

Together

50p

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Christ

Vol 5 No 17 Feb 1987

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EDITORIAL

Subject to final approval of all the Commissions, it is hoped that our bulletin will be extended to become a Southwark Diocesan publication. This has already been agreed by the Chairman, Bishop Henderson, and by

the officers of the three Area Commissions; it now remains for the other Commission members at their next meetings to express their views, which, we dare to anticipate, will be favourable.

In this issue we include the names of the Chairmen and Secretaries of the South East, South West and Kent Area Commissions.

The proposal to extend the bulletin to the whole diocese is not new. It has been the hope of the S.E. Area Commission since the bulletin was launched four years ago, and has been suggested by the late Canon Dennis Corbishley, by Canon Mitchinson and several others. Some members of the S. W. and Kent Areas have already subscribed and contributed, and the time now seems ripe for the change to be put into effect.

We hope it will mean new subscribers, new writers, the inclusion of a wider variety of material from the diocese and a new spur to increased action and prayer for unity, but it is up to everyone concerned to help to bring this about!

May we appeal to all our readers to renew their own subscriptions promptly, if this has not already been done, and to endeavour to attract new subscribers?

We are most grateful to all those who have expressed a strong desire for the bulletin to continue and expand, and we warmly thank all our contributors for the excellent material supplied. As our treasurer pointed out, all the work on Together in Christ is voluntary, but the production and distribution costs, printer's charge, postage etc. have to be met.

As you will see from this issue, 1987 promises to be a year full of ecumenical activity: we pray for you all, and wish you

A VERY HAPPY & HOLY NEW YEAR

with God's blessing shining on you and all your work.

DENNIS (R.I.P.)

Dennis Corbishley, as Secretary of the Committee for Christian Unity, wrote in the CCU bulletin of Summer 1985, a little reminiscence of Mgr. Dick Stewart, the renowned ecumenist who died on August 7th that year, a reminiscence which Dennis said "conveys the shattering suddenness of his death."



That same phrase now applies to Dennis himself. With shattering suddenness he suffered a severe stroke on the morning of November 19, 1986, from which he never regained consciousness, and he died during the course of that night.

The resulting sadness and shock was a great blow to his family, friends and colleagues, to all of whom we offer our sympathy, accompanied with prayer.

Yes, there was a wide circle of people associated with Dennis, especially the Committee for Christian Unity of the Bishops' Conference of England and Wales, and its sub-committees; English ARC and

RC/ Methodist. All over the country, Councils of Churches, ecumenical officers, local ecumenical projects, shared churches, covenanted Churches, study days, Unity services, the BCC, NSBP, diocesan ecumenical and numerous other meetings and groups, were enriched by his presence, his preaching, his celebration of worship, his vast knowledge and expertise, and shining through all this, the joy of his friendship, his hearty laughter and ready humour, with some cricketing memory rising readily in his thoughts and words. He loved England; he loved cricket. As Bishop Cormac remarked, a few days at a Test match did Dennis more good than any time on a foreign sunny beach.

Dennis was a superb Secretary and organiser, producing excellent minutes with clarity and conciseness, arranging meetings with the immense amount of paper work involved with meticulous care and accuracy.

A Lancashire born man from Preston, Dennis was at Upholland Seminary, near Wigan; he went to Cambridge, was ordained priest in 1950. He was prominently associated with the "Call to the North" inter-denominational venture and became parish priest of the church at St. Annes-on-Sea, Lancs. until taking up his full time ecumenical work in 1978.

My own deeper involvement with ecumenism in the last eight years (especially as a member of ECEW and CCU) has coincided with Dennis' time of office, and I have been immensely supported by him, not least in the receiving of his splendid articles for this bulletin, which have clarified many unity issues for our readers. (Dennis had a great gift for answering the phone with cheerfulness; he was always ready to help in the work he truly enjoyed.) He, with my husband and me, had the

common experience of having been speakers on the outdoor platform for the Catholic Evidence Guild, which, I think, prepared us for later ecumenical activity, especially through its deep spirituality and the experience it gave of speaking - and always with love - to people of other denominations, or to those of other faiths or of none. I too, was Lancashire born, and I was baptised in the church of Our Lady Star of the Sea, St. Annes-on-Sea, where Dennis ministered many years later.

On several occasions Dennis came as speaker at the Study Days which Sidney and I organised in our parish and diocese, often coming back afterwards to relax and share a meal with us.

Dennis was chairman of an ecumenical working party, authorised by CCU, to produce a collection of services for ecumenical occasions. The fruits of our labours, will, it is hoped, be published by the C.T.S. under the title *At Your Service*. Dennis wrote the introduction to this as well as contributing a service. We had these meetings in our home, with Dennis as our guest for supper, and we had all looked forward to having a publication day celebration for all contributors.

Finally, I had the privilege of being together with Dennis, representing the Catholic Church as observers, at the Church of England General Synod, on November 11th and 12th, only the week before he died. Up in the gallery there, and welcomed by name along with the observers from other Churches by the Archbishop of York, we shared the pleasure of hearing the Synod approve the ARCIC Final Report.

The Requiem mass for Canon Philip Dennis Corbishley took place on November 28 at Woldingham where he lived. The chapel full of people included members of his family, members and pupils of the school (who sang so beautifully), Bishop Cormac Murphy O'Connor (Chairman of CCU) who was the chief celebrant, Bishop Henderson, Bishop Tripp, a very large number of priests, members of CCU, diocesan ecumenical commissions, and many other groups, and, surely to Dennis' delight, so many of his friends from other Churches. Bishop Cormac gave a sincere and moving tribute to the man who had loved and served so well. Despite the sadness there was a sense of deep peace, hope and glory. Dennis united us all at his Requiem and the later Memorial Service at Westminster Cathedral, and we know that, together with Dick Stewart, we have the joy of continued union through prayer. For Dennis was, above all, a man of profound prayerfulness.

It is fitting to close with the words written by Canon Martin Reardon, a great friend and ecumenist: "Those of us who are still battling in his ecumenical team here below, will receive the constant encouragement of his infectious enthusiasm and merriment as he watches the rest of the match from the heavenly pavilion.

May he rest in peace."

Una M. Ratcliff

NOT STRANGERS BUT PILGRIMS

Are you up-to-date on the news of the NSBP process?

Phase 1, you remember, centred on Lent '86 (already nearly a year ago!) when group discussions, radio broadcasts, questionnaires, together with lots of prayer, occupied the thoughts of about a million people in the country, on the topic "*What on Earth is the Church For?*" Responses to Phase 1 are expressed in 3 books published jointly by the CTS/BCC, viz.:

Views From the Pews — results of the Lent '86 discussions.

Reflections — how the Churches see their life and mission, (official statements from the Churches).

Observations — on the Church, perspectives from Britain and abroad. (Have you got your copies? If not, the publishers will be happy to supply you, but hurry up!) A video on Lent '86 is also available.

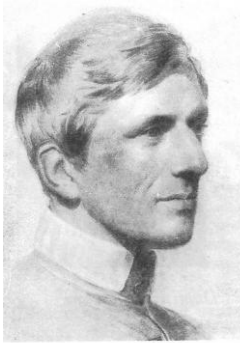
Phase 2 involved a meeting of the Inter-Church Group at London Colney in December and the production of a document focussing on key issues of Phase 1. The London Colney document and the books form the basis for 1987 major conferences.

Phase 3 centres on the British Conference at Swanwick, 31 August - 4 Sept. After the Swanwick Conference, it is hoped that proposals will emerge for future ecumenical policy of the participating churches and the appropriate ecumenical instrument to implement that policy.

So, 1987 is going to be a year of great ecumenical importance in our country, with much thought and hard work ahead. Above all, remember that "unless the Lord builds the house, those who build it labour in vain." Earnest prayer is needed. Please pray daily for the guidance of the Holy Spirit and the success of the *Not Strangers but Pilgrims* process.



CARDINAL NEWMAN



Cardinal Newman

"Neither a little flower nor a South Sea martyr, but a strictly contemporary saint. Perhaps this is the form all piety will be obliged to take in the age of the nuclear deterrent."

But who is Professor Coulson referring to? John Henry Newman, who was born in London in 1801, during the Napoleonic war.

John's father was a banker and his mother of French descent, and he himself the eldest of six. He ever had happy and vivid memories of his childhood, Cardinal Newman recounting once how he had watched candles being lit in every window to celebrate the victory of Trafalgar.

Suffering came early in his life, for his father went bankrupt as a result of the slump following the war. Because of these troubles the Newman family had to move from one smaller house to another, mainly in the London neighbourhood.

John started his education at a private school in Ealing, where he excelled in his studies. By religion his family were Low Church Protestants, but prayer and church-going meant little to him until he reached his teens. Then one of his masters, the Rev. Walter Players gradually had a great influence on him. All the rest of his life Newman recalled a deep religious experience at the age of fifteen, when God became his or, as he himself said: "There were two great realities in life, myself and God." From then onwards Newman always had the sense that he was never alone.

At the age of seventeen he started his university career at Oxford, the Oxford he came to love so dearly. He became a student at Trinity; a college to which he was deeply attached, having a picture of it by his bedside, even in his old age. A few years later he was elected a Fellow of Oriel and took orders in the Church of England.

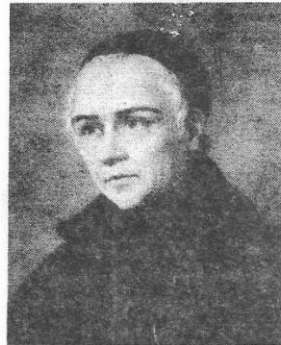
Before long he was appointed vicar of St. Mary's, the university Church. There he preached many of his famous sermons which reveal his tremendous knowledge of the Scriptures and his great personal love of Our Lord.

Together with a group of friends, he led a deep and serious revival of religion in the Church of England - the Oxford Movement, which began in the mid-1830's. Although now famous in Oxford; people would point him out in the street: "that's Mr. Newman", he was ever faithful to his parishioners, frequently visiting the poor and the sick. And he also had, at this time, to care for his family, since his father had died and they were living in considerable poverty. He did all he could to support them, whom he loved so dearly, loving especially his sister Mary, who

died at the age of nineteen. She was in his mind when he wrote in "*Lead Kindly Light*" the closing lines:

"And with the morn those angel faces smile,
which have loved long since, and lost awhile."

More and more he led a life of prayer. Then he and several close friends bought a row of tumbledown cottages at Littlemore, a village near Oxford. Here they led almost a monastic life. Long before, Newman had decided to give himself completely to God in a celibate life. And it was here, at Littlemore, that the greatest crisis of his life occurred. His studies, especially of the early centuries of Christianity and his prayers were driving him to the conclusion that the Church, which Christ founded, was the Church of Rome. This realization was heart-breaking for it meant greatly distressing his family, misleading, apparently, his disciples in the Oxford movement, and breaking with the Church of England, which he loved so dearly. In this great dilemma he lived for several years, giving himself more and more to prayer that he might know and do God's will. Finally, in October 1845, God sent to him Dominic



Dominic Barberi

Barberi, the Italian Passionist who had long thought that it would be his vocation to work for England's conversion. He arrived at Littlemore one wet autumn evening, having got soaking wet as he travelled from Warwickshire on top of the coach. He was drying himself by the fire, when in came Newman to kneel at his feet. His confession followed and next day he was received into the Roman Catholic Church. Shortly afterwards Blessed Dominic wrote

"Newman is reputed to be the most learned ecclesiastic in the England. In my judgement he is one of the most humble and lovable men I have met in my life."

Newman was welcomed cordially by Cardinal Wiseman and it was not long before he went, on Wiseman's advice, to Rome, to study for the priesthood. Though we realize now that he was the greatest Catholic thinker in England, many would say in the Church, of his day, yet he serenely accepted becoming a student again; and two years later he was ordained a priest. While in Rome, Newman came to read about and greatly love St. Philip Neri.

On his return to England, Newman, with a small group of fellow converts, founded an Oratory of St. Philip at Birmingham. Here they lived, most of the priests, as a family, united by family loyalty rather than strict rules. With his

"genius for friendship" Newman mostly found life congenial in his Birmingham Oratory; his "nest" as he called it. They were responsible for a parish in a slum area of "Brummagen", and he knew and loved his poor parishioners well.

But life was not easy for him; in fact, his greatest trials, disappointments and sorrows all occurred after his reception into the Church. Like a lonely ship sailing in an unknown sea was how he often felt. His background and genius were so different from those of the cradle Catholics of the time, that often fear and misunderstanding were mutual. This was also the case with some of his fellow converts, such as Faber and Manning. They favoured Italian religious customs and current nineteenth century ideas about the Church, whereas Newman's mind was much more in tune with our days. So his greatest cross was perhaps frustration, frustration time and time again, but he seldom lost his cheerful serenity and never his trust in God. In his private notebook he wrote: "God has created me to do Him some definite service: I have my mission - I may never know it in this life - I shall do good, I shall do His work - if I keep His commandments and serve Him in my calling. Therefore, I will trust Him. "

And Newman encourages each one of us to trust: we can listen with his Oxford congregation as he says: "God beholds thee individually, whoever thou art. He knows; all thy feelings and thoughts, sympathizes in thy hopes and thy temptations. He compasses thee round and bears thee in His arms.

And so Newman lived through thirty-odd years of suspicion and mistrust, at times speaking out very frankly, and, no doubt, infuriating those who did not hold his point of view. Yet his Anglican friend, Pusey, who had for a time broken with him after his conversion, could say in 1879, when Newman made a speech on receiving his Cardinal's hat: It was a beautiful speech, quite the old Newman speaking out the truth, yet not wounding a single heart.

"The cloud has lifted from me" Newman could say of the last ten years of his life.

The end came in August 1890. Then in his own words, he left the shadows and images of this world for the Truth, the truth which he loved so well, the Truth, Whom he loved so well.

Bishop Clifford, preaching at his funeral, said: "God, in His tender mercy towards this land, chose him for a special work and endowed him with gifts especially fitting him for that work. And in the "Times" Dean Church, an Anglican friend of early days wrote: "Cardinal Newman is dead, and we lose in him - a man of singular purity and beauty of character, - an eminent example of personal sanctity".

Since then the love of Newman has spread widely, interest in his 'life and writings being especially strong in Germany and America. Popes too, have loved him; Leo XIII, who made him a cardinal, called him "my Cardinal." Pius XII is said to have felt sure that Newman would one day be proclaimed a Doctor of the Church; and our late Holy Father Pope Paul said during the recent Holy Year of

1975: "Not only the Council, but also the present time can be considered in a special way as Newman's hour."

Let us ask his prayers for England and for the whole Church.



Littlemore

Sr. Christine Bernard

Poor Clares Arundel

THE COPTIC & ORIENTAL ORTHODOX CHURCHES



David Carter

We Western Christians tend to think in terms of three main traditions of Christianity, Catholic, Orthodox and Protestant. However, concentrated mainly, but not exclusively, in the Middle East there are millions of Christians who belong to none of these three groups, but yet cherish a Christian tradition of great antiquity, often referred to corporately as "Oriental Orthodox." These churches include the Church of Armenia, the first country to embrace Christianity officially (even before the time of Constantine), the St. Thomas Church of India, which claims foundation by that apostle and whose existence is certainly attested from the end of the second century A.D., and, most venerable and prominent of all, the Coptic Church, traditionally ascribed to the missionary endeavour of St. Mark, a church which certainly has roots in the apostolic age.

These churches have preserved the faith through long periods of persecution without equal in the rest of Christendom. Today, their troubles are still considerable. Most Oriental Orthodox live in countries now dominated by an increasingly militant Islam. There is constant pressure from the Islamic majority on the Christians to convert, and though in most countries there is no official discrimination against Christians, there is often widespread unofficial discrimination in such things as jobs and promotions. I have been told of Coptic parents who, in order to protect their children, give them traditionally Muslim names, while of course, remaining loyal and practising Copts.

It would require a long article indeed to describe the rich, if often tragic history of all the Oriental churches, so I intend to concentrate on the largest one, the Coptic Church of Egypt. Unlike some Eastern Christian communities, the Copts are not a negligible, almost forgotten group, but still form a substantial minority of the Egyptian population, with several million faithful. The name Copt comes from the Greek word for "Egyptian". The Coptic language, still normally used in much of the liturgy, is a late form of the ancient Egyptian language, and was, indeed, spoken in some areas of the country right up until the 18th century. Now, however, it has, in everyday life, been superseded by Arabic. The Church claims, as we have seen, apostolic foundation, and it venerates various places which are supposed to have been the stopping places of the Holy Family on the flight into Egypt.

Christian Egypt experienced particularly bitter persecution under the Romans, particularly at the end of the third century. The Copts, perhaps because their example has been so tragically and constantly relevant, revere their martyrs greatly. In the Coptic liturgy there are readings from a Pauline epistle, a catholic epistle, the Acts of the Apostles, the Gospels and the Synaxarion, a book of the lives of the saints and martyrs. When recently, I attended a Coptic liturgy, the reading from the Synaxarion related to a particularly gruesome martyrdom!

The Copts also played a major role in the development of monasticism which, of course, began in Egypt. Like the Chalcedonian Orthodox, they regard monasticism as setting important spiritual standards for secular clergy and laity alike. Monastic saints are greatly revered and the Church is an ascetic church. Fasting discipline is strict (pre-Vatican II style). Over half the days of the year are fast days. As I write (December), the Copts are observing their six week Advent fast, a fast from all meat and milk products. The Lenten fast is naturally longer and more severe.

The most eminent early Copt, and father of all our churches, was St. Athanasius, defender of the orthodox doctrine of the divinity and incarnation of Our Lord. At one time he defended orthodox Christology almost single-handedly against the theories of the heretic Arius, who denied the divinity of Jesus. For the fact that the teachings of Arius now only find echoes in a few sects, such as the

Jehovah's Witnesses, we have much to thank Athanasius, who, in God's providence, helped to preserve orthodox Christology for us all.

Unfortunately the fifth century saw the breach that still persists between the Oriental Orthodox and the rest of us. By this stage the churches were agreed on the divinity of Christ, but found difficulty in expressing their faith in the union of the divine and human natures of Our Lord. Nestorius, later condemned as a heretic, talked of Christ having two distinct personalities, human and divine. This was felt to attribute a sort of "split personality" to Jesus, and was accordingly rejected at the Council of Ephesus (431). The great Alexandrian Coptic theologian, St. Cyril, produced the formula "one nature of God Incarnate", which is still the official Coptic way of expressing the mystery of the Incarnate Lord. The Copts assumed this statement had been accepted at a Council in 449, but the legitimacy of the Council was then disputed in Europe, and a new one held at Chalcedon in 451. This then defined the doctrine now accepted in the West and by churches in communion with Constantinople, that within the one person of Christ were two natures, human and divine.

The Copts maintained, and still do, that this came dangerously near to the "split personality" Christology of Nestorius. They and their fellow Eastern churches refused to accept Chalcedon and communion was severed with those churches which did. One important point should be noticed. The Copts did not, as is sometimes mistakenly assumed, follow the heresy of Eutyches, who believed that the human nature of Jesus was "swallowed up" into the divine. They do not deny that Jesus was fully human.

Scholars are still divided as to how significant the differences between Oriental and Chalcedonian teaching really were and are; many regard them as only a matter of phraseology. Recently the World Council of Churches has sponsored a series of dialogues between Oriental and Chalcedonian Orthodox in the hope that a mutually acceptable formula might be found which would allow the restoration of communion. The talks have been friendly and helpful, but have not yet fully resolved the problem.

The practical result of 451 for the Copts was isolation and persecution. The Byzantine Emperors tried to impose Chalcedon, but the vast majority of Copts refused to submit, and relations became so poisoned that the Moslem Arab invasion of 641 was, at first, accepted as a welcome relief. However, it was not such. Christians were subjected to restrictions and to heavy taxation, though actual persecution was only intermittent. The result was a process, still, sadly, at work, whereby lukewarm Christians were tempted to convert to Islam for worldly advantage. Arab rule helped also to isolate the Copts from most of the Christian world. Only in the last century was contact on any scale resumed, and then not always in conditions that reflected well on Western Christians who often tended to take a patronising attitude towards what they saw as the decayed and ignorant

state of the Copts, and especially of their village clergy. The setting up of a Uniate hierarchy and the proselytising activities of some Protestants were alike resented. But the Copts proved capable of putting their own house in order. Beginning with the energetic Cyril IV, a series of Coptic leaders began educational and other reforms. Renewed emphasis was placed on monastic life. The Copts became a community better educated than their Moslem neighbours. In recent years tensions with the latter have led many Copts to emigrate, principally to North America. There is a Coptic community of 5,000 in Britain, with churches in London (Allen St. WI), Glasgow and Birmingham.

What of Coptic liturgical and devotional life? There is much to remind the Western Christian of the Chalcedonian Orthodox churches. The Liturgy takes even longer than in a Greek or Russian church, normally about two hours. It is usually preceded by the office of Morning Incense (Coptic Mattins). and, like the Byzantine rite, contains long and complex intercessions. There are, however, some significant differences for those used to Byzantine worship. There are few silent or secret prayers. The iconostasis is much larger. It contains the deisis, i.e. icons the mother of God and John the Baptist, but it is larger and has no doors, affording the people a reasonably clear view of the altar. The vestments of the clergy are rather less elaborate than Byzantine ones and white is the usually preferred colour. It is usual for the priest to be assisted by several deacons and sub-deacons. I understand that in some cases boys are admitted to minor orders, and that in some a high proportion of the male population may be in minor orders.

As in Greek churches, quite a few people don't attend the whole liturgy but tend to drift in later, especially as the celebrant approaches the Canon. The Liturgy contains several prayers of striking beauty. The Copts express their strong faith in the real presence as the priest says after the epiclesis (invocation of the Holy Spirit), "Truly, this is the body and blood of Emmanuel our God." The whole service is penetrated by an intense awareness of the fellowship of the Church across the ages; not merely are there several litanies of intercession for present day Christians, but there is also the Synaxarion, and the commemoration not only of the apostles, but of the fathers of the first three ecumenical councils, "the 318 fathers at "Nicea" and so on. The Copts are intensely aware of their past. Devotion to the mother of God is strong in the Liturgy and popular piety. It is important to mention too, that all the Copts I have met are devout and gracious Christian people, with tremendous courtesy. My personal interest in them stems very much from my present good fortune in having a Coptic colleague, a brilliant and dedicated mathematician, who is also a sub-deacon at their church in London. His enthusiasm alike for his faith and his work are a great inspiration to his Christian colleagues of all churches. One of the best short talks on ecumenism I have ever heard was from a visiting Coptic bishop, Bishop Markos, who reminded

us that the church with its many traditions is like a diamond; through all of them in different ways the light of God shines.

What is the current Coptic attitude to ecumenism? I have been told by well informed Coptic laymen that they feel close to all "apostolic" churches, including Anglicans and Catholics. There is, so far, apparently little contact between Copts and most Protestants, a situation that one suspects will change as more Copts live in countries with strong Protestant churches. The Copts are, however, only in communion with the other Oriental Orthodox. Logically, perhaps, they ought to claim, as vigorously as do the Roman and Chalcedonian Orthodox Churches, that they are the one true Church, from which the rest of us have, in some degree, fallen away. They do not, however, pursue such a claim strongly. They do insist though, that members of non-oriental churches who become Copts are chrismated (confirmed). This had to happen to the Catholic wife of my colleague before they could be married in a Coptic church.

Despite such canonical strictness, the attitude of the Copts to Chalcedonian Christians is now very positive. They do not bear ill-will for the past. Faced with Islamic pressure they regard the divisions of the Church as tragic and long for unity. They are grateful for the interest in them and concern for their problems shown by other Christians. I have no doubt our main duty to this ancient and venerable church is to love its members and pray for them. Readers might like to know that at Allen Street church there is an English language liturgy every first Saturday in the month at 10 a.m.

There is not, unfortunately, the wealth of literature on the Oriental churches that there is on the "ordinary" Orthodox. The best general history is by a Copt, Aziz Atiyah: *History of Eastern Christianity*. There is a collection of *Eastern Christian Liturgies*, edited by Peter D. Day, accompanied by valuable notes. Dr. Atiyah's book is fascinating historically, but, unfortunately, contains relatively little on the present day life of the Oriental churches. Anyone seriously interested in these churches will do best to contact the church in Allen Street where they may be sure of a warm welcome.

David Carter

(David Carter is Methodist observer on the South-West Area Ecumenical Commission; he is also a Local Preacher with duties corresponding to some extent with those of permanent deacon.)

Quote from a Scottish Lent '86 group from "Views from the Pews":
'Let the Church be open to the future. Let the Church be willing to risk change. We must continue to live out the story of God's love for the world in prayer and in action. We are learning to trust the Spirit as the travelling people of God engage with the lost, the lonely and the frightened along the way.'

WHAT IS THE CHURCH ARMY?

The short answer is 350 men and women who: are Church of England Evangelists and wear, where appropriate, grey uniform. If they are men they are called "Captains", and if they are women they are known as "Sisters".

Military idealism was popular in the last century. St. Paul's image of the Christian soldier's armour is one of a number of New Testament pictures connected with warfare. Linking the two together William Booth started his Salvation Army which soon became a separate denomination. Churches in Bristol, Oxford and Richmond-on Thames independently started their own "Church Mission Army" or "Church Salvation Army" made up of working men 'who could talk to fellow working men of Christ in the language the shop floor'.

Meanwhile, a successful young City businessman had a breakdown, and following a conversation with a Christian Brethren aunt, came to living faith in Christ. He joined the Rev. Evan Hopkins' work at Holy Trinity, Richmond. (This same Evans was one the founders of the Keswick Convention.) Then the young, newly converted businessman, Wilson Carlisle, was ordained to a curacy at St. Mary Abbots in Kensington. There he was able to start open-air work with men, after ail, he was one of 10 curates!

The go-ahead curate was asked by a Trust to link together the various "armies" that had started in Anglican churches. So, in 1882 the Church Army began under Wilson Carlisle's leadership, which lasted 60 years.

He recruited men for his college in Oxford. it was a house. The course lasted two weeks after which the men were commissioned as "Captains"! These were full-time evangelists under a local incumbent, responsible for their own funding. In 1896 the Church of England's House of Bishops allowed evangelists to be readers giving the recognition. Wilson Carlisle's sister, Marie, saw the same need for women evangelists trained in rudimentary health visiting, and her leadership of the "Sisters" work began.

It was not long before the need for a practical side became apparent. Wood-chopping for unemployed men, hostels for the homeless, training in farming methods so that men could emigrate to Commonwealth countries - all Church Army ideas. The first world war brought service to men in France by Church Army officers. Then the founding of Church Armies in Australia, Canada, New Zealand, the USA, Jamaica and East Africa.

That is the history. Church Army now has two sections. The Evangelistic division for Officers working in parishes, on missions, amongst young people, in the Forces, and in the prison service. The Social Responsibility division for work among the homeless and other residential care, as well as pioneer outreach in some of the really hard areas of need.

Since 1980 the headquarters have been in the original Eltham College by Blackheath station. Eric Liddell of "Chariots of Fire" fame went to school in the

building. The College of Evangelism is a mile away across the heath and takes up to 72 students for the three year course. Church Army selects and trains officers under ACCM's watchful eye for the wider Church of England, and then presents them for admission to the office of Evangelist by the Archbishop in June each year. We are finding an upswing in those offering just now, due, I believe, to men and women wanting to exercise their evangelistic gifts to reach out to those right outside the Church. The College serves all shades of Churchman-ship, and for that reason is a very relaxed place where preparation for evangelism is practically based, with plenty of replacements working alongside officers.

Officers, in one sense, are "storm troops" going in the Name of Christ to areas where worshipping Christians are in hard pressed situations. A quarter of them in Urban Priority areas. Not all officers of course, would be able to stay in front line situations for indefinite periods, so we are prepared to look at any possible post which has a definitely evangelistic thrust.

Funding is usually a combination of parish/diocesan money and some from the Society, although considerable money comes from the government via the Home Office, the DHSS, the ministry of Defence, and so forth, where the appropriate work is done. Just under £1m comes from donations each year. For this we are truly grateful as it enables the Church Army to undertake new and pioneer work.



So, let me introduce you to Captain Terry, working with the unemployed in Stockton-on-Tees, Bristol University, Captain Alan, homeless men's hostel in Leeds, the Chaplain's Dept. in Germany Jane, working among prostitutes, the Blackburn Diocesan Evangelist,

Terry (Waite), working under the attending to overseas relationships, unattached youth work, Captain Sheldon Open Air Theatre outside others. Pray for them that Christ proclaimed, and that men and His new life for themselves through

Michael Rees Chief Secretary

The Church Army Independents Road Blackheath London SE3 9LG



Terry Waite

Sister Pat in leading a Sister Jenny of (BAOR), Sister Captain Andrew Captain Archbishop Captain Nic in Carl and his Exeter, and 341 may be women may find their ministry.

G. K. Chesterton delighted in pointing out the paradoxical whenever he found it. Perhaps some of his enthusiasm here has rubbed off on me: I have one which would gladden his heart.

In 1982 covenant proposals between, inter alia, the Anglican and Methodist Churches were killed as dead as the Dodo. These proposals were not a scheme for the complete unity of the Churches involved, but were, of course, intended to lead up to such a unity.

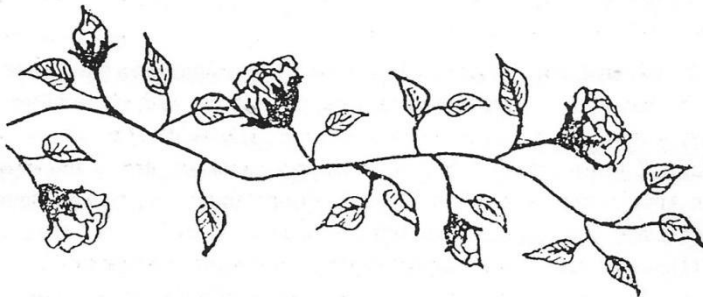
Last night I went to the annual Covenant Service at our local Methodist church (a lovely service by any standards). At this service those present renew their own personal covenanted commitment to the Lord. The service was conducted by the local Anglican vicar who is also the officially appointed minister for the Methodist Church here, and there could have been almost as many Anglicans as there were Methodists present, all together renewing their positive response to the Covenant made by God with His people. Anglicans and Methodists alike sealed their declaration in joining together in receiving Holy Communion.

For the official Covenant one may ask: "O death where is thy sting?"

IN BRIEF

The latest agreed ARCIC Statement *Salvation and The Church* is due to be published in January 1987.

The annual seminar *Ecumenism Now*, to be held this year is entitled "*Faith and Justification in the light of ARCIC 2 agreement*" will of course be based on the document.



ONE OF US

Just before Christmas we welcomed a new member into our parish. Not that he seemed to want to join us: he waved his tiny fists and used then fend off the chrism of Salvation (probably cold) and let out a powerful yell when the Water of Life (cold too, no doubt) was poured over his head. There is a local superstition that the devil is not well and truly expelled unless the baby cries loudly, so I'm sure that Aidan Charles is now complete child of God -one of us.

There's nothing like a baptism, especially during the Parish Mass, for making one take stock, so I found myself looking afresh at motley group that Aidan Charles has joined.

His parents are very young: the husband, immensely proud in a shining kilt, pronounced the Creed in a (to us) very foreign sounding Scots voice; granny (her "Mam") was in her very best hat; granda (her Dad) on his best behaviour in his "good" clothes, looked rather gnarled, but surely this is his first grandchild? A lifetime of hard does age a man, so perhaps he is not as old as he looks. Then there were the Godparents, extremely young too, regular Mass-goers and very serious under the weight of all this responsibility. And too, rows of friends, the men stiffly starched into suits and ties, the girls looking resplendent in unsuitable shoes, a triumph of hope over experience, since was very icy outside. And all the usual members of the church militant.... the three Miss Macdermotts, retired teachers, in their winter uniform of overcoats (bright and contrasting colours: they believe in treating the weather with prudent defiance), large fur hats and matching gloves; the best readers in the garish. Behind then Dr. And Mrs Czerczi, with innumerable handsome Czerczi children, barely under control, mostly playing trains under the pews. And the O'Connell's, from the University, with two of their wicked offspring penned Into the front pews at one side, firmly out of reach of one another not, alas, out of signalling distance of their youngest brother, whose first day of altar-serving it was....

In the queue far communion I found myself behind Jim. Every parish has a Jim: a totally reliable, selfless, endlessly kind and generous man, keeps everything right in the church. He knows about the boiler, the electricity, the planned-giving envelopes and the will of Cod. He also, in our case, has deeply conservative ideas about other Christians and had just, at the last parish meeting, effectively vetoed a joint carol service with our Anglican and Methodist neighbours. "much too advanced for this parish" he had said. So he probably approved when Aidan Charles' young father, who had held his candle so bravely and pronounced the Creed with such conviction, stayed sitting in the pew when his wife and all her family and their friends went up to receive communion.

I reflected sadly on the extraordinary situation. The young man is a good, believing Christian, as thoroughly baptised as his tiny son. He intends to bring up his son as a Christian like himself. He had said the Creed with a sincerity manifest

to all. Perhaps his views on the Eucharist are incorrect (though, as he is an Anglican, perhaps not) but as I surveyed the assembled People of God, I wondered how many of us were orthodox.

Granda left school so long ago and attended so little that probably the catechism doesn't impinge much and I bet Mrs. Czeczzi never has time to consider the finer points of doctrine. The young Czeczzi's see to that. The O'Connell's . . . but isn't he in the Theology Department? I expect the Miss Macdermott's would get all the definitions right, though it's true that one of them thinks Vatican II rather extreme and another finds the English Mass hard to bear . . . rigid correctness can be expected from the Macdermotts. Jim, who is probably a saint, has powerful (and totally inaccurate) notions on what other Christians believe and so knows where they are wrong . . . and when I think about it, I'm not too sure what I believe about Transubstantiation myself. . .

None of this is very important really. It's true that we say that we must agree in belief before we can go to communion together, but in practice we presume that we do agree with all our fellow Catholics. We don't do spot checks about the theological details.

So, in a few more years we hope that young Aidan Charles, surrounded no doubt by much the same admiring group and dragooned into his very best clothes, with a seven-year-old's understanding of the Eucharist, will join us at the altar. Because, unlike his father, he's now one of us.

(Dr.) Margaret Harvey

Comment from a study group from Newbury in connection with Lent '86 quoted in "Views from the Pews":

Our group found the experience of sharing our faith and understanding of God very enlightening and stimulating. We feel that the churches should do all they can to encourage this sort of sharing, and recommend their members to experience the regular worship of other denominations.

*'That they all may
be one'*

