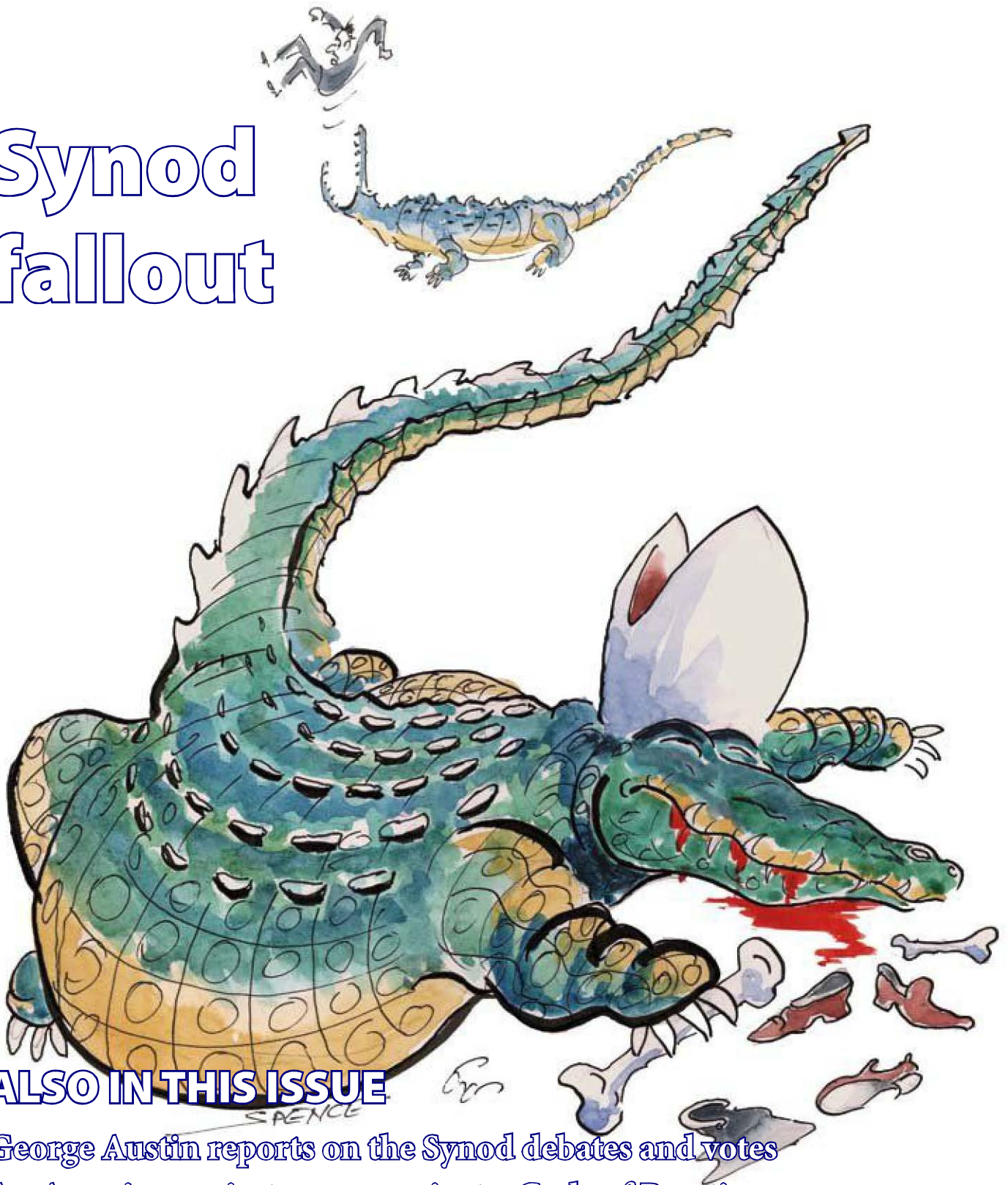


newdirections

August 2008
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serving Evangelicals and Catholics seeking to renew the Church in the historic faith

Synod fallout



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The next issue of **newdirections**
is published on 5 September

Last month we said that if General Synod were to vote for a Single Clause Measure, with or without a Code of Practice, it would mark the end of the comprehensiveness of the Church of England, an end to a tradition of tolerance and liberalism that has been part of its self-definition for some three centuries or more. Now that the Synod has indeed voted for such a Measure and Code, this judgement has been confirmed.

A month before that, we said that proper provision for the minority, who cannot in conscience accept women in the episcopate, could only come from the generosity of the majority. This truth has also been confirmed by the Synod vote, though in a manner exactly contrary to how we would have wished it.

We are not alone in understanding this. We were not the only onlookers and participants who were appalled at what happened in York on Monday 7 July. It has shamed the Church of England, and embarrassed its more serious members, all without advancing one iota the prospect of women bishops.

In the few weeks of reflection we have before the next stage in the synodical process in February, we need to recognize just how much the issue has changed in the past months.

The presenting issue is no longer women bishops. The majority has this prize within their grasp and, as we have always acknowledged, it follows naturally enough from the acceptance of women priests; there is no reason for delay. They have their prize, and only they can throw it away.

The presenting issue is the form of provision to be provided for the minority, who for reasons of faith still believe what the Church has always believed. It is almost as obscure a theme as the Irish bishops issue of 1833, that provoked the Assize Sermon, that initiated the Oxford Movement; but its implications are more powerful still.

The answer to this question will decide the character of the Church of England for decades even centuries to come. It is important to remember, therefore, as we come to terms with our own sorrow and anger, that there are many, within the majority, who *do* seek the necessary generosity to save the comprehensiveness of the Church of England.

How did it happen then, as the great debate drew towards its climax, that General Synod found itself rushing headlong towards the worst of all possible outcomes?

With hindsight, it is clear that too much was being decided by the inexorable turning

of the wheels of the synodical process. It was the quasi-parliamentary timetable that saw the publication of the Manchester Report, the crucial meeting of the House of Bishops, and the General Synod debate and vote all come together in such a frenzied hurry – and as luck would have it with GAFCON and the Lambeth Conference also demanding attention at the very same time. It is all too easy to say, with hindsight, what utter madness.

Somehow the Church of England, and especially the members of its House of Bishops, must find a way of pulling back from the brink, of resolving this crisis created by a foolish synodical process. They have the power and the responsibility.

Meanwhile, our own task of campaigning and persuasion continues. The Synod vote was not what we wanted, but then it was not, as commentators have noted, what most others in the church wanted either.

The Forward in Faith Council has issued a clear and simple statement, analysed over the page. One mismanaged debate does not end our task of seeking to save the Church of England.



What fun it was at Canterbury. Especially as a journalist. Members of the press were 'free to move about the campus', stated the Lambeth Conference's chief 'communicator', Brisbane Archbishop Phillip Aspinall, at the first Sunday's press conference.

But not quite free. The 'Big Top' is surrounded by seven-foot high fencing, with access points guarded by conference security people in green lanyards.

The guards know their job. When asked how to get to the building called 'The Missing Link' for a press conference with the Archbishop of Canterbury, one politely replied, 'You're not allowed in here.'

When we equally politely asked again if he could tell us how to get there, he pointed off 'that way', without specifics. And then added 'Sorry, bishop.'

The Conference has not been a triumph of organization. While folk who arrived early had little trouble registering, by late afternoon there was a line of some four hundred bishops and spouses waiting in the bright sun. Moving the tables for the initials T-Z outside the building did little to hasten along the line.

The souvenir 'Lambeth Conference 2008' mugs, however, were selling fast. Would these be the last of the series? **ND**



Where we go now

Mark Stevens considers the ways forward in faith after the General Synod debacle of July 7th rejecting all structural provision for traditionalists

Meeting in Canterbury on the fringes of the Lambeth Conference, the Council of Forward in Faith, a democratic body representing the constituency and elected on a regional franchise, met to discuss the situation for traditionalists subsequent to the synodical voting on July 7. It issued the following statement:

The Council of Forward in Faith was appalled at the outcome of the recent General Synod debate of 7th July. The Council remains determined to respond to the needs of its members by securing a structural solution comprising discrete dioceses for those in conscience opposed to the ordination of women as bishops.

The Statement, clear and uncompromising as it is, perhaps needs unpacking for those who are reluctant to take on board the legitimate concerns of traditional Catholics. In particular it may be helpful, as the debate about provision continues, to point out why the Council effectively ruled out a code of practice.

Our opposition to the ordination of women as priests and bishops is not (as we have repeatedly pointed out) an issue of gender. We are not opposed to women bishops because they are women. We are opposed to them because they are not bishops. Bishops are (amongst other things) instruments of the unity of the world-wide Christian community. They figure and effect that unity on three levels or planes. In their dioceses they are the fount of orders such that all ministry within it is inaugurated or authorised by them. Across the world they are the guarantors of sacraments and doctrine, ensuring that what is taught in one place is upheld by all, and that the sacraments are duly administered everywhere in their essentials of form, matter and intention. Across history, through ordination and succession to historic Sees, they guarantee the faithful transmission of the Apostolic teaching to succeeding generations.

It is difficult, perhaps impossible, to see how a woman bishop could fulfil these basic requirements. In present circumstances she will be unacceptable to some in her diocese; her orders will not be recognised across the globe and her ministry will be a sign not of apostolic unity but of discontinuity. A Catholic Christian is therefore obliged to see her, not as a sign of assurance but as at best a question awaiting a definitive answer. This ecclesial understanding of the role of the bishop and of the (at best) tentative nature of an episcopacy not obviously continuous with

Apostolic practice necessarily requires ecclesial provision for opponents of women bishops.

So why will a Code of Practice not serve? For three salient reasons.

FIRSTLY, a Code of Practice is designed and intended to be malleable and not permanent. As speaker after speaker in the debate demonstrated, it assumes that opinions will change – but in one direction only. Catholic opposition is based not on opinion (which might change), but on obedience to scripture and tradition (which is necessarily stable and unvariable).

SECONDLY, codes of practice are dependent upon those who operate them – in this case of necessity women bishops. ‘Complementary Bishops’, by whatever euphemism they are to be known, can operate only by their permission, on their authority and under their supervision. This is precisely what traditional Catholics cannot accept or tolerate. As long as the supporters of women bishops are clear that there can be no restriction upon their exercise of episcopal authority and that those ministering to traditionalists must do so on their sufferance, that extended ministry will be unavailing and unacceptable. And indeed it is hard to imagine an opponent of women’s ordination accepting Episcopal office on such terms. Traditional Catholics share the view of proponents that ‘a bishop is a bishop is a bishop’. It is for that reason that they could accept as their own those who in reality were not. Nor do they find it easy to understand how a women bishop would be content to allow a man to impersonate her in essential functions.

THIRDLY, a Code of Practice is itself sexist. It assumes what we deny: that our objections are based not upon theology and ecclesiology but upon gender. A code would effectively end the period of reception begun with the Manchester Statement and the preamble to the Act of Synod. The notion of reception enshrined the notion of equivalence (that, as Lambeth 1998 III.2 succinctly put it <www.forwardinfaith.com/artman/publish/article_324.shtml>). A Code of Practice assumes that one view is dominant, the other merely permitted, tolerated or licensed.

The motion passed by the Synod on July 7 leaves opponents with no alternative but to resist it by all possible means, synodical and extra-synodical. At the same time, as Jonathan Baker’s open letter of

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resignation from the Manchester Group (ND page 6) makes clear, it is difficult if not impossible further to participate in the legislative process at least until the revision stage is reached.

A synodical resistance will necessarily be repetitive. Members of the Catholic Group will need, in season and out of season, to reiterate that a Code is unacceptable and why that is the case. There is a degree of wilful ignorance on the part of proponents which springs from the very nature of their own arguments. As further proposals emerge from Manchester they will need to be critiqued with rigour and good humour. But no concessions are available or possible.

Extra-synodical action will take many forms and will necessarily be local and piecemeal. Individual members of Forward in Faith will want to disengage from activities which show a greater commitment to the institutional church than is now appropriate. Parishes may well be moved to cap or to cease quota payments. Relations with individual bishops will no doubt be determined by their voting record on July 7 (the Forward in Faith summary of how the bishops voted is conveniently available on-line at www.forwardinfaith.com/artman/publish/article_324.shtml).

All this however begs the question of whether there is now, realistically, a future for traditional catholics in the Church of England. The House of Bishops produced a motion which many of them hoped would be amended in the direction of generosity. That proved not to be the case (so much so that the Bishop of Dover tearfully reproved the Synod for its intransigence). Though it is easy to see how (voting patterns in the House of Laity moving as they are) the final legislation might well be defeated, it is difficult to see how provisions acceptable to catholics could be included in it.

The further task for Forward in Faith and for the Provincial Episcopal Visitors will be to continue the process of rendering present structures more permanent. The future life and mission of Christian people is too important a matter to allow it to be determined by the partisan votes of a Synod which in truth scarcely knows its own mind, and a House of Bishops divided in itself.

There has been much talk of catholics in the Church of England abandoning it for another allegiance. It is true that the ARCIC process has been dealt a fatal blow by recent developments; but catholic Anglicans live in the hope that it can be revived and that they can develop, amongst themselves, the ecclesial structures which will enable it to go forward. We are not going, we are staying. And that is not a promise, that is a threat!

But to remain Anglican is not necessarily (as the Gafon statement made plain) to continue in the same relationship with the Archbishops of Canterbury and York. Neither of them distinguished themselves in the recent debate as champions of structural provision for catholics. Rowan's interventions had the even handedness of one who feared to lead lest no man followed. Sentamu was fulsome in his embrace of catholics after the event but voted for the motion itself. There is no realistic hope that where they falteringly lead the Synod will follow. Which

might be thought to absolve traditional catholics from any more faithful allegiance. As the Anglican Communion world-wide restructures itself (and that is a process which cannot now be stopped) traditionalists in England (like the dioceses of San Joaquin, Fort Worth, Pittsburgh, Springfield, Quincy, etc) may well find that in order to stay where they are they need to go somewhere else.

The future for catholic Anglicans, in short, requires resilience, tenacity and coherence. Survival depends upon the strengthening of present structures so that further developments are possible. The July 7 debate, though acrimonious beyond expectation and distressing in its result, did not bring closure. Both within and without the Church of England everything is still to play for. The WATCH statement following the vote displays a nervousness which indicates uncertainty about the ultimate outcome. Members of Forward in Faith and others in the constituency should neither despair nor take precipitate action. It was of a corner shop in the East End of London during the blitz that the story was told of a notice which read 'Open as usual'. It was altered after a direct hit to 'More open than usual'. 'More open than usual' should now be our slogan: more open to the communities in which we serve, in evangelism and outreach; more open to inventive ecclesial solutions; more open to the leading of the Holy Spirit.

The House of Bishops may well draw back from a position which most of them did not want, and which gives them little room for manoeuvre. The Synod could conceivably come to see that its present policy, leading inevitably to a Great Ejection, is foolhardy and self-defeating. The global cooling in the ecumenical climate may yet have its effect.

If we do not stand together we will be in no position to take advantage of any of the opportunities which may open before us. Robert Morant has written:

'In this contemporary situation, there is great danger for Forward in Faith, given it could find within the next year or two that if it takes no meaningful action everything it has striven for during the last fourteen or so years will be brought to nothing. Many observers of church politics anticipated unerringly the outcome of the General Synod debate and it is to be hoped that the National Council of Forward in Faith was not duped into believing that a happy outcome was on the cards. If not, let its membership know that it has prepared a "Plan B" for holding firm to the present arrangements, dependent as they are on the present Act of Synod.'

'Plan B' of which there has been much talk is emerging in the discussions which are taking place at the Council, in the Episcopal areas and will take place in Forward in Faith regions. It will be consolidated at the National Assembly in October. The lessons of 1992-3 need to be rehearsed again: that nothing should be done which precludes the unexpected, and that solidarity is the precursor of sound policy. **ND**

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Honour code

One thing was absolutely clear, within the labyrinthine complexities of the Manchester Report, namely that a Code of Practice would, from our point of view, be entirely irrelevant. Since it could not, by its very nature, offer anything of any value to those unable to accept women in the episcopate, it hardly matters what form it might take, nor whether it is written in stone or on the back of an envelope. The Manchester Group, to its credit, made this clear enough.

Fr Jonathan Baker's dignified and gracious resignation notice is in the public domain, but worth repeating for its simple clarity.

I have submitted my resignation from the Women Bishops Legislative Drafting Group to its Chairman, the Bishop of Manchester.

General Synod has asked the WBLDG to bring forward a Code of Practice in February 2009 as part of draft legislation on the ordination of women to the episcopate for first consideration in that group of sessions. The Code is intended to provide

pastoral and sacramental care for those unable to accept this development.

I am unable to commend simple draft legislation which is coupled with a Code of Practice to Synod and the wider Church, and therefore consider it inappropriate that I continue to serve on the committee charged with so doing.

I have argued consistently that a Code of Practice cannot address the fundamental ecclesiological and sacramental concerns of those opposed to the ordination of women to the episcopate. The implementation of simple legislation and a Code of Practice will effectively bring to an end the period of open reception on the disputed question of the ordination of women, which has enabled members of the Church of England with differing views to live together in one Church since 1994. A Code of Practice can, therefore, be only short-term provision, lacking theological integrity as well as legal security.

The vote on the 7th July in York (which anticipates, among other things, the abolition, rather than the development, of the ministry of the Provincial

Episcopal Visitors) leaves the Church of England facing a real pastoral, as well as legal and theological, problem, of how to honour its commitment to provide an assured and equal place for those unable to accept the ordination of women to the episcopate. While my contribution to the particular work of the WBLDG is now complete, I remain wholly committed to playing my part, not least with Forward in Faith, in seeking a way forward for the Church.

I am glad to be able to take this opportunity of thanking the Bishop of Manchester, my former colleagues on the WBLDG, and the staff of Church House who served that Group so ably, for the constructive way in which the work of the Group, in its first phase, was carried out, and for the respect and careful attention which they all accorded the views which I set out.

Jonathan Baker **ND**

Sister Ann Williams CA remains a member of the WBLDG only to repeat the word No as often as necessary. A Code was, is and always will be irrelevant.

These are challenging times spiritually for orthodox Anglicans. It becomes difficult to think, or pray. Normal patterns are disrupted and symptoms of emotional and physical stress begin to eat away at well-being and confidence. Now is a time 'to things eternal look.' It is a time for raw faith – believing obedience. It is a time to come close to Jesus and stay by him.

In all the confusion it is his body that is being wounded, his word and example rejected, and his name used in vain. Jesus is not distant from us in this mess – he is to be found in it.

As with most challenges on the walk of discipleship, there is no way around – there is only through. But we move forward knowing that the Lord is a faithful guardian and guide.

This is a time for honest prayer – tell the Lord how you feel. He desires that we draw near to him in our confusion and grief. It is a waste of time to be anything else but honest. Let the Psalms help you express raw emotion and spiritual confusion.

Remember that in the Psalms we pray in, with and through Jesus who is both

Ghostly Counsel Being divided

Andy Hawes is Warden of Edenham Regional Retreat House

their prayer and their fulfilment. Psalm 37 is a good place to start.

In looking at Jesus we must look at his example of patient suffering, of continuous prayer to the Father, of living always in the truth and being always ready to forgive. We must not pass on our hurt and bitterness; we must share it with him who endured all these things for our salvation. We must not doubt that in all this there is a call to holiness.

We must also be obedient to Jesus' commands: 'love your enemies, do good to those who hate you, and spitefully use you.' We must seek the change of heart we pray for in the Lord's Prayer: 'forgive us our sins as we forgive them who sin

against us.' This is for many of us a time of trial and we must ask for grace not to fall short.

It is time to live in the victory of Jesus – to place our heart 'where he is' – the reigning Lord of all. We must live in hope and trust in the promise that 'all things work for good for those who love him.'

It is difficult to see what God is doing in the present, and impossible to see the future, but we can learn from God's mercies in the past and we can take comfort in his word not to worry about tomorrow, 'for today has trouble enough of its own.'

I find this prayer of Thomas Merton a great help:

'Lord, I do not know where I am going, neither do I know the way, neither do I know myself. All I do know is the desire to please you does in fact please you, and I pray that I will have this desire in everything I do; for if I do you will lead me by the right path (even if I do not know it) – even if it passes through the shadow of death; for you are with me, my guide and my comfort still. Amen.'

Bitterness voted

George Austin sums up the salient points of the York Synod's discussion and then debate on what provision to make for those unable to accept women bishops

The sun shone as the General Synod began its July meeting at York University and as Metropolitan John of Pergamon addressed members on Anglo-Orthodox relations. This, together with the debate that followed, was both theological and spiritual.

On Saturday too the Bishop of Manchester's introduction of his Group's report continued the mood, as did the Archbishop of York's presidential address. But was there a warning from above in the occasional clap of thunder and the heavy rain beating down on the roof of the conference hall?

It was a warm atmosphere at the Eucharist in York Minster, aided by the glorious music of Tomas de Victoria's Mass, and one began to wonder if the debate on women bishops was – unexpectedly – going to be not only spiritual and theological but also compassionate.

Certainly that was the case in 1992 when the issue of women priests was debated – this time in Westminster – and when pleas from the chair were made that, recognising the hurt about to be caused whatever the result, there should be no excessive applause.

Three necessary ingredients

Sadly it was not to be. There was no similar plea from the chairman – though no one could complain about the careful and equal manner in which he conducted the debate. The Bishop of Manchester had set out in his Saturday presentation the three ingredients to any solution, and the anticipation was on how each would be dealt with.

Firstly, there had to be the 'clear statement that in admitting women to the episcopate the Church of England was now fully committed to opening all orders of ministry to men and women.' In view of all that had gone before, there was not much problem with that.

Contrary to clever spin doctoring by proponents of women bishops, the impression had been given that it was all about discrimination against women. In reality, many traditionalists recognise and acknowledge that if you have women priests you must have women bishops, and the question is not 'whether' but 'how'.

The second would involve acceptance by those with 'doubts' that the Church

of England had 'decided to admit men and women equally to Holy Orders and that those whom the Church had duly ordained and appointed to office were lawful office-holders and deserving of due respect and lawful obedience.'

So far almost so good. When serving as an archdeacon, I respected a woman priest's calling and ministry and made no distinction in any pastoral care to be given, even though I believe that a woman cannot be a priest. But what if she were a bishop? 'Due respect', yes. But lawful obedience? Aye, there's the rub. How that was to be dealt with in the debate would design and determine our future.

it was clear that no satisfactory or trustworthy care was likely to emerge

The Bishop of Manchester's third ingredient however was the crucial one: the need for 'an acknowledgement by those in favour of women's ordination that the theological convictions of those unable to receive this development were nevertheless within the spectrum of Anglican teaching and tradition and that therefore those who held them should be able to receive pastoral and sacramental care in a way consistent with those convictions.'

The debate itself was divided into a general discussion followed by the consideration of amendments. The general debate could not have been more balanced in its choice of speakers. Six asked for a single-clause measure, six for a new diocese, six for a code of practice and six others were either in another debate altogether or maybe even on another planet.

Only two bishops contributed, the Bishop of Burnley seeking further time to move towards a new diocese and the Bishop of Willesden pointing out in a generous speech that opponents must have proper guarantees.

There was a little unpleasantness, but that was mainly reserved for later when the amendments to the main motion were considered. These were carefully arranged in an order calculated to give the fullest possible debate.

The first, from the Bishop of Winches-

ter, was intended to set the scene by clarifying where the Synod stood on care for those opposed. This would be followed by amendments in favour of a single-clause measure, then for a new diocese, and finally those seeking a code of practice. Had it been the other way round, it was most likely that a code of practice would have been accepted and that would have ended the debate.

As it turned out, it was the unexpected reaction to the Bishop of Winchester's amendment that proved the defining moment. He proposed that the resolution of the 1998 Lambeth Conference be included in the main motion – 'that those who dissent from, as well as those who assent to the ordination of women to the priesthood and the episcopate are both loyal Anglicans,' and it was expected that this moderate concession would gain majority support.

Not so: it was defeated by 14 votes to 31 in the House of Bishops, 62 to 120 among the clergy and 78 to 114 in the laity, only a little short of a two-thirds majority to refuse to recognise opponents as loyal Anglicans. It now began to be clear what the future held, in spite of the success of an amendment by Fr David Houlding who pleaded for the Church to 'get off the battlefield and on to a wider field'. Stephen Trott then spoke to an amendment, but ended his speech without applause and lost decisively.

Marching orders

The tone of the debate finally sank to the depths with a speech by the Revd Miranda Threlfall-Holmes calling for a single-clause measure 'with local diocesan arrangements for pastoral provision and sacramental care.' The Synod then became, as one observer described it, 'like a pack of dogs setting upon a weaker victim.'

Fundamentalism can be an unpleasant phenomenon wherever it is found and feminist or liberal fundamentalism is no exception, even though the latter seems like a contradiction in terms.

The proposer was followed not unexpectedly by Christina Rees, who was of course refusing to make any concessions; and then by the American Regius Professor of Divinity from Oxford University, in a speech that clearly showed the depth (in

more than one sense) of feeling against us. Fortunately she lost friends by exceeding the time limit and refusing to end her contribution, losing in all three houses.

Rising antagonism

An amendment calling for the provision of new dioceses was moved by Fr Killwick; this was lost 10/32 in the bishops, 53/124 in the clergy and 71/116 in the laity. Whereupon the Bishop of Exeter moved another amendment, similar to Fr Killwick's, but more open: it asked for further work on 'diocesan solutions,' i.e. including arrangements based on existing rather than new dioceses; this was also lost.

The Bishop of Ripon and Leeds offered an amendment that might have acted as a compromise, and was the last amendment which could have offered real help to traditionalists, as it asked the Manchester Group both to draw up the Code of Practice and to bring forward proposals for 'transferred jurisdiction,' something akin to the old TEA proposals.

This amendment was, in fact, passed by the Synod as a whole (by 203 votes to 200), but lost after a division by Houses: the voting was Bishops 21/21 (with 1 abstention), clergy 84/92 (2 abstentions), laity 98/87 (no abstentions) – in other words, it was passed in the laity, tied in the bishops, and lost in the clergy.

By this stage, it was becoming clear that orthodox Catholics within the Church of England were being given their marching orders, and that no satisfactory or trustworthy care was ever likely to emerge.

It is a sad fact that many of the bish-

ops are seen as untrustworthy, since the promises made in 1992/4 have been broken from the very beginning by most of those who supported the ordination of women. Last year's York Synod considered the report, 'Talents and Calling,' which indicated that since 1994 only two bishops, Exeter and Manchester (when at Wakefield) have nominated suffragan bishops who are opposed.

how soon will it be before Evangelicals face the same future - on another issue?

Moreover, it is abundantly clear that in many dioceses traditional Catholics have been marginalized, passed over or ignored. So how could they accept that bishops could be trusted to observe a voluntary code?

God's purpose

The glory of the Church of England has been its tolerance and comprehensiveness, its ability to contain within the same church people who, while holding a variety of beliefs and passions, were able to walk together as friends in the house of God.

The Reformation had been followed by a century of turbulence, torture, execution and bitter division. With the defeat of the Puritan experiment and the restoration of the monarchy, it was time for peace and for an attempt at mutual understanding and love for one another.

This produced, in spite of glitches, a Church of England we have known and loved for its compassion and for its unity in diversity. That, sadly, seems now to be at an end.

It is hard to see how Catholics will in the end be enabled to stay – or will want to stay in a church which so clearly does not want them. Yet those who will leave are men and women who can recite the creeds and believe every word of them, people forced out because they cannot be allowed their conscientious beliefs about the ministry of the Church Catholic.

A terrible, sad, painful day, and a manner of debate for which the Church of England, in the words of the Bishop of Dover, should be 'ashamed'.

How soon will it be before Evangelicals face the same future, albeit perhaps on another issue? And from some of the triumphant comments made since the Synod by fundamentalist liberals and feminists, it is clear that their delight is bolstered by the awareness that their success enhanced the standing of their church in an increasingly secular nation. What of St Paul's exhortation that we should not be conformed to this world?

But all is not doom and gloom. The Church of God is still God's Church and the gates of hell cannot prevail against it.

Those to be driven out must take no precipitate action, but wait to see what God has in store, knowing that he has a purpose for those who, in spite of misrepresentation, contempt and marginalization, have stayed firm in the faith once delivered to the saints. **ND**

1914 revisited

The Church of England today, following the General Synod's broad acceptance of the ordination of women bishops, reminds me of Europe in the summer of 1914.

Recall the sequence of events that led to the First World War: a Serbian student assassinates an Austrian Archduke; Austria declares war on Serbia in retaliation; Russia mobilizes in support of Serbia against Austria; Germany declares war on Russia in support of Austria; Germany declares war on France for not undertaking to withhold support from Russia; Britain declares war on Germany because of Germany's violation of Belgian neutrality, in support of France, and the threat to the Royal Navy if the German Fleet were to occupy Antwerp and France's Channel ports.

Each move appeared logical to the mover in a very local context yet the end result was one that few would have wished.

Suppose an angel had appeared to the great powers in 1919 and announced that a time warp existed to enable Europe to revert to, say, June 1914. With the possible exception of the USSR, would any of them have turned down the opportunity?

The liberals appear to assume that they have now won and that their opponents will fold their tents, creep silently into the night, and leave the Church of England to them. I think that we would be wrong to pursue such a strategy: rather we should resist every step of the way.

Instead of leaving the Church of England to undergo an essential

change, retaining only the name and other accidents, we should seek to retain our presence in the Church of England.

Our inspiration should be Tom Stoppard's *Rosencrantz and Guildenstern Are Dead*, rather than *Hamlet*. In *Hamlet*, the two title characters of Stoppard's play come on stage from time to time, perform their small roles and then leave, whereas in Stoppard's play, the title characters remain on stage all the time and everyone else leaves.

An important part of this strategy is to make our approach clear to our opponents in the hope that they see that their interests lie in an accommodation that we would find acceptable: in this way we would try and avoid the mistakes made by the great powers in 1914.

J. Alan Smith

Two good men

William Davage and Barry Orford offer some personal reflections on the lives of two champions for unity: Henry Chadwick (1921–2008) and Dom Philibert Zobel (1921–2008)

The Chapter of Pusey House heard the news of the death of Professor Henry Chadwick, who among his distinguished offices was a former Governor of Pusey House, as they were preparing to leave on pilgrimage to the Abbey of Bec-Helouin in Normandy. They, and a dozen students, having been delayed on the road from Caen, arrived at the abbey during the celebration of Vespers of the Dead for Dom Philibert Zobel, the abbot from 1990 to 1996.

Lifelong commitment

The coincidence of the deaths of these two priests, born in the same year, dying eighty-seven years later one day after the other, both champions of unity between Canterbury and Rome, could not be overlooked. The Pusey House group attended the Funeral Requiem and burial of Dom Philibert the day after their arrival. At the Requiem a message was read from the Archbishop of Canterbury by Canon Roger Greenacre.

The Abbey of Bec provided three Norman Archbishops of Canterbury: Lanfranc, St Anselm and Theobald, and from its restoration as a Benedictine community in 1948 under the great post-War abbot, Dom Grammont, Bec has had a particular charm to further understanding and friendship between the Church of England and the Roman Catholic Church. Both as a monk and later as abbot, Dom Philibert was a significant protagonist to that cause to which he showed a lifelong commitment.

All recent Archbishops of Canterbury have been welcome visitors to Bec and next year, the 900th anniversary of St Anselm's enthronement in St Augustine's Chair, there will be reciprocal visits of the Chapter of Canterbury to Bec and the monks of Bec to Canterbury Cathedral.

Dom Philibert organized, with Canon Roger Greenacre, a course at the Catholic Institute on Anglicanism and ecumenism. In 2006 and 2004 on previous Pusey House pilgrimages he went out of his way to welcome the students, introduce them to the excellent library, which also houses the library of the John Bishop Charitable Trust, and to talk to them with benign humour.

Work for unity

Enough is known of Henry Chadwick's academic distinction to need no elaboration. His holding of the Regius Chairs of Divinity at Oxford and Cambridge is clear testament to his achievement. To be a Head of House in both Oxford, as Dean of Christ Church, and Cambridge, as Master of Peterhouse, the first for four hundred years to do so, speaks of his outstanding merit. Much has also been said in his obituaries of his charm, grace and perfectly-pitched politeness and courtesy. He could walk with kings and commoners, with dons and undergraduates, and treat them with the same exquisite equality. Few could leave an encounter with him without feeling the better for it.

That irenic charm was particularly evident in his work for unity between Rome and Canterbury. It was a priority in his Christian vocation, a cause in which it was worth dying, as he said. It was carried out in his work for ARCIC (the Anglican-Roman Catholic International Commission), in General Synod, at conferences and colloquia, in contributions to learned jour-

nals and in personal encounter. He treasured a stole presented to him by Pope John Paul II and assured His Holiness that it would never be worn in a context which would cause him distress or embarrassment. He warned the Church of England that it could have unity or the ordination of women; it could not have both. That the Church has not chosen unity caused him much anguish, as the Archbishop of Canterbury wrote in his obituary in the *Guardian*.


As a Governor of Pusey House, Professor Chadwick expressed caution about its agreement with the University of Oxford in the early 1980s. With Dr Gareth Bennett, he persuaded the Governors to draw back from complete integration with the University and to retain the independence of the House.

That decision has been vindicated when, after a stormy twenty years, a new agreement with the University has been reached and the future of the House is on much firmer ground.

Oxford encounters

In his retirement, Professor Chadwick frequently used the Library with that courteous diffidence that marks out the greatest of scholars. On one occasion he arrived when Fr Ursell, the then Principal, and Fr Davage were catching up after a weekend away. He apologized for intruding on important matters. When told that they were only gossiping, he said that he was sure that it was 'the higher gossip,' pulled up a chair and for a happy hour gossiped and reminisced. Characteristically, during a memory of Canon Claude Jenkins, a notoriously eccentric Canon of Christ Church, he mentioned a review of Jenkins' demolishing a book which argued that Matthew Parker, Elizabeth I's Archbishop of Canterbury, had not been properly consecrated and the Apostolic Succession had been severed in the Church of England: once the battleground of ecumenical dialogue. The review repaid reading.

On another occasion he found Fr Davage consulting the *Catechism of the Catholic Church* and mischievously commented that he was 'not allowed to say which parts I wrote.' Again, finishing his work in time for afternoon tea, he sat happily in the Pusey kitchen talking with the Chapter and undergraduates. Fr Orford, remembering that the scholar was an old Etonian, asked him whether he had met the legendary and learned Provost, M. R. James. Professor Chadwick's face lit up. 'Indeed I did,' he said. 'My ideal man.' On another day Fr Orford drew approval by remarking that he had been re-reading Helen Waddell's *The Wandering Scholars*, adding that perhaps it was a book which could have been written only by somebody Irish. Professor Chadwick's eyes twinkled. 'That, Father,' he said, 'is a very polemical remark.'

The breadth of his knowledge was legendary and breathtaking, his recall of personalities was always illuminating, his humanity was humbling. In his last year, as his physical health failed, his mind was sometimes clouded, and the distinguished writer on Augustine and Boethius once thought a visitor was a fourth-century bishop. He may have retreated from the modern world, but it was to the early Church where he was equally at home and where he could rub shoulders with the Early Fathers. He was a great and a good man. 

Rhode Island update

John D Alexander describes his experience as the only rector of a Catholic parish in a diocese with a woman bishop and gives a warning against setting too much store by a supposed Code of Practice

It should probably come as no surprise when the Episcopal Diocese of Rhode Island is paraded as an example of how traditionalists can get along happily under women bishops without benefit of legal protection. As the only Catholic incumbent in the diocese at this time, however, I may be able to offer some observations to help put such claims in perspective.

The Rt Revd Geralyn Wolf has indeed been accommodating to those who cannot recognize her episcopal ministry. In my eight years here, she and I have developed an excellent working relationship marked by mutual respect and personal warmth. But it would be a grave mistake on that account to take Rhode Island as a precedent for anywhere else.

History of the debate

A bit of background is in order. Of the diocese's sixty parishes, two are Anglo-Catholic: St Stephen's in Providence (where I serve as Rector); and St John's in Newport. When in 1996 the diocese elected Geralyn Wolf the first female diocesan bishop in The Episcopal Church, the then rectors of both parishes met with her to seek arrangements for alternative episcopal oversight.

Bishop Wolf proved remarkably willing to cooperate. Although she could not relinquish any ecclesiastical jurisdiction, she would refrain from imposing her visitations on either parish, and proposed instead to invite mutually acceptable bishops from other dioceses to visit, celebrate and confirm in her place.

St Stephen's was divided, however, on the issue of women's ordination. When my predecessor, Fr David Stokes, took this proposal to his vestry, the majority insisted that Bishop Wolf be invited to visit and preside at the Eucharist. Fr Stokes had little choice but to acquiesce. Nonetheless, he got along extraordinarily well with Bishop Wolf until his departure in 1999 for the Roman Catholic Church. They remain good friends.

Meanwhile, at St John's, the vestry supported the then rector, Fr Jonathan Ostman, in his bid for alternative oversight. Bishop Wolf then invited the Rt Revd Keith Ackerman of Quincy, Illinois, to provide episcopal care to the parish. Although this arrangement seems

to have worked well, some parishioners appeared not to understand that they remained integrally within the Diocese of Rhode Island, and that Bishop Ackerman was not really their bishop, but only an occasional guest whose permission to visit could be revoked at any time. Fr Ostman offered his reflections on this arrangement in the April 2005 issue of *NEW DIRECTIONS*.

Fr Ostman subsequently resigned as rector of St John's in 2006 for reasons unrelated to women in the episcopate. At the time of writing, St John's remains without a rector and is being served by a succession of supply clergy. In due course, the vestry plans to call another rector holding the Catholic view of apostolic order. But under Episcopal Church canon law the diocesan bishop has the right to veto the vestry's election. In other words, St John's ability even to get another Catholic rector is entirely dependent upon the continued personal good will of Geralyn Wolf and her successors.

Mutual respect

When I arrived at St Stephen's in 2000, I made it clear that I could offer Bishop Wolf all due loyalty and obedience as my ecclesiastical superior – as a sort of mitred abbess – even if I could not recognize the sacerdotal and sacramental dimension of her ministry. I suspect, though, that even on these terms my respect for her authority has surpassed that of many of the liberal clergy of the diocese.

At the same time, I have made some accommodations that many FiF UK clergy would find intolerable. Upon my arrival, the precedent of Bishop Wolf making visitations was already well established. So, once every two years I sit in choir while a woman clad in episcopal regalia celebrates Mass at the altar of my church. For her part, she has been generous in granting me permission on a case-by-case basis to invite in other bishops in the odd years between her visitations.

Bishop Wolf has also been respectful of my inability to receive Communion during her visitations. She could have been difficult about it. When the vestry initially called me as Rector, the then diocesan deployment officer advised her

not to allow me into the diocese unless I would receive Communion from her. To her credit, she ignored the advice. But the deployment officer represented a mindset that is widespread if not prevalent in The Episcopal Church. Future Bishops of Rhode Island may well not be so respectful of Catholic consciences.

Dangerous assumptions

The picture of Rhode Island demonstrating that safeguards in law are unnecessary for the Catholic minority under women bishops is thus fundamentally mistaken. True, Geralyn Wolf and a dwindling handful of Anglo-Catholic clergy have been more or less successful in getting along on the basis of good will, mutual respect and Christian charity. But it would be foolish to assume that similar behaviour will always prevail in other times and other places.

One pivotal factor in our situation has been Geralyn Wolf's instinctive sympathy for Catholic sensibilities. During her seminary days, for example, she lived with the Sisters of St Margaret in Cambridge, Massachusetts – at a time when the American branch of SSM was much more traditional than it is now. She thus finds it easy to get along with her Catholic clergy, with whom she shares something of a common language. Other women bishops lacking this basic attunement may well be tempted to dismiss Catholic non-recognition of their episcopal ministries as misogyny and respond accordingly.

More broadly, law cannot be written on the assumption that people with fundamental differences will always want to find ways to work together while agreeing to disagree. The more realistic assumption is that bishops and others in positions of power will face overwhelming temptations to persecute dissident minorities, who will in turn often appear to invite such persecution by frankly obstreperous and intransigent behaviour. The protection of law exists precisely for those occasions when Christian charity is in short supply on all sides. And on this account legal safeguards above and beyond unenforceable codes of practice are necessary for those minorities most likely to suffer from abuses of power by those in authority. **ND**

devotional

Horizontal and vertical

Aidan Mayoss CR

Some fifty years ago when I was a baby curate, summer was the time for processions out of doors! Only the Evangelicals called it still by its original name 'The Anniversary', meaning the anniversary of the Sunday school, but the children were much in evidence in our procession, which usually contained 150–200 people.

Two obvious things were effected by this endeavour: the strength, or otherwise, of the parish was made public and also those who were not afraid to make public their allegiance to the church, which, in a mining parish, was also significant. Later I was involved in the three dramatic representations of the way of the Cross, literally drawing a thousand or so onlookers who by the end were participants and involving a huge cast and even bigger back-up. They were all ecumenical endeavours, and very much better for it.

I was reflecting on this during the procession at the National Pilgrimage at Walsingham as the procession wound its way along: what has happened to 'out-door religion'? Is it that our numbers are now so diminished that we dare not show them in public? Or is our time so filled with what is now called 'spirituality' that there is no room for or perhaps even no need for any sort of public display, even when most if not all of our churches are firmly closed and locked?

If this last sentence is indeed true then there is something grievously wrong with our spirituality. Remember the words of Jesus: 'for their sake I sanctify myself', or William Temple's often quoted remark about 'the church being the only organization which exists for the sake of those outside it' and he was not thinking solely of 'bums on pews', hence the title, 'Horizontal and vertical'.

Yes, the vertical is vitally important; this is the whole area of our relationship with God formed through our worship, through the sacraments, and very specially those of the Eucharist and Reconciliation, and 'vitally' because our life depends on it, seriously, and without it we are as good as dead, and all our displays, endeavours, processions or exhibitions are, as Shakespeare says, 'Full of sound and fury, signifying nothing'. Concentrating solely on the vertical with no concern for or witness to our neighbour is self-indulgence in block capitals!

At the end of every Mass, in whatever modern rite is used, the dismissal of the people contains the word 'go'. Sometimes this is added to, but it is a reminder of the command of the risen Lord Jesus to his followers: 'Go quickly and tell...' Telling is often better without words than with them, but what we tell, what we do and what we say depends on the strength of a vertical relationship.

Saints come in all sorts of shapes and sizes. None of them ever thought of themselves as saints or as doers of much good; they thought of themselves as forgiven sinners, forgiven over and over again, and because of this they did and do what the Lord requires: 'To do justice, love righteousness, and walk humbly with thy God' [Micah 6.8]. **ND**

Voting details

With the introduction of an electronic voting system at the General Synod in York, it is possible to put names to numbers.

The 14 bishops who voted for the Bishop of Winchester's motion, including the reaffirmation of the Lambeth 1998 resolution that both sides in the argument on women priests and bishops are 'loyal Anglicans' were the Archbishop of Canterbury, the bishops of Blackburn, Bradford, Chichester, Exeter, Europe, London, Rochester, Southwell and Winchester, together with the suffragans of Birkenhead, Burnley, and Dover, and the Bishop of Beverley. Those suffragans must have done so knowing that as a result they would never become diocesan bishops.

Orthodox clergy and laity will also wish to know which 31 bishops voted against, unable or unwilling to allow them to be recognized as loyal Anglicans. They were the Archbishop of York, the bishops of Bath and Wells, Bristol, Carlisle, Chelmsford, Derby, Durham (though Tom Wright did vote against the final substantive motion), Gloucester, Guildford, Hereford, Leicester, Lichfield, Lincoln, Liverpool, Manchester, Newcastle, Norwich, Oxford, Peterborough, Portsmouth, Ripon, St Albans, St Edmundsbury, Southwark, and Wakefield. The suffragans were Basingstoke, Dorking, Dudley, Hulme, Huntingdon, Willesden and also the episcopal Dean of Windsor. No surprise there, save for the Archbishop of York.

These figures suggest that those who hold traditional views on ministry are now, apparently, not regarded as loyal Anglicans by two-thirds of the diocesan bishops of the CoFE present and voting at the Synod.

Only 7 bishops voted for the most extreme amendment, asking for a Single Clause Measure with no formal provision, but again there were no surprises: Bath and Wells, Bristol, Derby, Hereford, Liverpool, Portsmouth, and of course Southwark.

On the final substantive motion, a Single Clause with a Code of Practice, the same bishops who voted for the Winchester amendment voted against, with the exception of Canterbury who abstained, and Bradford and Southwell who voted in favour. The Bishop of Durham also joined the Noes.

George Austin



'There now: I said you could trust me.'

The mountain prayer

Luke's account of the Transfiguration incorporates many themes found throughout his gospel
Patrick Henry Reardon is a Senior Editor of *Touchstone: A Journal of Mere Christianity*

St Luke, in his portrayal of the Lord's Transfiguration [9.28–36], displays certain features proper to his own story of Jesus. These begin right away, when he tells us, 'Now it came to pass, about eight days after these sayings, that he took Peter, John, and James and went up on the mountain to pray.' We recall that Matthew [17.1] and Mark [9.2] both placed the Transfiguration six days later, not eight. Luke doesn't say 'eight' either; he says 'about eight,' but why the change?

It appears that the event of the Lord's Transfiguration was early associated with the feast of Tabernacles (*Sukkoth*), an association prompted by Peter's suggestion, 'let us make three tabernacles.' Indeed, the luminous cloud of which the gospels speak in the Transfiguration is to be identified with the glorious cloud that filled the Tabernacle of the Lord's presence in Numbers 9–10. The association of the Transfigured Lord with the Feast of Tabernacles suggests why Luke changed the 'six days' to 'about eight days.' The Feast of Tabernacles does, in fact, last a week and another day [Lev. 23.34–6].

The experience of Jesus

A second feature of Luke's account is also found in that same verse of the story; namely, the detail that Jesus 'went up on the mountain to pray.' Only Luke mentions the prayer of Jesus in this place, and he goes on to describe the Transfiguration: 'As he prayed, the appearance of his face was altered.' Whereas Matthew and Mark portray the Transfiguration as a religious experience of its three apostolic witnesses, Luke begins with the experience of Jesus.

Thirdly, only Luke among the evangelists mentions a reference to the Lord's suffering and death within the Transfiguration account itself. He writes, 'And behold, two men talked with him, who were Moses and Elijah, who appeared in glory and spoke of his *exodos* that he was going to fulfil (*pleroun*) at Jerusalem.'

Several features of this reference to the Passion are important to Luke's theological message. First, he uses the technical theological expression *exodos* to speak of Jesus' death. In his choice of this noun, Luke conveys the soteriological significance of the Lord's death. Second, in his reference to the Lord's *exodos*, Luke places it explicitly 'at Jerusalem.' This too corresponds to a theme in Luke's Gospel, where the holy city is the culminating place of his narrative. Jerusalem is the city to which Jesus has steadfastly set his face to go [9.51, 53; 13.22, 33].

Third, by referring to the Lord's Passion within the Transfiguration story, Luke sets up a scene to parallel the later account of the Lord's Agony.

The fulfilment of scripture

Fourth, in his picture of Moses and Elijah – the Law and the Prophets – discussing Jesus' *exodos* at Jerusalem, Luke touches a major theme of his theology: the fulfilment (*pleroun*) of Holy Scripture in what Jesus did at Jerusalem. We recall the later scene with the two disciples on the road to Emmaus, of which Luke writes, 'beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning himself' [24.25–7]. Here in the Transfiguration, therefore, Luke portrays Moses and Elijah discussing with Jesus the deep meaning of Scripture, its fulfilment at Jerusalem.

Luke returns to this theme in the Lord's final apparition, where he affirms, 'These are the words which I spoke to you while I was still with you, that all things must be fulfilled (*plerothernai*) which were written in the Law of Moses and the Prophets and the Psalms concerning me' [24.44]. The great commission begins with this affirmation: 'Thus *it is written*, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem' [24.46]. **ND**

Sacred vision

How do the defeated find encouragement? How does the minority see its hope of victory in the face of a rampant majority? How do the persecuted come to terms with their downfall?

In Christian art and devotion, the young women martyrs have, above all, given expression to this dual paradox of victory and defeat, of triumph and disaster. They are figures of supreme strength and complete vulnerability. Largely because they have no history, and often no origin nor even a name, they become an adaptable image of the spiritual anguish of the faithful.

Catherine of Alexandria might possibly have been a martyr of the fourth century, but her cult dates from five hundred years later and is entirely legendary. She is first tortured on a (Catherine) wheel, which breaks, killing some of her torturers; she is then beheaded; her body is then carried by monks to Mount Sinai.



St Catherine of Alexandria

In this late fifteenth century English manuscript, the elements of St Catherine's defeat and destruction are clearly portrayed but also subtly changed. The wheel is set in the background, in a Flemish-inspired courtyard, with just a hint of the fire from heaven. More significantly the crown of martyrdom has become the crown of a queen; the sword that beheads her is held as a symbol of regal authority; note also the confident femininity of her flowing hair.

Beneath her feet, a bearded tyrant, the very essence of force and brutality, lies crushed and broken. How can so fragile and delicate a person hold down so vicious a scoundrel? By the power of the word. The sacred book she holds (and one can sense its weight in her right arm) is strength enough and more to establish her triumph.

Even in defeat, the faithful are the victors.

Nigel Anthony

Need for bishops

*The third part of **Bishop Martyn Jarrett's** talk delivered in April seems of another age after the Synod vote but it still gives a clear and simple explanation of what type of provision is needed*

For me to remain a committed member of the Church of England three things would have to be guaranteed were we to fail in stopping the Church of England in opting to admit women to episcopal orders.

Those of us who are unable to accept the innovation of women being admitted to the episcopate without the consent of the Church Universal would, whatever else we sought, require three fundamental provisions.

Firstly, we must have our own bishops. This means, of course, that they must have jurisdiction.

Every priest must be able to say that he belongs to the presbyterate of his bishop and not that he is a priest of whoever the local bishop happens to be, but able to call in a visitor with that local bishop's permission. The same requirement is there, of course, for the eucharistic communities to which we minister.

Succession of bishops

This leads to my second essential, namely that our succession of bishops is guaranteed. You might find it surprising, but I do have actually to deal on a regular basis with bishops who see no problem in us having bishops who are male, even if they have been episcopally ordained by females.

My third point follows from that. Any priest who serves within a specific provision made for us must be someone whose orders are acceptable to us.

Again, you and I might think this to be obvious, but many have expressed great surprise when I have pointed out that even a male priest, ordained by a woman bishop, who subsequently changed his mind on the issue, would not be acceptable to us and those for whom we care, without some regularizing of his orders.

If this were not to be possible, then the only way forward would be never to permit such men to exercise an ordained ministry again from the time they changed their minds, a provision or rather lack of it that could hardly, to my mind, be described as pastoral.

I would stop there but the local vicar has asked me to say something about what you and I need to be doing in the immediate future. I identify a number of concerns to which we ought to be giving

prime attention.

Firstly, there is no substitute for being involved in the Church's mission. There are souls to be saved and God calls us to be his tools in that work of salvation. It will not do, I suspect, on the Day of Judgement, to say that, in uncertain times, you and I slackened in our ministry.

Doing the work

One of the great concerns of many bishops is that our distinctive and effective ministries might be undermined and lost if these so-called developments progress further.

the majority of Church of England members now do not understand why, with our views, we seek to remain

Priests who can no longer, after full consideration and in good conscience, lead their parishes in mission or exercise their ministry diligently wherever God has placed them, somewhat puzzle me by remaining in that place. It would seem to be a basic issue of integrity, and you and I find it difficult to see how we do each other any favours were we to pretend it were otherwise.

Secondly, you and I need to continue to be robust as to why we think admitting women to bishops' Orders is wrong. This means that you and I need to do some more thinking about our Anglican Catholic apologetic.

What has been quite clear to me these past few years is that the majority of Church of England members now do not seem to share our basic premises of what it means to be an Anglican nor to understand why, with our views, we seek to remain.

At a recent meeting a fellow bishop was reported as saying to some others that Martyn must be given permission to follow his conscience and become a Roman Catholic. A psychotherapist, upon having this conversation reported to her, observed that what might really

be being said by the relevant bishop was that he wanted unchallenged permission to follow his own particular agenda and that opportunity would come nearer if I were first persuaded to move out of his way.

You and I need to be re-energized in understanding why we still seek to remain Anglicans and what we authentically understand the latter to be.

Thirdly, you and I need to be resolute and clear in what we would need in order to remain as members of the Church of England were women to be admitted to the episcopate. I have already said something about that.

Staying and talking


Fourthly, you and I need to cultivate our friends who do not agree with us on these matters. What has been quite clear to me, among other times, at meetings of the General Synod, is that there are a number of people who want to keep us on board and would only dream of proceeding were proper provision to be made for us.

You and I need to rediscover how we work with people of differing views from our own, to form common alliances. This usually means full involvement in deanery chapters and synods at all levels rather than isolation and, even worse, rudeness.

Finally, and this could of course become a whole paper in itself, you and I need to keep the issues relating to women's ordination in perspective. There is a whole list of issues threatening the orthodox teaching of our Church. Arguably there always has been.

This one may be unique in that the sacramental life of the Church itself is directly threatened. It should, however, be remembered that the Arians possessed valid orders but managed to lose something far more precious, the understanding of Our Lord's true nature.

There are many fellow Anglicans and, indeed, fellow Christians, who share our passionate concern for the great issues of Christian creedal orthodoxy and for the mission that stems from them.

'Your God is too small' protested J.B. Phillips in the title of one of his popular paperbacks. Let that charge not be fairly made against us. 

Don't panic!

Disaster was averted time and time again at the General Synod in York last month, when eagle-eyed security personnel prevented members of the Church entering the public gallery armed with a startling array of weapons; amongst items safely detected were laptop computers, bottles of water and, most shocking of all, two pork pies. Imagine the scene on the floor of the synod if the security had been lax: *'Oh, no! Look up there! He's got a pork pie!!! What will we do if he eats it??'* Panic would be certain to ensue, leading to the risk of all sorts of crap decisions.



Curtains for Windows

Actually, the ban on laptops in the public gallery is interesting. For, of course, there are laptops all over the floor of synod, in the press gallery, on the platform. So why not allow ordinary members of the Church (who, after all, pay for all this nonsense) to take, or perhaps even use, their laptops up there?

Luckily, at the beginning of the opening session, Annette Cooper, the Archdeacon of Colchester, explained that it was a requirement of the University of York that laptops should not be taken into the public gallery – so that's alright then.

Except that one young member of the Church made a point of asking a member of the University staff why such a bonkers rule had been applied – only to have it explained that it was nothing to do with the University, but rather a requirement of the General Synod of the Church of England. All of which unaccountably brings pork pies to mind again . . .



Media hell

Still, if security at General Synod was extraordinary, it was as nothing when compared with that at the Lambeth Conference a few days later in Canterbury. And, predictably enough, it got Ruth Gledhill, of *The Times*, into a strop. Whilst her photographer struggled to take photographs of Rowan Williams through a ten foot high fence (presumably erected to keep out any passing newly-wed (sic) American bishop), she fulminated about the press facilities: *'The facilities in 1998 were nothing to shout about. This time they*

appeared unspeakable. We are closeted in a tiny room, up the top of a concrete miserable staircase, about as far as possible from any bishop or archbishop as it is possible to get on Kent University campus. There's no tea, coffee or even water to keep us going. We're in the garden of England but on this miserable patch of insultingly hideous 1960s concrete there are no birds singing, just lots of crows croaking.'

A couple of days later, though, she seemed more cheerful: *'... this morning I was given a banana so I suppose that is something . . .'* Given that in 1998, she complained that all she had to eat in three weeks was a croissant and half an orange, she may of course have spoken too soon.



Escape in the nick of time

Three members of Forward in Faith in Canterbury for the circus – you think we jest, but the bishops are meeting in an enormous blue big top – took themselves into the city for dinner the night before the bishops arrived.

Led by instinct to an Italian restaurant hard by the Cathedral, they were waiting to be seated in the nearly empty salon, when they spotted Canon Jim Rosenthal, the head of the Lambeth press operation, sitting by himself, nursing a glass of plonk.

Naturally, they demanded to be seated at the next table, so that they could dig the dirt on what was really happening behind the scenes. Sad to say, he was spectacularly discrete, so they learned not a thing, before he was joined by friends (*real* friends!) who insisted on taking him to another table out of earshot.

It was suggested by one eye-witness that his desire to move away from our three intrepid reporters was so intense that he upset an entire bottle of water on

his table as he got up but, frankly, 30DAYS simply can't believe that . . .



Hot and bovvered

Fr Len Black managed to drop in to have a look inside the enormous blue big top before the security got too tight, though. (About five minutes before it got too tight, as those who were some yards behind him were turned away.) He chatted to a nice security man who seemed unaware of the grave breach that Fr Len represented.

When asked whether it might not get intolerably hot when it was full of bishops (it was already pretty unpleasant whilst it was empty) his response was shocking: they had had to remove the air conditioning from the plans because it was simply too expensive and they couldn't afford it!

For crying out loud! Why didn't someone say? Whatever the cost, the people of England would have risen to the challenge, paid up without demur, and made sure the air con was provided. After all, we know only too well what a dangerous quantity of hot air just *our* bishops are capable of – imagine the effect of several hundred . . .



Roll up, roll up

Imagine too the effect of several hundred bishops in a queue. The registration process for the Lambeth Conference seemed, to dispassionate observers, to be more than a little chaotic and several bishops unwittingly told 30DAYS that they had been queuing for more than a little time.

Then it seemed that the length of the queue had finally entered the consciousness of those in charge; tables were hurriedly erected outside the registration building and staff tried to persuade jet-lagged bishops to start a new queue if their name began with a letter between T and Z, or whatever. Still, at least it was all taking place at a university, rather than a brewery.

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One flesh union

John Richardson examines biblical teaching on marriage, and in particular the treatment of this subject in Ephesians 5, which has additional significance as the basis for a fundamental objection to women's ordination

As the Roman Catholic theologian Edward Schillebeeckx observes in *Marriage: Human Reality and Saving Mystery*, the Church's relationship with marriage has been of one of adaptation to an existing social practice. The Christian view is that marriage is a matter of 'common grace'. You do not have to be a Christian to be married and the blessings of marriage are available to all, regardless of how the marriage took place.

This much is presumed in Paul's comments in 1 Corinthians 7.12–14: 'If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her' (and vice versa). The same principles apply to those from a pagan background as to Christians [cf. vv.10–11], with the exception (I take it) that if the unbelieving partner deserts, then the Christian is free to remarry.

However, alongside this recognition of marriage as a 'social' institution, there is also a claim that the origins of marriage are *theological*, not *sociological*, and that the nature of marriage transcends cultural conventions. Moreover, although this claim is inherent within the Old Testament, the developed New Testament understanding seems to be as uniquely Christian as is the concept of the Trinity.

A unique understanding?

The fullest expression of a *doctrine* of marriage is found in Ephesians 5.21–33. We need scarcely delay on the question of Pauline authorship (which I accept), since Ephesians is Scripture for all that. (One of Archbishop Carey's great mistakes regarding the ordination of women, I believe, was to downgrade the significance of 1 Timothy 2 on the grounds that its Pauline authorship may be doubted.) What we have here is a *tour de force* of theological insight as major as that in Galatians 3, which similarly draws together Christology and the origins of salvation history.

The starting point for this analysis, although it is introduced late in the passage, is the conclusion to the account of Eve's creation in Genesis 2: 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh' [Gen. 2.24, quoting Septuagint].

The initial action envisaged is 'clinging' to someone – 'cleaving', as the Authorized Version puts it. But the final phrase takes this a stage further: 'the two will become one flesh.' This has to be read in the light of what has preceded, for earlier Eve is to Adam as 'bone of my bones and flesh of my flesh' [2.23]. The 'union' of v.24 is thus posited on a *reunion*, and it is the interplay of themes in these adjacent verses – of taking from and returning to – which indicates that sexual intercourse is the

'headship' is not merely taught in the Bible but is integral to marriage

means to this (re)uniting.

This seems to be a unique understanding of marriage and sexuality, not found in other religions or philosophies. However profoundly other traditions may understand the longing for a 'soul mate' (and Marvin Pope's commentary on the *Song of Songs* contains many examples of this in Ancient Near Eastern poetry), the biblical understanding of a 'one flesh union' depends specifically on the details of the Genesis narrative.

Union with Christ

However, as J.V. Fesko has observed in his *Last Things First*, the key to understanding Genesis 1–3 is Christology. Thus throughout the Old Testament, there is a theme of God as the husband of Israel [Isa. 62.4–5; Ezek. 16.1–14; Jer. 31.32; Hosea, etc.], and in the gospels this theme continues with the understanding of Jesus as the bridegroom [John 3.29; Mark 2.19–20]. It is in the epistles, however, that this marital relationship is most clearly represented as being beyond mere analogy, and the key to this is the concept of union with Christ. Hence in 1 Corinthians 6, where Paul berates the Corinthians for resorting to prostitutes, he reminds them of the principles underlying their salvation with a reference, again, to Genesis 2.24:

'Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Do you

not know that he who unites himself with a prostitute is one with her in body? For it is said, 'The two will become one flesh.' But he who unites himself with the Lord is one with him in spirit' [1 Cor. 6.15–17].

It is union with Christ, enacted through baptism, which conveys to us all the benefits of his life, death and resurrection [Rom. 6.1–7], and even of his own conformity with the Law [Col. 2.11–12]: 'In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism...' Baptism is into union with Christ, but that union is the oneness of the marriage bond and bed.

Salvation

It is thus appropriate that the Bible ends not with the judgement of Revelation 20 but with the marriage of Revelation 21: 'I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband' [Rev. 21.2]. Almost the last words in Scripture are those of the Spirit and the Bride calling to the bridegroom [22.17] – an invocation that surely echoes the primitive *marana tha* of 1 Corinthians 16.22.

According to this Christological understanding, then, human marriage takes its reality from the relationship between the Redeemer God and his redeemed people, but the implications of this are spelt out in Ephesians 5, where Paul argues from salvation to marriage, not the other way round: 'Husbands, love your wives, just as Christ loved the Church and gave himself up for her to make her holy, cleansing her by the washing with water through the Word, and to present her to himself as a radiant Church, without stain or wrinkle or any other blemish, but holy and blameless' [Eph. 5.25–7].

Nature of headship

If the analogy were that Christ loves the Church as a husband loves his wife (which is the form of Isa. 62.5), it might be touching, but it would place no additional obligations on us. As it is, however, specific obligations are there: for the hus-