

April 2014
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faith

ford consider out marriage



Also in this issue:

- Richard Norman travels to Istanbul
- Simon Cuff considers 'Ashes to Go'
- Bekkie Howe on being a midwife

parish directory

254472 www.stpeterschurchfolkestone.org.uk - stpetersfolk@yahoo.co.uk

GRIMSBY St Augustine, Legsby Avenue Lovely Grade II Church by Sir Charles Nicholson. *A Forward in Faith Parish under Bishop of Richborough.* Sunday: Parish Mass 9.45am, Solemn Evensong and Benediction 6pm (First Sunday). Weekday Mass: Wed 9.30am. Parish Priest: Fr Martin 07736 711360

HARTLEPOOL St Oswald's, Brougham Terrace. *A Forward in Faith Parish under the episcopal care of the Bishop of Beverley.* Sunday: Sung Mass 9.30am, Benediction 6pm. Daily Mass, Offices and Confessions as displayed. Parish Priest: Fr Graeme Buttery ssc 01429 273201

HEMPTON Holy Trinity (near Fakenham, Norfolk). *ABC, FIF.* The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 10am. Linked to the Shrine of OLW. Parish Priest: Fr Lockett ssc 01328 820030

KINGSTON-upon-THAMES St Luke, Gibbon Road (short walk from Kingston railway station) Sunday: Low Mass (English Missal) 8am, Sung Mass (Western Rite) 10.30am, Evensong and Benediction 5pm. 3rd Sunday each month: Teddy Bears Service for pre-schoolers 9.30am. Wed, 7pm Exposition, 8pm Mass. First Sat of the month, 11.15am Mass of Our Lady of Walsingham. For further information phone Fr Martin Hislop: Parish Office 020 8974 8079 www.stlukeskingston.co.uk

LEAMINGTON SPA St John the Baptist *Parish under the Episcopal care of the Bishop of Ebbw Vale - all resolutions passed.* Daily Mass. Sunday: Low Mass 8am, Parish Mass 9.30am, Solemn Evensong and Benediction (1st Sunday only) 3.30pm. Traditional Catholic Worship in a friendly atmosphere. Parish Priest: Fr David Lawson ssc 01926 422208 www.fifparish.com/stjohnleamington

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

LONDON-HEATHROW-HANWORTH TW13 St George, Hanworth Park, Feltham, TW13 7QF *Beautiful and historic Church. Traditional worship. Vibrant parish social life - ABC Fulham Jurisdiction.* Sunday: 8am Low Mass (English Missal), 10am High Mass (Traditional), 6pm Evensong and Latin Benediction (first Sunday of the Month). Low Mass 10am Tues and Thurs. Fr Paul Williamson: 0208 844 0475. Email: 1stewart1@live.co.uk

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

LONDON N1 Holy Trinity, Hoxton Sunday: 10am Parish Mass and Sunday School. Midweek Services: contact Fr Andrew Newcombe 020 7253 4796

LONDON N21 Holy Trinity, Windmore Hill. *A Forward in Faith, Resolution A, B & C, modern catholic parish.* Sunday: Every Sunday: Said Mass 9.00am and Sung Mass 10.30am with Junior Church. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday Mass 10am. For the Sacrament of Reconciliation and other enquires contact Fr Richard Bolton at rdeb2010@btinternet.com or phone 0208 364 1583

London NW9 Kingsbury St Andrew *A FIF Parish under the Episcopal care of the Bishop of Fulham* Sunday: Sung Mass 10am; Thursday Said Mass 10am. Tube to Wembley Park then 83 Bus to Church Lane Churchwarden: 020 8205 7447

London SE11 4BB St Agnes Kennington Park, St Agnes Place - 8 minutes walk from both Kennington and the Oval tube stations (Northern line) *ABC/FIF.* Sunday: 10am Solemn Mass. Daily Mass: Mon 10am; Tues 5.30pm; Wed 10am; Thu 5.30pm; Fri 10am - Bible Study after Mass on Wed. saintagneskenningtonpark.co.uk 020 7820 8050 frpaulensor@btconnect.com

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

BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 1QT) *"If it is worth believing in, it is worth travelling for"* Sunday Mass 11am. Secure Parking. Canon John Herve ssc - 0121 449 2790

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

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

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

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. *A Forward in Faith Parish, Resolutions ABC in place.* Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, 6pm Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest: Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: afpear2@gmail.com

BOURNEMOUTH St Francis of Assisi, Charminster Road (corner of East Way) *A Forward in Faith Parish under the care of the Bishop of Richborough. Resolutions ABC.* Sunday: 8am Low Mass, Parish Mass 10am, Evening Service 6.30pm - first Sunday of each month. Parish Priest: Fr David Wastie www.stfrancis-bournemouth.org.uk

BOVEY TRACEY St John the Evangelist ABC, Forward in Faith, Under the Episcopal Care of the Bishop of Ebbw Vale. Sunday: 10am High Mass. Low Mass 10am Tues and Thurs. Parish Priest: Fr Greg Stanton ssc 01925 051905

BOWBURN, Durham Christ the King, Forward in Faith, ABC Sunday: 11am Sung Mass and Sunday School; Weekday Mass: Wed 9.30am, Fri 6.30pm; Evening Prayer and Benediction 5.30pm last Saturday of month; Parish Priest: Fr John Livesley ssc 01388 81417

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

BRIDPORT St Swithun *Resolutions ABC.* Sunday: Low Mass 8am; Sung Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Thur 10am. During interregnum please contact the Revd Duncan Wilson on 01308 420651

BRIGHTON WAGNER GROUP The Annunciation (11am) Fr Michael Wells 01273 681431. **St Bartholomew's (11am)** Fr David Clues 01273 620491. **St Martin's (10am)** Fr Trevor Buxton 01273 604687. **St Michael's (10.30am)** Fr Robert Fayes 01273 727362. **St Patrick's (10.30am)** Fr Steven Underdown 01273 747889. **St Paul's (11am)** Fr Robert Fayes 01273 727362. (Sunday Principal Mass times in brackets.)

BRISTOL Christ Church, Broad Street, Old City Centre BS1 2EJ

Resolutions ABC. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). During Interregnum contact Roger Metcalfe, Churchwarden on 01275 332851 www.christchurchcitybristol.org

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

CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass **St Mary, Bute Street** Sunday: Solemn Mass 11am; **St Dyfrig** and **St Samson, Pentre Gardens** Sunday: Solemn Mass 9.30am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr David Morris 029 2221 2177

CHARD The Good Shepherd, Fumham. *Resolutions ABC* Sunday: Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am, Wed 6.30pm (with Healing and Reconciliation on the 4th Wed of the month). Contact: Fr Jeff Williams 01460 419527 www.churchofthegoodshepherd-chard.weebly.com



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

CHOPWELL Saint John the Evangelist NE17 7AN *Forward in Faith Parish ABC* Sunday - Sung Mass 10am. Daily Office & Mass as displayed. Parish Priest: Fr Paul R Murray ssc 01207 561248 p.r.murray@durham.anglican.org

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

DEVIZES St Peter's, Bath Road, Devizes, Wiltshire *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbw Vale. All resolutions passed.* Sunday: 8am Low Mass (BCP), Fourth Sunday only: 10am Sung Mass, Thurs: 7pm Low Mass. Mass on major festivals and Saints Days - times vary. Contact during interregnum: Mrs J Hosie, Churchwarden 01380 813500

EASTBOURNE St Saviour's *A Forward in Faith Parish with Resolution ABC.* Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information from Fr Jeffery Gunn 01323 722317 www.stsaviourseastbourne.org.uk

FOLKESTONE Kent, St Peter on the East Cliff *A Forward in Faith Parish under the episcopal care of the Bishop of Richborough.* Sunday: 8am Low Mass, 10.30am Solemn Mass. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. During Interregnum - tel: 01303

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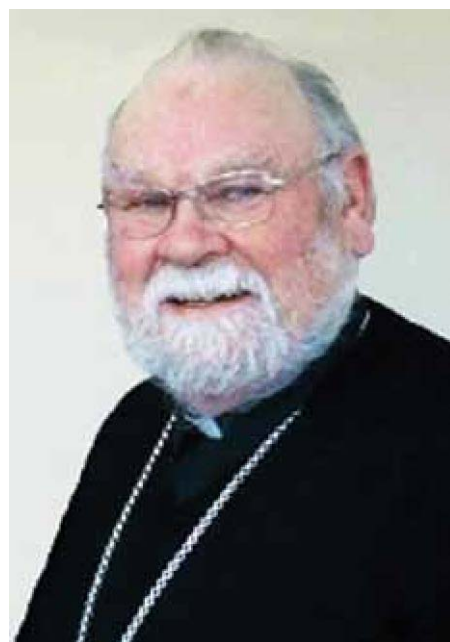
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Bishop of Durnley to retire

Bishop John Goddard, has announced that he will be retiring as Bishop of Burnley on 19 July 2014.

On hearing the news, Bishop Tony Robinson, the Chairman of the Council of Bishops, said:

"Bishop John has announcement his retirement from active service. He will be missed by clergy and lay people in the Diocese of Blackburn and beyond. He has been one of our leading bishops over the past thirteen years making significant contributions at General Synod and in the House of Bishops. We wish him and Vivienne a long and well deserved retirement."



Cover
Image

'Ashes to Go'
at Ealing Broadway Station



LEAD STORY

Holy matrimony?

Janet Backman believes the Church of England should step away from the legal aspect of marriage altogether

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In a book review in the February edition of *NEW DIRECTIONS*, Bishop Martyn Jarrett explained clearly and elegantly that in the sacramental economy, Form and Matter matter. Pizza and coke cannot replace bread and wine in the Eucharist. Gender-neutral titles for the Trinity will not suffice in Holy Baptism. In the sacraments, God works through physical *things*, and the given-ness of these things is a crucial part of the nature of the sacrament.

Where Bishop Jarrett differed from the author of the book under review was in suggesting that Form and Matter matter in ordination too: and the given nature of ordination in the ancient Churches of East and West is that it is *men* who are the physical matter in and through which the sacrament takes place. The Anglo-Catholic position has always been that a single part of the universal Church does not have the authority to unilaterally change the given-ness of the form and matter of ordination without consensus from the rest of the Church. Thus the ordination of women is an error.

Illogical

Precisely the same argument applies to gay marriage. The position of the ancient Churches of East and West has always been that marriage is a sacrament performed and lived by a man and a woman. And so it is surely illogical for anyone who regards him or herself as a Catholic to suggest that a single part of the universal Church has the authority to change the given-ness of the form and matter of marriage without consensus from the rest of the Church. To argue that the Church of England has the power to unilaterally change the form and matter of the sacrament of marriage but not other sacraments is inconsistent, to say the least.

As an aside, it is worth noting that Nicholas Turner, in January's *NEW DIRECTIONS*, made the point that in fact the state is not asking the Church to change anything, as the legislation specifically distinguishes between the new civil marriage and the Church's sacramental marriage. But this distinction is not recognized in most of the popular commentary – especially that which has flourished on the internet. It *has* been recognized by the House of Bishops, and yet their analysis both of how we got to this point and where we go from here has won

them few friends.

Finding the good news

To argue that marriage is by definition undertaken by a man and a woman is not homophobic, any more than to be opposed to the ordination of women is misogynistic. Yet in each case, opponents run the very real risk of having their arguments ignored as they are tarred with the brush of bigotry. It is therefore our responsibility to find the *good news* in all of this – to make it clear to people that we are not simply the recalcitrant children at the back of the class, pulling faces and making silly noises in response to everything the teacher says. Once again, the parallels with the ordination of women debate are striking: the catholic word should be *yes*, echoing Our Lady, but all too often we seem to be constantly saying *no*.

Divorced from reality

Where almost all of the commentary on the debate seems to be agreed – for good reason – is in suggesting that the leadership of the Church has allowed itself to become so divorced from the reality of most people's lives with regard to sexual ethics as to have lost the moral right to declaim on the subject at all. To a certain extent, this is not the fault of Church leaders. In the modern western world, ethics begins with what 'I' feel 'I' have the right to have. The idea that there should be any sense of given-ness in doctrine or ethics from an authoritarian third party (in this instance the Church) is – consciously or otherwise – rejected as a relic from an outdated patriarchal age.

And yet at the same time, the House of Bishops in particular has allowed itself to come to be seen as constantly wavering: neither completely committed to the traditional teaching of the Church like the Roman Catholics and the Orthodox, but at the same time always three steps behind the latest secular and liberal thinking.

The way forward

What is the way forward? To a certain extent, in a society dominated by the ethics of 'I', this is an impossible question to answer objectively. My personal opinion is that the Church needs to acknowledge the fact that sex outside of

marriage can be both beautiful and holy, providing it takes place within the framework of a loving and stable partnership; and that if it did so, it would be better placed to be heard when it condemned what *is* sinful and harmful about promiscuous or abusive sexual relationships. It would also be better placed to defend the traditional understanding of marriage as the *ideal* place for physical union to take place, without condemning *per se* other forms of relationship – be they gay or straight. I also think that if the Church had been quicker to embrace a positive attitude to civil partnerships, then it may have been better placed to resist gay marriage. To say that gay relationships can be God-given and God-blessed, but that they are nonetheless intrinsically *different* to marriage, would have been a far better position than that which the House of Bishops now somewhat shiftily occupies.

A novel solution

The problem with that position is that I have to acknowledge that it is purely my own private opinion, ultimately rooted in the ethics of ‘I’. It differs from the traditional teaching of the Church, and so in one sense has no more right to be adopted than any of the other myriad ideas floating around. What it *does* do, however, is to maintain the traditional understanding of the sacramental economy, on which so much of Anglo-Catholicism has been and is based.

Is there, then, a better way forward? There is, but it involves a radicalism of the sort to which the Church of England is not normally well disposed.

The way forward is for the Church of England to withdraw altogether from the business of legally solemnizing and

registering marriages, and to move to a system whereby the state alone performs those functions for *all* marriages. Couples who are genuinely Christians can then perform the sacramental part of the marriage in church.

Radical change

This is not a panacea. There would still be difficult questions to answer, such as precisely *which* couples could ‘marry’ in church, and/or what *kind* of relationships the Church would wish to bless. But to step away from the legal side of marriage altogether would remove many of the perceived inequalities and hypocrisies for which the Church is currently being criticized. It would also have the added benefit of restoring to holy matrimony the didactic element of the sacrament, so that when a genuinely Christian man and woman choose to make vows before God and in the presence of his people, they show to the congregation and the wider Church something of the love and the unity which exists within the Holy Trinity, and between Christ and his bride the Church.

To step away from the legal aspects of marriage would be a radical change for the Church of England and our position in society. But in its rush to embrace equal marriage, the government has shown what an irrelevance it considers the Church to be. It is time for us to return the compliment, and withdraw from conducting the state’s business. The fact that doing so might allow us to regain control of our own debate, as well as to restore to the sacrament of holy matrimony the full extent of its beauty and its holiness, is the icing on the cake. **ND**

Work to be done – response to civil marriage

David Mumford offers some thoughts on the different ways in which marriage is defined by Church and state

Nicholas Turner is absolutely right when he states (ND Jan 2014) that the newly defined institution of equal civil marriage is not the same thing as marriage as understood by the Church of England. We will face exactly the same problem in Scotland when legislation here on the same issue is passed – probably later this year.

The civil power has hijacked the term ‘marriage’. I am reminded of Alice’s conversation with Humpty Dumpty... ‘When I use a word,’ Humpty Dumpty said, in a rather scornful tone, ‘it means just what I want it to mean – neither more nor less.’ ‘The question is,’ said Alice, ‘whether you can make words mean so many different things.’ ‘The question is,’ said Humpty Dumpty, ‘which is to be master – that’s all.’

So who gets to define marriage – the state, the Church or who else?

The aim of marriage

The state is concerned with marriage primarily as it affects the social order and property rights. The Church

is concerned about being faithful to divine teaching and about people’s salvation. For the Church the primary aim of the sacrament of marriage is the salvation of both parties. Marriage as a sacrament is an assured channel and means of the grace of God. The Church’s guidance and laws are for her own members. So there have regularly throughout history been significant divergences between what the Church allows and what the civil power permits.

In the Scottish Episcopal Church the marriage service explicitly refers to marriage being a ‘holy mystery in which man and woman become one flesh’ and the SEC Canon 31 is clear that marriage is ‘a physical, spiritual and mystical union of one man and one woman.’

The parties to a Christian marriage are a baptized woman and man who are free to contract a marriage and who freely express their consent. However, if one of the parties is a Christian then the prayer is, with Paul in 1 Cor. 7.14, that the unbelieving husband may be consecrated through his wife or the unbelieving wife through her husband. If

neither party accepts Jesus as Lord and saviour, then what takes place is a civil marriage which, if one or both partners become Christian, can then partake of the sacramental nature of Christian marriage.

A lifelong commitment

The intention in the marriage service is that marriage is seen as a life-long faithful commitment – ‘forsaking all other’; ‘till death do us part’ – reflecting Jesus’ words, ‘what God has joined together let no one put asunder’ (Matt. 19.6). Following Mark and Luke and Paul in 1 Cor. 7.12 remarriage after divorce while the spouse from the first marriage is still alive is contrary to the mind of Christ although the SEC has subsequently modified its practice. (In Matt. 19.9 *porneia* should probably be understood as ‘illicit marriage.’) The term ‘divorce’ has a number of different meanings. Sometimes it is used to describe situations in which the marriage itself was null. For example, in a ‘forced marriage’ where consent was coerced, the civil law process leads to divorce; in terms of Church teaching, there was no marriage in the first place and so the partners are free to marry.

Divorce

Divorce is sometimes used to describe a judicial separation. However, in such cases the marriage vows are not dissolved although the couple live apart. Divorce is most commonly used to mean the dissolution of a marriage so that both parties are free to contract further marriages.

The Scottish Episcopal Church, in common with most of the churches in Scotland, with the exception of the Roman Catholic and Orthodox churches, has allowed the state to set the goalposts as to what constitutes divorce in the sense of freeing people to contract a second marriage while the spouse from the first marriage is still alive. The criteria for a legal divorce have changed over the past 150 years from adultery alone to, today, including separation for five years without mutual consent. As a result the legal definition of nullity is too narrow for Christian teaching, the grounds on impediments are uninformed by critical Christian reflection and the grounds for divorce are far too wide.

Sacramental status

Paul (Ephesians 5.32) speaks of marriage as a great mystery and compares it to the relation between Christ and his Church. The Latin translation of mystery is sacrament.

In the Greek Orthodox Church a first marriage is fully sacramental. If however there has been a divorce and the spouse from the first wedding is still living, then the second marriage has a significant penitential rite and, while clearly valid, is not considered to be of the same sacramental significance as the first. This is not to say that the Holy Spirit cannot work through and infuse the second marriage but a degree of sacramental assurance is lacking – just as when non-episcopally ordained ministers preside at a communion service.

Within the Union of Utrecht (with which the SEC and the Church of England are in full communion) there are differences. In the Dutch Old Catholic Church, it is the

priestly benediction at the end of the service that confers and confirms the sacramental status of the marriage. In Switzerland the man and woman are the ministers of the sacrament.

State intervention

Over the years the state has intervened to define other aspects of legal marriage as well as divorce. The state says how old people must be (16); the state has changed the degrees of relationships within which marriage is prohibited; the state has made it more difficult to marry people from outside the European Union (and the new Scottish bill now makes nationality checks a condition of marriage); bigamy is still held to be illegal (and punishable by up to two years in prison) yet some faiths allow it and Christianity has had major cultural problems to face in countries where polygamy or polyandry is culturally condoned.

In a state marriage in Scotland all that is required is that each partner accepts the other as husband and wife and that this is officially witnessed by the officiant. There is no commitment to faithfulness in marriage or to a lifelong relationship. Indeed in many ways the state definition of marriage in Scotland now better parallels the contract made

in a civil partnership. There is a wide gulf between what the state defines as marriage and what Christians believe and there is a very significant gap between the Christian and the secular criteria for marriage.

the Church is concerned about being faithful to divine teaching and about people's salvation

Finding the right way

So, in Scotland, the SEC will be faced with the challenge of finding the right liturgical way of responding to those who want a church blessing on a same-sex civil marriage. Interestingly the SEC canons do provide for a form of benediction for those who have contracted an irregular marriage (broadly equivalent to the English concept of common law marriage but now no longer legally recognized in Scotland).

A form of benediction which includes the vows and promises as outlined in the Church of England order for prayer and dedication after a civil marriage but which does not name a same-sex relationship as Christian marriage should be possible. It would affirm the existing relationship. It would be quite feasible to have a certificate to sign at such a service.

A same-sex relationship could be treated sacramentally as the Greek Orthodox Church treats a marriage involving a person who is divorced and whose previous spouse is still alive. This means that a blessing which confers a fully sacramental status on a same-sex relationship would not be possible.

Finding the right form of words for the title of such a service of blessing might be a problem. It is clearly a service of blessing of a civil partnership. Would it be acceptable to refer to a service of blessing of a civil marriage or does this risk blurring the edges too far between an increasingly secular culture and the Church?

I offer these thoughts as part of a continuing process of trying to see how best the Church can respond to a new situation. **ND**

Ashes to Go

Simon Cuff recounts how clergy from the Diocese of London took to the streets on Ash Wednesday

‘Remember you are but dust and unto to dust you shall return. Repent and believe the Gospel’ – words the average commuter does not often hear as they make their way to work. This Ash Wednesday, members of the public were offered the sacramental imposition of ashes as an Ash Wednesday devotion. Prebendary Andrew Davis, vicar of Christ the Saviour, Ealing Broadway, and Fr Simon Cuff, assistant curate, manned a position on the station forecourt from 7am to 7pm between the Masses of the day. Volunteers from the Parish joined them to hand out details of services during Lent and Holy Week, which also explained the significance of Ash Wednesday and the sacramental itself.

They were not alone in their efforts. Other churches in the diocese did the same (including St George’s, Campden Hill) making it the second year that clergy in the Diocese of London have taken to the streets, inspired by the ‘Ashes to Go’ initiative. ‘Ashes to Go’ <www.asheswego.org> came out of The Episcopal Church in America in 2007, where it has spread rapidly. While it continues to increase in popularity, with an increasing number of churches taking to the streets each year, it has also proven extremely controversial. Many worry that offering only a small part of the Church’s liturgy is misleading or fear that people will mistake the fleeting imposition of ash for a fulfilment of their obligation for church attendance that day.

Positive reactions

It was with great trepidation that the clergy in Ealing took up their post and with no sense of whether anybody might actually approach them to receive the imposition of ashes. Just before 7am, Fr Cuff put up a sign that read ‘Ashes for Ash Wednesday’ and waited. The reaction that followed was the exact opposite of that which they feared. From the moment the sign was displayed, a near-constant stream of

commuters came forward to be ashed. For some, the sight of clergy in choir dress simply reminded them it was Ash Wednesday in the first place. or others, aware it was Ash Wednesday but unable through long hours and working days to make it to a service at any time, the ashing was a welcome and unexpected moment of prayer.

Generating goodwill

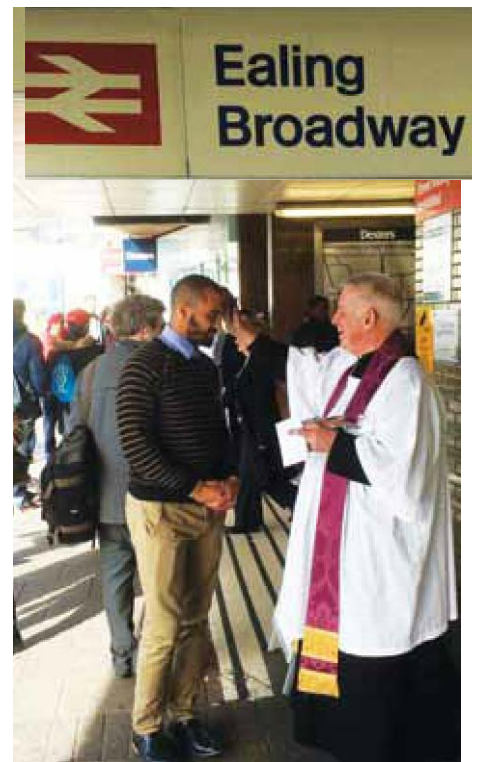
Their presence also gave rise to positive discussion on the meaning of Ash Wednesday, the importance of faith, the need for us to be confident

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importance of the ashing**

in our mission. Most touchingly, it enabled some who had not been ashed for many a great years to experience again the power of the sacramental. For others, it was the first time that they had the opportunity to experience it. The response from families was noticeable. Parents were eager for their children to be ashed and to understand the importance of the ashing as a reminder of their human frailty and need for God’s love and redemption.

Of all the unexpected consequences of the day, the sheer feeling of goodwill generated was breathtaking. Catholics, Orthodox and Protestants alike all made known their appreciation of this public witness and made sure that Frs Davis and Cuff were made aware. Many who did not wish to be ashed told them where they were going for ashing later in the day, or where they had been earlier in the day.

Intimations of good will were a constant feature of the day. In all, over 500 people received ashing outside Ealing Broadway station on Ash Wednesday. Most markedly, those



who came forward did so of their own accord – not once were they verbally encouraged by the clergy or volunteers.

Ancient and modern

So why this desire, both in London and America, for this reminder of mortality? Why should a penitential act which can be traced back to the eighth century and beyond be so popular in our post-modern society? Ashing, clergy in traditional dress, and the keystones of the liturgical year are all cultural deposits which are the gift of the Church. They speak powerfully to the cultural and personal history of many people who may not have been to church for a long time or indeed ever. The Church has for a long time prioritized attempts to re-invent the wheel, to express freshly the Faith as the Church has received it. The success of ventures such as ‘Ashes to Go’ encourage us to be generous in sharing the resources in our tradition which it has been our privilege to receive.

A lively and robust, or ‘fresh,’ expression of the Faith need not be a novel one at all. Whatever it means to live in a post-modern world, ‘Ashes to Go’ suggests at least this: when it comes to the modern, the potential of the ancient should not be overlooked. As @Beccameriel tweeted: ‘There’s a priest outside Ealing Broadway station offering to daub you with ashes. It’s all very medieval!’ **ND**

Bishops' Representatives

Colin Podmore reports on a new development in the life of the Society and Forward in Faith

The ordination of women as bishops will be a big change for the Church of England. We need to develop new ways of working that will meet the needs of the changed situation. The Council of Bishops of the Society is engaged in this task, in full co-operation with the Council of Forward in Faith – in keeping with our growing role as the support structure for the Society. (The Bishop of Pontefract, who chairs the Council of Bishops, is a member of the FiF Council, as are the Bishops of Beverley, Ebbsfleet, Fulham and Richborough.)

The latest development concerns relations between our bishops and the clergy in each diocese. Up to now, Forward in Faith has divided the Church of England into regions consisting of between one and five dioceses. For each there has been a Regional Dean, appointed by the relevant bishop(s) after consultation with the clergy. Last autumn, the Council of Forward in Faith asked the bishops to consider the future of the office of Regional Dean. The bishops made proposals which were accepted by the FiF Council in December and the bishops then finalized the details at their residential meeting in late February.

For Church of England, the office of Regional Dean will now be replaced by the new office of Bishop's Representative. (Wales and Scotland are not affected by this change.) There will be a different Bishop's Representative for each diocese. He will be appointed by the Bishop(s) of the Society for that diocese, after consultation with the clergy, for a renewable term of three years.

The role of the Bishop's Representative is set out in ten points:

- To act as the Bishop's officer;
- To liaise with the diocesan bishop and with the catholic clergy of the diocese;
- To represent the Bishop to others and others to the Bishop;
- To undertake tasks delegated by the Bishop;

- To build up an esprit de corps among the clergy who look to the Bishop;
- To relate to the parishes that are affiliated to the Society;
- To identify isolated members of the laity who do not belong to a parish affiliated to the Society and bring them to the attention of the Bishop;
- To monitor resolutions passed under the House of Bishops' Declaration and encourage parishes that have passed them to affiliate to the Society;
- To ensure that listings of parishes on the Society website are up to date;
- To liaise with the local branch of Forward in Faith.

The Bishops' Representatives will be members of the Beverley, Ebbsfleet, Fulham or Richborough Council, as appropriate. (This will be the case even if their Society bishop is not a PEV or the Bishop of Fulham, so as to ensure that they are in touch with the wider picture.) National meetings of all the Bishops' Representatives will be convened as occasion demands.

What sort of priest will the bishops be looking to appoint? They have decided that he will normally be a priest who holds the diocesan bishop's licence (and therefore is not retired), and that he will be someone who has, or could come to have, the trust of the diocesan bishop. Equally, of course, he will need to have the confidence of the clergy – hence the consultation that the bishop(s) will undertake before deciding whom to appoint. The priest will be a member of, or will be asked to join, Forward in Faith, because of Forward in Faith's role as the support structure for the Society.

The bishops are now consulting the clergy, with a view to making appointments before July. They will welcome suggestions of names. At the National Assembly on 15 November there will be an opportunity to thank the Regional Deans publicly for their ministry. **ND**

'In praise of folly'?

Holy Week, then Eastertide's 40 days draw near. Times in which to appreciate the wisdom of God in redemption. But only April 1st to celebrate mankind's folly. Doesn't our present age, which stresses equal rights, demand more days to recall foolishness? Not only major follies such as the way in which the ambitions of the various Alliances, together with Kaiser Wilhelm's militarism, led to the First World War. Or the folly that saw Parliament believing 'Grocer' Heath's assurances that entry to the Common Market involved no loss of national sovereignty, when the evidence indicated that the eventual aim was European Union.

Time needed to remember lesser follies, such as accepting budget airline declarations that fares are only £X (one way, of course) when £2X should be added for 'extras.' Or embracing every aspect of modern digital technology 'to save time,' and then not using your smartphone's clock to count the hours spent tweeting and downloading.

The Church isn't free from folly. As numbers in the pews decline, the seats around the tables of the increasing number of committees grow. Fewer worshippers, fewer priests – but more bishops. Also what greater folly than the virtual abandonment of the BCP and its concise language, derived in considerable measure from the Sarum Missal's lucid Latinity? Also, how many younger folk, even clergy, know of the 39 Articles and their sound doctrine?

Even FiF and The Society aren't immune from folly. Compare the energy they've expended opposing female ordination (for which some scriptural case, albeit weak, might be made) with the limited vigour used, so far, in opposing homosexual activity, which is totally condemned by Scripture. Or in providing counselling for Christians struggling with a homosexual orientation.

Cue tears not laughter?

Alan Edwards

Time for a return?

Digby Anderson reflects on the relationship between the Church and synodical democracy

Anglo-Catholics are constantly being urged, not least in this magazine, to be active in defence of their convictions. This activism includes getting on synods, organizing candidates, signing petitions, voting, attending meetings and all the other ingredients of a modern ecclesiastical democracy. This activism is especially strongly urged in response to our opponents' activism in pursuit of legislation for the ordination of women. We do not agree with our opponents' views but we are at one with them about the methods for advancing such views.

Ceased to exist?

And how could it be otherwise? Our Church is a synodical democracy. Our convictions have to be advanced by methods appropriate to its structure. Yet there is something wrong with this, something only partly wrong, but seriously wrong. We surely should be democratically activist but there is another reaction which is deeper.

A priest, and friend, departed some years ago, once said, after the ordination of women to the priesthood, 'You know, the church in which I was ordained has ceased to exist.' To understand these words you have to know that he continued to practice his priestly ministry and believe in its validity and efficacy. The 'church' he was referring to was not his parish church and its altar nor those of other Anglo-Catholic priests. By 'The church in which I was ordained,' he meant, principally, the wider Church of England and its hierarchy. If he was right then we Anglo-Catholics continue to practice our valid religion on little islands set in a sea of nothing, at any rate, nothing of what was once there.

Death

Notice the difference between his characterization of the wider church and that of the activists. He did not say the church in which he had been ordained had changed somewhat, even somewhat radically. He did not say it was mistaken or that it advanced

wrong views. He said it had ceased to exist. If it had changed, even radically, then activism would surely be right in order to change it back again, mitigate its changes or safeguard the integrity of the islands. But he said it had ceased to exist. To illustrate by one instance, its episcopacy, its synods, its measures and laws were, in catholic terms, nothing.

I doubt if my friend had ever read Nietzsche. I certainly hope not. But his words do recall Nietzsche's words that God is dead. For the German philosopher God was not just an idea, even a wrong one, to be opposed. It was a person and his death like that of

**we may think an idea has
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a person is felt. The church did exist. It does not anymore. It has passed, passed away, if you like, died. To think in this way does not mean ignoring God's assurance that the church will never die. Those words never meant that all institutions calling themselves church would last forever. It means that the islands of true faith continue in their sea of theological nothingness waiting for the church to return, much as some of the God is dead chaps – not including Nietzsche – wait for him to return.

Mourning

This view has something very helpful to teach about what we should do. If the church has ceased to exist it is surely right to mourn its passing. And is not bereavement and mourning exactly what we feel about what has happened? We may think an idea has been outvoted but we feel the loss of a loved one. Frenetic democratic activism may be the appropriate reaction to a lost vote but a lost church demands mourning. On the synodical front we will be urged to 'move forward' but the loss demands we be a backward-looking people, remembering, carrying on truth and tradition locally and waiting for the church, in whatever form, to return.

How will we recognize her when she does? This view has something to say about that too. The death of the church was brought about by the importation into its very heart of cultural tendencies from the secular outside, feminism, egalitarianism, relativism. One way they penetrated its heart was by the adoption of a particular wholly foreign – foreign to the nature of the church – belief and practice, that of electoral democracy. Whatever else she may look like when she returns, the radiance of the true church will certainly not be disfigured by synods and votes. Does it hasten the day of return for us to be so involved in them? **ND**



FORWARD IN FAITH

Diocese of Norwich

Annual General Meeting

Saturday, 24 May 2014

Mass at 12.00 noon in

S.Mary and All Saints Church, Walsingham

followed by Lunch & Meeting in the Parish Hall

(Please bring packed lunch - tea/coffee provided)

Keynote Speaker : Dr Colin Podmore

Director - Forward in Faith

ALL WELCOME

faith of our fathers

Arthur Middleton on the character of the pastoral office

Thomas Oden, an American Methodist theologian, in his *Care of Souls in the Classical Tradition*, claims that in the last fifty years or more the classical tradition of pastoral care has been steadily accommodated to a series of psychotherapies. 'It has fallen deeply into an amnesia toward its own classical past, into a vague absent-mindedness about the great figures of this distinguished tradition, and into what can only be generously called a growing ignorance of classical pastoral care.'

Thoughtless mimicry

He chose ten key figures from Cyprian of Carthage to Jeremy Taylor, and checked seven nineteenth-century works of pastoral theology and found every one of his ten authors quoted. In seven modern works none of his ten classical writers were mentioned. He concluded that classical pastoral thought was ignored. References to modern psychologists numbered 330, with Freud, Jung and Rogers frequently quoted as authoritative pastoral guides.

He concluded that American pastoral theology was a thoughtless mimic of current psychological trends. A reversal of this trend is resulting from the surprising ineffectiveness of average psychotherapy, and the psychotherapists who are recalling pastors back to their traditional pastoral identity. Similar research in England is not apparent though there is a growing concern about the need to recover the classical model of the pastoral office.

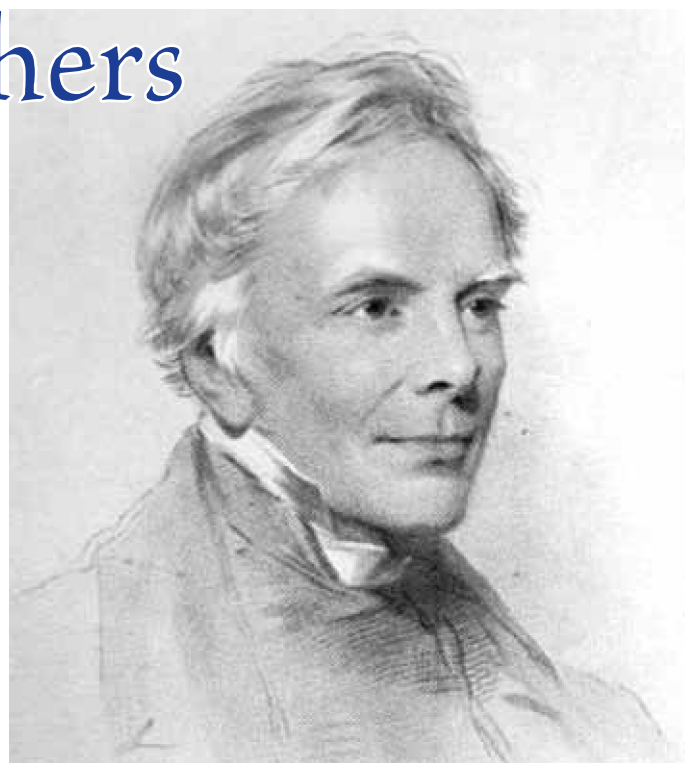
Selling out

Today, the classical but essential attributes of the pastor are being eroded by the task-orientated, commodity-minded, acquisitive values of modern secular culture. Unconsciously, a priest and his people can suddenly discover that they have sold out to other gods. A priest can find himself, under the guise of pastoral ministry, filling his time with tasks that have no connection with what the pastors have done for twenty centuries. Too often they are shopkeeper's concerns, how to keep the customers happy.

Around us countless people are concerned to eliminate prayer, Scripture and spiritual direction from our lives. Image has become the priority, a preoccupation with the measurable, successful church building and planting programmes, politically correct issues, sociological impact and economic viability. Timetables become cluttered with meetings, leaving little time for solitude before God, to ponder Scripture, to be unhurried with people.

Keble the pastor

We have seen how Keble's conviction that he belonged to the apostolic order with its roots in Christ formed the very character of his priesthood. It was a sacramental character and any priest worth his salt must 'stir up that gift from God that was in him.' This consciousness and conviction affected



also what he understood himself to be as a *pastor*.

In his *Tracts* he uses the word 'pastor' of Christian ministry more frequently than his fellow authors. This is not surprising, for Keble, like, Herbert is one of the great exemplars of the parish priest. He did not use his priesthood to seek preferment or to prove himself. He spent almost his entire ministry in small rural communities, first as a curate in Gloucestershire and then as vicar of Hursley in the diocese of Winchester. This setting of his ministry, rather than writings about parochial ministry and pastoral care, has coloured the tradition. In fact, Keble wrote no book on pastoral practice.

The running of his parish was based on church principles and exemplified Tractarian priorities. However, he did encourage others to write on pastoral matters and was concerned, like many Victorians, with providing adequate and proper church buildings. He built new churches for his outlying villages at Ampfield and Otterbourne, and completely rebuilt Hursley church. In it he put a sequence of windows similar to the magnificent medieval sequence he had known as a boy in the parish church of Fairford.

Depth of holiness

Keble deplored the ostentatious and preferred a homely plainness in manner and in speech, in his demeanour and the practice of his religious life. But combined with this he was richly cultivated and imaginatively alive with the loftiest thoughts and an ever-present consciousness of the unseen. His horror was that he might display his gifts for his own advantage. Hence it was possible to misjudge him as being dry, hard, and awkward even – a contrast to all that spirit that is sensed in *The Christian Year*.

There was a depth of holiness and strength of character and integrity formed thereby that was not immediately apparent. It would be missed by anyone or anything superficial or unreal. He did not wear his deep and living religion on his sleeve – his appearance as a poet and saint were hidden with Christ in God. **ND**

Call the midwife

Student midwife **Bekkie Howe** witnesses the strength of faith in the Philippines

I recently embarked on an adventure to the Philippines as part of an elective placement, for my Midwifery Degree, which I am currently studying at Keele University: I am now in my third and final year of training. I chose the Philippines as I had never been to Asia before and wanted to experience a way of life and way in which midwifery is practiced, completely different to that of the Western culture. In both respects to these initial hopes I was certainly not disappointed.

Difficult circumstances

As well as being a student midwife, another identity I have is that I am a Christian. I like to think of this not as my religion, but rather my relationship with Jesus. These two identities combined naturally made this experience not just a placement in another country: it meant that the living God's spirit was at work within me: strengthening, challenging, persevering, hoping and encouraging. Throughout my time there I faced circumstances where in all honesty I would have happily jumped back on a plane to the UK due to being placed in situations which were filled with sadness, hopelessness and fear, completely foreign to me.

Experiences like this struck me to the core, not only happening while working at the hospital, but each time I stepped outside of my westernized, clean, safe house where I was staying along with other students. The contrast to the rest of the city was immense. I had an overwhelming sense of guilt each time I walked through the town wearing, 'Oh this old top', which onlookers would have deemed to be the height of fashion. Or every time I was travelling on a public Jeepney, casually browsing my iPhone and then realizing it was probably worth more in value than what my fellow passengers may earn in a month's wages.

Firmly rooted

After being placed in a foreign country and faced with foreign situations, it prompted me to question (as the writer of Psalm 137 did), 'How shall we sing the Lord's song in a foreign land?' How do you manage to praise God when you are immersed in an unknown situation which provokes such negative emotions? My answer to this question is: if something is foreign (unknown, a change from our idea of normality) what we should turn to is something which, despite this, does not change but rather stays constant, consistent and rooted firmly: Jesus (Colossians 2.6–7). With this in mind, each situation I faced, although new and daunting and even at times where I was in awe of God's goodness and faithfulness, I was able to be rooted in him with a thankful heart.

During my third and final week in the Philippines, I stayed in a rural community on an island named Guimaras, with an indigenous tribe, 'The Ati'. This was a community setting

in which to care for pregnant women and their families and, in terms of residence, to live the life of a Filipino. I will make no illusions, the family we stayed with were poor and had very little in comparison to my 20-year-old self. Yet as the week progressed, I began to realize that they in fact had so much more; what they lack in possession, money and social status, they more than made up in laughter, community and love. They apologized throughout the week that they had little to offer us, but the truth is they taught me more than I could have ever learnt from a university degree.

I am not one for clichés but I wholeheartedly agree with whoever said, 'the best things in life are free.' No amount of money could have bought the laughter, conversations and way of living life that we shared in for a week. Going beyond us and looking to Jesus, the astounding truth is that the best and most beautiful thing that could have happened to our human race was not free. Our freedom, salvation and chance of relationship with God came with a price. Yet we did not pay. Instead we are called by God to live in relationship with him and allow him to use us as his hands and feet. That is the call, which is the cost.

The Philippines being a predominantly Catholic country, I soon realized how strong and important their faith was. One experience, which I will never forget, reflected the strength of this faith. A woman came into the hospital labouring with the possibility of the baby being breech which would mean she would need a caesarean section, costing an extortionate amount of money; money she did not have. As the doctors scanned her she gripped her wooden rosary tight, her fingers crossed, crying in complete despair. The scan however confirmed that the baby was not breech and she could therefore have a normal delivery. Although the world may have told her she had very little, she in fact had everything, because of her faith in Jesus Christ. **ND**

**the living God's spirit was at work
within me: strengthening, challenging,
persevering, hoping and encouraging**



devotional

The Keeping of Lent

John Keble

What you feel about Lent is, I imagine, what all, or almost all, feel, who set themselves to observe it in earnest; even though they are ever so much guided: how to do it, or how they have done it, must be to them as unsatisfactory a question as what to do can be to you. Those who have been, or yet in some sense are, under the dominion of some known and wasting sin, have so far a more definite course; where, by God's mercy, that is not the case, the perplexity you speak of, painful as it is, may well be borne with true thankfulness, that one's case is not far more miserable. That will be one way of improving it.

An occasion of prayer

Another, of course, is to make it an occasion of prayer, e.g. if you were to turn the substance of your last letter to me into an address to him, pouring out yourself to him at large, stating to him all the difficulties and cravings which he knows already, but loves to be told of, as Moses, Job, Jeremiah, David did. The 143rd Psalm, if I mistake not, is just in the key, to which your heart will respond. And among uninspired writings there is a book on the list of

the Christian Knowledge Society, *The Meditations of James Bonnell, Esq.*, in which spiritual troubles are dealt with in a way, perhaps, to soothe and help you.

If you cast yourself before him as well as you can in this spirit, and tell him all, and beg him to think for you of all that you know not how to tell him; he will as surely help and guide you as he has taught you to call him Father. You will judge better than I whether it would not help you to do all this in writing. I would wish it to be done quite at large, and not to take up any very long time at once, so as either to excite or weary you more than can be helped. I should hope and expect that upon using this, or some such devotional help, you would be guided in the choice of times and forms of prayer, and exercises of self-denial, as may best suit your case.

Meditation

Meanwhile, I would propose one or two obvious things. 1. That you should annex something Lenten – a collect, a verse, or part of hymn – to each of your stated offices of private devotion. 2. That you should, at some time in the day, practise meditation, for at least half-an-hour (and here again the pen might be useful), on some Lenten subject: e.g. on Monday on Contrition; Tuesday on Confession; Wednesday, Penance (voluntary and involuntary); Thursday, Intercession; Friday, Our Lord's Passion in some of its details; Saturday, Resignation. The Sunday subject might be suggested by the Sunday services. Direct self-examination might, and prayer of course ought, to be always part of this exercise. **ND**

*Letters of Spiritual of Spiritual Counsel LXXXIV,
edited by Arthur Middleton*

Apart from the hours in the upper room the events of Holy Week and Easter are all outdoors. This is true of a great part of Jesus' ministry. It is especially true of his recorded life of prayer: the wilderness, the mountain top, the garden – these were his sacred spaces. There must be something in this outdoor praying to take note of.

Speaking personally, I would go quite barmy if I couldn't spend a good part of the day outside. We live surrounded by fields with a forest and lake twenty minutes' walk away. We also have a dog who is my companion on my daily walks – which I look forward to as a time of prayer and reflection. The rhythm of the walking aids the quieting of the mind and deepening of consciousness. However, there is more to outdoor praying than that.

'Outdoor learning' is now an important provision in schools. We have a son who makes his living by running a 'Forest School.' 'The benefits of the engagement with environment', he tells me, 'are far-reaching.' 'It enables respect and knowledge of natural forces, it awakens

Ghostly Counsel

Outdoor learning

Andy Hawes is Warden of Edenham Regional Retreat House

imagination and stimulates emotions, it enables a growing awareness of self, and one's place within the natural order – but most of all it's fun.' Some of these 'learning outcomes' ought to be part of our prayer life. But often they are not.

Very quickly our own prayer life can become ritualized and routine. It also becomes cerebral and does not engage our whole self. It makes very little impact on the senses. The old saying 'You're nearer to God in the garden than anywhere else on earth' has a great amount of truth in it. But being nearer to God and engaging with God are two

different things altogether.

At the retreat house at Edenham we have provided days of reflection which take Gospel events and then pray with them in an outdoor context. We have had walks to Emmaus, breakfasts on a lake side, and outdoor Stations of the Cross concluding at the top of a hill. In these experiences light breaks into our understanding of the Gospel and new insights and direction emerge. We now have an 'outdoor church' with a stone table at the east end and a fountain at the west.

It is easier to pray for the world when one hears and sees it at work and at play. Holy places are exactly that – places. Our outdoor meditations, pilgrimages and liturgies help us to experience that all places are holy. We are able to say with Jacob setting up his stone by the river, 'The Lord is in this place, and I never knew it...this is the gate of heaven.'

Our Lord, who is the Word through whom all things are made, speaks to us about the spirit being like the wind – it helps sometimes to pray with the wind on your face and its sound in your ears.

The question of Europe

J. Alan Smith on the United Kingdom's membership of the European Union

Current discussion on Europe concentrates on whether there should be a referendum in 2017 to decide, after some adjustments to the constitution of the European Union (EU), whether the United Kingdom should remain in the EU or leave. It would be prudent to discuss what Europe is, what the EU is, and what we would like it to be.

For Hilaire Belloc: 'The Faith is Europe and Europe is the Faith'; for him, and for others, Europe is a set of peoples and states with a Christian culture. Without that unifying culture, Europe would be little more than a sub-continent of Asia.

British law

The British Isles are geographically part of Europe and culturally part of Europe at least since the southern part of Britain became part of the Roman Empire in 43 AD. Before 1492, the British Isles comprised a group of offshore islands on the north-west edge of the known world. Our subsequent success has derived to a great extent from our ability to trade with the rest of the world, not merely continental Europe. Canning's words from the nineteenth century find an earlier resonance here: 'I called the New World into existence, to redress the balance of the Old.'

The British Constitution has evolved over more than a millennium. We have a legal system that started with the unwritten common law and has since been changed by statute as and when necessary. If we think that the law is wrong, or that judges' interpretation of the law is wrong, we have the power to change it through the Queen in Parliament. It is said that we do not have a written constitution: this is true to the extent that it is not written in a single document. However, it is written in countless statutes and legal judgements. Our critics see a vast assembly of trees and do not recognize it as a wood.

Transfer of power

The EU, under a number of different names, has existed since the Fifties. At that time the view of the British establishment was: 'The United Kingdom has no future outside but, if we join, we will dominate it.' As a private view it was dubious; as a public statement it was disastrous. To enter negotiations while publicly proclaiming that we have no alternative left little room for manoeuvre. However, we must now start from where we are.

First we must realize that the EU is not simply a political system to which changes to make life better for the peoples of Europe may be discussed in a rational manner. In fact,

despite lip-service being paid to the concept of Subsidiarity, under which decisions should be evolved as far as possible, it is rather an ongoing process to transfer sovereign powers from the nation states that comprise the EU to the EU itself. Questioning this end, while not actually illegal, is in very bad taste. Consider the possibility of a proposal to transfer a significant function from Brussels to the nations of Europe. The very idea calls to mind a cartoon in the style of H.M. Bateman: 'The man who said that some powers should be transferred from Brussels.'

Expressing our views

Nevertheless, at the risk of making ourselves unpopular (well, all right, then, more unpopular) we should state clearly the future of the EU that we should like if we are to remain within it. We should make the point that we are not seeking special conditions simply for ourselves but for all the nations of the EU.

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It would be necessary to abandon the utopian vision of an ever-closer union and assert that the EU would move forward through steps of evolutionary change that were acceptable to the peoples of Europe. We want *l'Europe des Patries*, a Europe of Nations.

The main elements of sovereignty should remain with the nations: the right to make laws; the control of the armed forces; and the control of the money supply. We have already seen in the Eurozone how a common currency necessitates the centralizing of financial controls.

Looking ahead

There are other areas worthy of consideration such as the Common Agricultural Policy and the Common Fisheries Policy, the latter being a consequence of the United Kingdom's inept negotiating stance in the Seventies. It is rumoured that a memorial is to be erected to the UK Prime Minister at the time: in one of our former fishing ports comprising a simple stone tablet: 'Edward Heath: 'Si monumentum requiris, circumspice.'"

It is possible, of course, that, left to the processes of evolutionary political change, Europe in, say, a thousand years' time might bear some resemblance to the ideas of the federalists. This could occur through a series of small changes, each of which had both the prior consent and the post-implementation acceptance of the peoples of Europe. If this were to happen then so be it. But it would be wrong for those in positions of power in the twenty-first century to presume to determine what would be good for the peoples of Europe in the thirty-first century. What has posterity ever done to us? **ND**

Anglican Orthodox relations: in search of the common cup

Dimitris Salapatas on the Ecumenical Movement and dialogue between East and West

Relations between the two Christian denominations have been a reality since the seventeenth century; first having an unofficial character with visits of Anglicans to the East and of Orthodox to the West. The Oxford Movement, in the nineteenth century, contributed vastly towards the further understanding and establishment of more formal relations, having Christian reunion as one of its main objectives. However, the twentieth century has taken the relations to a new level, resulting in the establishment of the Official Dialogue between the two churches. This has been an inevitable result of the globalized world we currently live in. This century will be known as the Age of Ecumenism, the age in which all Christians were awakened and concerned of the scandal of disunion, and endeavoured to find a solution to this great issue.

The Anglican view

The Anglicans wished to verify their existence, their traditions and theology through an ancient church which of course was not papal, i.e. Roman Catholic; this they found in the Orthodox Church. Archbishop of York, Michael Ramsey, during an Anglican-Orthodox Conference on 1 September 1960, expressed the Anglican sentiments towards the relations with the Orthodox, paraphrasing them as follows:

‘Hurray, we are not alone in maintaining on this globe the existence of a non-papal Catholicism...There is another in another part of the globe, and this it is all the more apparent that non-papal Catholicism is a reality and not an English device invented by John Henry Newman...Non-papal Catholicism is something that exists in its own right, doubly attested by the existence of another great Church in Christendom which, like

us maintains a continuity with the ancient, undivided Church’ (Ramsey, ‘Holiness, truth and unity’).

Political agenda

The Orthodox Church, however, saw the relations in a different manner; they were not only interested in theology, they also had a political agenda. The Orthodox states were under major political and social difficulties, being either under Communism, the Ottoman Empire,

a significant consequence of the relations is the fact that many Anglican churches have at least one icon

oppressive governments or Muslim rule. Any help from the West was needed and desired, in order to obtain peace and freedom, in the ecclesiastical and social fields. This was of course a time when the Anglican Church and its hierarchs had political power and could intervene in foreign affairs or government policies. Nevertheless, a theological basis existed in the talks and conferences that took place, showing, therefore, an ecclesiastical and doctrinal interest between the two distinct groups; conversely, it is more likely that the theological matters were discussed in order to achieve political and economic gains from the West.

Ecumenical groups

The Ecumenical Movement and Anglican-Orthodox relations have been greatly developed in the UK. The first Ecumenical group in Britain was the Anglican and Eastern Churches Association (AECA) in 1864. The AECA’s purpose was to ‘inform Anglicans of the state and position of the Eastern Christians; to

make the doctrines and principles of Anglicanism known in the East; to take advantage ‘of all opportunities which the providence of God shall afford us for intercommunion with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East’; to give financial assistance to the Orthodox bishops to assist in their efforts to promote the spiritual welfare of their flocks’ (H. Brandreth, ‘Anglican Eastern associations: a sketch’).

Prominent theologians

The Fellowship of St Alban and St Sergius is the other important Anglican-Orthodox group, based in Oxford, with branches all over the world. It came into existence during the Second Anglo-Russian Conference, late 1927, having a strong Anglican and Russian Orthodox presence. Currently its members are from all the Orthodox countries and jurisdictions. Its first members were Fr Sergius Bulgakov, Dr Nicolas Zernov, Fr George Florovski, Bishop Frere and many more, showing that it attracted the intelligentsia of the time, prominent members and scholars from both denominations. This tradition is continued today, since its members are among the most famous theologians of the twentieth and twenty-first century. This Society does not conduct any official negotiations; its unofficial character has allowed it to venture into interesting and ‘dangerous’ theological paths, such as intercommunion within the Fellowship, a topic which has been discussed since the early stages of the relations between the two churches. Its conferences, its liturgical life, its historical course and its aims have also affected the general Ecumenical Movement and the World Council of Churches (WCC).

Ecumenical Patriarch Bartholomew stated, during the Archbishop

of Canterbury's recent visit to Constantinople that: 'These two societies have fostered countless ecumenical friendships; and without such ecumenical friendships, on the direct and personal level, we cannot hope to build a firm foundation for Christian unity.'

The WCC has also contributed to the official relations between the Anglican and the Orthodox. The objective of the WCC 'is not to build a global 'super-church', nor to standardise styles of worship,' as is believed by the 'enemies' of Ecumenism, but more accurately it aims to deepen the fellowship and the relationship of the Christian churches in order to identify the true manifestation of what we all claim in the Creed, i.e. 'One, Holy, Catholic and Apostolic Church'. The churches that took part in this new organization 'were animated by a sincere desire to serve the cause of Christian unity and to resolve their fellowship with Christians of other confessions' (N. Zernov, 'Enterprise and encounters – the First Assembly of the World Council of Churches').

Learning to listen

Many within the Christian world dispute on whether the various denominations should be in a dialogue status. However, Ecumenical Patriarch Bartholomew, when explaining about dialogue with various religions, gives a valid answer to this dispute, explaining:

'Dialogue does not imply denial of religious faith or betrayal of religious affiliation. Instead, it signifies a shift in our mind-set and a change of attitudes, what in spiritual language we call 'repentance' – or, as we have already seen, in Greek, *metanoia*, which literally means seeing things through a different perspective. This is why dialogue is the start of a long and patient process of conversation, not a fundamentalist drive toward conversion or some legal exchange of ideas like a contract. It is a way of learning how to listen in order to hear...' (Ecumenical Patriarch Bartholomew, *Encountering the Mystery*).

A new phase

The Official Dialogue between the Anglican Communion and the Orthodox Church has produced three

agreed statements, Moscow 1976, Dublin 1984 and Cyprus 2006. Many Orthodox claim that their Church should not be part of the Ecumenical Movement; however, Metropolitan Kallistos of Diokleia claims that 'the Ecumenical Movement in turn is important for Orthodoxy: it has helped to force the various Orthodox Churches out of their comparative isolation, making them meet one another and enter into a living contact with non-Orthodox Christians. We Orthodox are there, not simply to bear witness to what we ourselves believe, but also to listen to what others have to say' (in T. Ware, *The Orthodox Church*). Currently, the Official Dialogue is entering a new phase, preparing the Fourth Official Statement on Anthropology and the understanding of the human person, proposed by Metropolitan Kallistos – an interesting topic, which could explain many of the differences between the two traditions, on issues such as women priests.

Results in the UK

In Britain we can all see the results of the Anglican-Orthodox relations; due to the relations of the two peoples the Ecumenical Patriarchate established the first Orthodox Archdiocese in the West in London and not in any other metropolis. The fact that there are more than 150 Orthodox communities in the UK is significant and an evident result of these dialogues and relations. Only five, out of 115 Greek Orthodox Churches, have been built by the Orthodox. Most Orthodox Communities have bought their church buildings from the Anglicans, showing that cooperation exists on all levels. Co-inhabitancy is also evident. For example, St Dunstan in the West, Fleet Street, London, is an Anglican church, which also hosts the Romanian Orthodox community.

Another significant consequence of the relations is the fact that many Anglican churches have at least one icon, an important change which has been increasing over the last 80 years. Icons are not a new reality for the West, introduced by the Orthodox Church. They are a revival of the ancient tradition of iconography in the West, as is evident in many cathedrals in England, such as St Albans and

Winchester Cathedral.

Many question the dialogue and the relations, due to their slow pace in taking and applying decisions. However, the results of the Ecumenical Movement will not be evident immediately. Whoever is involved in the Ecumenical Movement can understand what Fr George Florovski claimed, that 'the highest and most promising 'ecumenical virtue' is patience'; patience is imperative for all sides in order to take small steps and achieve our goals, salvation and unity between mankind and God.

Taking things slowly

A good example is given from the Greek world; the Greeks are known for smashing plates when celebrating. Christianity could be considered to be a plate. It is easy to smash this plate in many pieces. It happens in an instance. However, putting these pieces back together is a long process, which needs patience and understanding. And again, some cracks will be evident. Therefore, we should all take small and careful steps in order to progress towards the main objective of the relations, i.e. to receive Holy Communion from a Common Cup.

Continuing dialogue

The Anglican-Orthodox dialogue should and can continue. There are a number of difficult points; however, we should endure in a dialogue status. The wisdom of the people involved in the relations (on an official and unofficial level) has shown that, even when obstacles occurred, the dialogue continued. Archbishop Justin Welby, during his visit to Constantinople claimed that: 'There is much that unites us and as we continue to strengthen the bonds of friendship our understanding of each other's traditions will grow.'

The Ecumenical Movement is a mystery for those who do not comprehend the fact that 'repentance is the driving force behind it' (A.M. Allchin, 'The revival of the religious life and Christian unity'). Therefore, we need to try and achieve what the Orthodox proclaim in the Divine Liturgy: 'For the peace of the whole world, for the welfare of God's holy Churches, and for the union of all, let us pray to the Lord.' 