a membership organization; the membership organization that supports The Society is Forward in Faith. We must get that simple message across, work with the two brands, and use both of them to the best advantage.

Money and Membership

My job is to make sure that Forward in Faith can bear the weight of its new tasks – supporting The Society, our bishops and our parishes, monitoring the operation of the Declaration, supporting the Catholic Group, campaigning and propaganda. For all of this, we need a firm financial base. Unfortunately, Forward in Faith is running at a very large deficit in terms of normal annual expenditure and income. We now need to get expenditure and income in line. In 2013 the gap was £160,000. In 2014 we got that down to £95,000. Let me repeat that – an annual deficit of £95,000. Fortunately, two very generous donations totalling £95,000 in each of the last three years have kept us in the black. But there is no guarantee that those donations will be repeated, and that represents a very real risk for our future. We must reduce the deficit and stand increasingly on our own feet. There are two ways of doing that: we are reducing expenditure significantly, but we must also raise our income. The minimum subscription for those who aren't in certain categories is £30 a year. But could you afford to add a donation? Could you give one pound a week, for example (£50 a year)? Could you give £10 a month (much the same as the cost of buying a Sunday newspaper each week)? Some people are responding generously, and I'm hoping that others will follow their example.

The key to getting the finances straight is recruiting new members. The fewer we have, the greater the share of the cost that each must bear. Between 2010 and 2013 our membership fell rapidly. The Ordinariate took its toll, but now, overwhelmingly, the reason for decline is old

age, illness and death. The good news is that we are now recruiting as many members as we lose through death and old age. But we are only standing still. Stopping the decline is not enough: we've got to do much better, and regain the ground we've lost in recent years.

It isn't that the Catholic Movement is declining any more than the Church of England is overall. We just live in an age in which people are very reluctant to join anything. In the 1950s the Conservative Party had half a million members. In 2005 it had a quarter of a million. The last time I looked it had just 134,000. The number almost halved in eight years. Millions of people still vote Conservative, but only a fraction of them are willing to join the party. Until the last few months the Labour picture was the same.

So we face a challenge. **The most important thing that any of us can do for the Catholic Movement or for The Society is to recruit a new member for Forward in Faith.** If each of our members recruited just one new member, we'd double our numbers and we'd be able to fund our core work from our membership, we could spend the legacies we receive (and please do think about a making a bequest in your will) on what they should be spent on (one-off expenditure, special projects, mission and growth). I could spend more of my time on the real work of building our future and less on keeping the ship afloat. Members are won by personal contact – by conversations and nagging. Is there someone in your church whom you might persuade to join Forward in Faith and share the burden?

As I've said, this *is* about money, because the more members we have, the more income we'll have, and the less we'll have to rely on a few remarkably generous donors, living and dead. But it's also about refreshing our movement with a new generation of young and vigorous members to fly the flag when those of us whose hair is already grey have finally put our feet up. So please may I appeal to each one of you: **if you are not a member, please join Forward in Faith. If you are a member, please take the form away and recruit just one other person as a new member. If you remember nothing else from this talk, please remember that. It is crucial for our future.**

1. Pilgrimage. This year is The Year of Mercy, and whatever we do in the Diocese we want it to speak of the Merciful Father and to be in tune with the Bishop's Vision for Growth – A) numerical and spiritual, and B) that both clergy and all the people of GOD may serve the Lord in holiness and truth, and C) that we will 'contribute to the Common Good', and have a heart for the poor – and to remember that our calling is summed up in those 5 words central to the Vision and all we do in the Diocese TO KNOW LOVE FOLLOW JESUS. ..And we can only begin to do any of this if we remember that wherever we are, whatever we are doing we are on a Pilgrimage to the Father, in the Saving Community of the Church in which Jesus and the power of His Resurrection is at the Centre.

2. What we are proposing and where we're at. I'm not intending to run a free travel agency – but I do see my role as keeping in touch with you and trying to motivate parishes to focus more on Pilgrimage; and this isn't just about Pilgrimage but also about Retreats – and Quiet days. So make sure I have your e-mail address, or other contact details so I can let you know as possible plans develop. There are many parishes in the Diocese that organise Pilgrimages and Retreats. No one wants to cut across what's going well.

What The Society has been doing very well is the Walsingham Children's Pilgrimage and Youth Pilgrimage, and we want to put as much energy and funding as we can into children and youth events.

So, I would say to Society Parishes, please try to encourage those of other traditions in the Church to join you on your Pilgrimage and Retreat or Quiet Day. Places of Pilgrimage in the Church are NOT just for Anglican Catholics!

3. Immediate future: For the Year of Mercy, some of you have plans to make the pilgrimage to the Cathedral and enter through the Door of Mercy and there is a Liturgy for that And we must all support the Pilgrimage of the Blessed Sacrament, a week after Corpus Christi on Sunday 05 June with Bishop Martin. Let's get the word out about that.

4. General: There are not many Anglican Catholics who have not visited Walsingham – and mindful that the taster day was greatly appreciated 2 years ago when Walsingham came to this Region at Guildford Cathedral I would like us to think about something similar in the future. But again, can I ask you to tell us about what you're planning – unless it is for your parish only – wherever it is to – Lourdes, Fatima, Knock, the Holy Land, Turkey or wherever. Maybe we could also consider some local places of Pilgrimage? – e.g. S. Dunstan in Mayfield – and one of the Doors of Mercy in Arundel and Brighton Dio. is at the Convent Chapel there we could go through..... East Grinstead and John Mason Neale – S. Cuthman of Steyning. We will try and get a list out of all these possible local places. And most important of all TELL ME IF THERE IS ANYTHING WE SHOULD CONSIDER, OR CAN HELP YOU WITH.