

newdirections

August 2013
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serving Catholics and Evangelicals seeking to renew the Church in the historic faith

A Broad Church

Tom Sutcliffe considers some possible ways forward for the women bishops legislation

Also in this issue:

- Being a padre in the Territorial Army
- The Bishop of Wakefield on the Catholic heart of the CofE
- Ian McCormack on Raymond Raynes CR

parish directory

BARRY St Mary's, Holton Road, near rail, bus and town centre
Credo Gymru (Fif Wales) Sunday: Solemn Mass 8am and 11am, Sunday Club 11am; **St Cadoc's, Coldbrook Road** Sunday: Solemn Mass 9.30am, Vespers 6pm Saturday Benediction 1st Saturday of the month. Parish Priest: Fr Ben Andrews ssc 01446 406690

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 10T) "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 Richmond.* 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.forwardinfaithlines.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 (not Aug) 3pm Nov-Mar. Tues: 10.30am Low Mass, Fri 8am Low Mass. Parish Priest: Fr Adrian Pearce ssc 01202 911569; Parish office 01202 766772. Email: stambrosechurch@btinternet.com

BOURNEMOUTH St Francis of Assisi, Charninster Road (corner of East Way) *A Forward in Faith Parish under the care of the Bishop of Richmond.* 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

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: Tues 12 noon, Wed 9am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

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 Fayers 01273 727362. **St Patrick's** (10.30am) Fr Steven Underdown 01273 747889. **St Paul's** (11am) Fr Robert Fayers 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

BRISTOL Holy Nativity, Wells Road (A37), half a mile from Temple Meads Station *A Forward in Faith Parish, Resolutions ABC* Sunday: Solemn Mass and Junior Church 10am, Friday Mass 10.15am. Priest in Charge Fr Christopher Kinch 01179 712 496

BROMLEY St George, Bickley Sunday: Low Mass 8am, Sung Mass 10.30am. Daily Masses: Mon 7.30am, Tues 9.30am and 7.30pm, Weds 10am, Thurs 9.30am, Fri 9.30am and 6.30pm, Sat 9.30am. Times of Confession and other information from Fr Owen Higgs on 020 8467 3809

CARDIFF St Mary, Bute Street - near rail, bus, Millennium Stadium, city centre and Bay Daily Mass; *Credo Gymru*. Sunday: Solemn Mass 11am; **St Dyfrig** and **St Samson, Pentre Gardens** Sunday: Solemn Mass 9.30am; **St Paul, Paget Street, Grange Town** Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr David Morris 0292 22 2177



BISHOP AUCKLAND - St Helen Auckland

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 Normanton, Chesterfield, Derbyshire** Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Fr Malcolm Ainscough ssc 01246 232486

COLCHESTER St Barnabas Church, Abbott's Road, Old Heath, Colchester *A Forward in Faith Parish. Resolutions ABC.* Sunday: Said Mass 8am, Sung Mass 10am. Weekday Masses: Mon 6pm, Tues 10am, Thur 7pm, Holy Days 7.30pm. Check website for other daily services www.oldheath.org.uk 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 Exeter.* 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 Richmond.* Sunday: 8am Low Mass, 10.30am Solemn Mass. Weekdays: Low Mass: Tues 7pm, Thur 12 noon. During Interregnum - tel: 01303 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 Richmond.* Sunday: Mass 9am, Parish Mass 10.30am, Solemn Evensong and Benediction 6pm. Weekday Mass: Wed 9.30am. Contact Mr T Jones 01472 871673

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 Exeter - 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 EC3 St Magnus the Martyr, Lower Thames Street (nearest Tube: Monument or Bank) Resolutions ABC. Mass: Sunday 11am, refreshments following. Tues, 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 Solemn Mass and Sunday School. Midweek Services: contact Fr Andrew Newcombe 020 7253 4796

LONDON N21 Holy Trinity, Winchmore 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: Mass at 10am. Tube to Wembley Park then 83 Bus to Church Lane Parish Priest: Fr John T Smith ssc 020 8205 7447

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham.* Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 10am, Tues 6.30pm, Wed 12.15pm, Fri 6.30pm, Sat 10am Parish Priest: Fr Peter Hudson 07908 640369

LONDON SE16 St Mary Rotherhithe, St Marychurch Street SE16 4JE *A Fulham Parish.* Sunday: Solemn Mass 10am, Evening Prayer 6pm, Benediction monthly. Mass times: Tues 12 noon; Wed 10am School Mass; Thur 6pm; Fri 9.30am; Sat 9.30am. Tube: Jubilee Line Bermondsey/Canada Water/Rotherhithe Overground. Visitors most welcome. Fr Mark Nicholls ssc 0207 394 3394 www.stmaryrotherhithe.org

LONDON SE18 St Nicholas - the Ancient Parish Church - St Nicholas Road, Plumstead. *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham.* Masses: Sunday 8am; Solemn Sung 11am; Mon 8pm; Tues 7.30pm; Wed 9.30am; Thur 7pm; Fri

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LEAD STORY

A Broad Church

Tom Sutcliffe suggests some possible ways forward for the women bishops legislation that would preserve the comprehensiveness of the CofE

if only
the
Archbishops
decided
or
were able
to
pull rank
and
draw up
their
own
measure

For over 300 years any legislation that the CofE required was drawn up by parliament and voted on by laymen MPs, laymen peers and diocesan bishops – the latter not necessarily getting what they preferred. The gradual separation between church and state initiated under Archbishop Randall Davidson in 1920 leapt ahead with the creation of the General Synod in 1970.

But recent events have more than justified the warning uttered by Arthur Balfour to Davidson almost a century ago (in a letter dated 9 January 1914). The English Church, unlike the Scottish, he felt was 'from the start a comprehensive Body, and this great merit was attained at the beginning by compromise, and the original marks of the compromise have never been obliterated. But increased autonomy means increased strain within the organisation and between its parts. Do you think the fabric, weakened by these immemorial lines of cleavage, is sufficiently strong to stand it? If not, I would rather rub along as we are than risk a change which may lead to schism.'

No central government

Radical reform finally arrived 20 years ago with the ordination of women to the priesthood. It was a narrowly achieved victory for the majority. A major problem about the incorporation of women at all levels of the ordained ministry is that, though the National Church Institutions are a civil service serving the House of Bishops and carrying out the expressed will of the General Synod, in a sense there is no central government in the Church in the way that the British government of the day used to take responsibility for the governance of the Church. Even the two Archbishops are not in an effective sense leaders of a government – but rather primates, first among equals.

However, it is intensely difficult for controversial legislation such as a Women Bishops' Measure to be negotiated and developed through debate in General Synod on a simple majoritarian basis so that it can in due course command a two-thirds majority in all houses. The recent vote in York on Fr Benfield's amendment regarding Option 1 (the single-clause Measure preferred by a simple majority containing little or nothing on the face

of the Measure to help the Catholic interest) suggested, at 75 aye votes to 115 noes, that what the majority (and perhaps the general public and MPs) want is now 11 votes short in the House of Laity, a worse outcome for the reform even than November 2012.

Of course in parliament winner does take all. But is that the right principle for what has always been in the CofE a managed compromise between puritans and Catholics but is now, as it has been for some decades, also a playground for 'liberal' social, political and even theological concerns?

A new start

The July Synod did not find a path that would resolve the legislative difficulties over women bishops, but it did signal a change of atmosphere and a new start. There was still, in spite of the 'facilitated conversations' that were intended to engender more understanding of opposed positions, some demonstration of the *Watch* belief that the House of Laity was not a truly representative body in the debate about changing or broadening the electorate for the House. If only the Archbishops decided or were able to pull rank, draw up their own measure making provision for extended oversight and whatever else they judged appropriate to preserve the comprehensive nature of the Church. Their fellow bishops do not support any reduction in their existing positively medieval powers which are far greater than any Roman Catholic bishop now enjoys. Anglican bishops are in a sense 'popes' in their own dioceses. But that is precisely why the possibility of different treatments of those in the minorities who cannot accept women bishops is so worrying, and why the simplicity of organizing extended oversight on a church-wide basis dependent upon petitions to the Archbishops acting on behalf of the episcopacy as a whole seems so potentially desirable to those who are not concerned about preserving the existing power of diocesan bishops but are worried about what that power may be used for. Were the Synod to be asked to pass what the Archbishops were putting the full weight of their moral authority behind on a 'Back us, or sack us' basis with the rider that they would both resign if it did not go through in short order, would that resolve the

whole matter? Would the gamble be too dangerous? These are dangerous times for the Church if it proves unable to carry on its traditional function of compromise. Is schism the only answer? Would Disestablishment enshrine forms of schism, and also prove devastatingly damaging to whatever remained of the original virtues of which Anglicanism in its founding provinces was once proud?

Bishop Nigel Stock of St Edmundsbury and Ipswich, who led for the management in promoting Option 1 and achieved a very healthy vote in favour of proceeding full steam ahead on that basis (319 ayes, 84 noes, and 22 abstentions) was thought to have offered various considerations to sweeten the pill for the minorities. But afterwards he confirmed that whatever might come about by way of a statement from the House of Bishops or an Act of Synod in place of the arrangements in the 1993 Women Priests Measure, what he was talking about for women bishops' legislation was in practical terms to be a single clause Measure.

Catholics and Evangelicals

So what can be added to the basics of simply opening the episcopate to women that will not oblige the minorities to rely entirely on 'trust' or 'good faith' that they will be accommodated by the system in place afterwards? It is true that conservative Evangelicals and conservative Anglo-Catholics do not have exactly similar difficulties – and it is also true that conservative Evangelicals would be less affected in practical terms by the presence of women in the episcopate than conservative Anglo-Catholics have been by the presence of women priests in the Church. Conservative Evangelicals are thriving in the CofE and are unlikely to abandon the task to which they are called of propagating biblical truth about various current moral issues – of which masculine headship is neither the most pressing nor (probably) the most profitable. But equally conservative Anglo-Catholics who have chosen to remain within the CofE rather than become Roman Catholic either straightforwardly or by means of the Ordinariate are probably not going to abandon Anglicanism whatever happens now. The latter have been through the fire and their mission remains to provide credible Catholic leavening within the Church as they know it – reformed and Catholic – whatever the difficulties.

The nub of the difficulty

A Measure that offers shared episcopal authority in the way conservative Catholics require it may be felt to risk undermining the equivalent standing and authority of women bishops with men bishops. The Archbishops' 2008 amendment to the failed Measure was designed to provide a conservative Catholic with alternative episcopal oversight by the operation of the Measure alone, and not by provision on the part of the woman diocesan. The fiction that would have been engineered thereby glossed over the relationship between the conservative Catholic parish priest offering Mass and the diocesan – implying that the extended oversight was effectively the same as the diocesan would provide were she able to be recognized as indeed a bishop. Catholic teaching is after all that the Diocesan Bishop's Mass is the real thing, which of course is precisely the nub of the difficulty for conservative Catholics whose theology denies what the majority of the

CofE wishes to permit – namely that a lawfully consecrated woman bishop must be a true bishop and therefore able to delegate personally (by her hand, if you like, rather than the hand of the legislator) her authority to a PEV.

Squaring the circle

It is difficult to put in place a law which changes the nature of the jurisdiction (or lawful power) of a Diocesan Bishop in such a way that it is at the same time both legal for women to become bishops and legal for those women bishops to be bypassed by those who cannot accept that women can be bishops. The fact that the amendment was to be applied for all bishops was neither here nor there. It would have written into the law of the land that there was doubt about whether a woman could lawfully be a bishop. While it may be possible and reasonable to accept that there is theological doubt about whether or not women can really be bishops, there clearly cannot be any legal doubt that they are bishops. This is the circle that has to be squared. For the majority who desire that this reform be enacted, such theological doubts border on heresy. Perhaps it is reasonable, and a necessary compromise which will preserve the broader unity of the church, for the House of Bishops to enact a non-statutory declaration or for there to be a new Act of Synod which acknowledges this theological doubt, because neither would be the law. But while such very legal fragility might recommend such a helpful gesture towards the needs of the minority, the same fragility may make it insufficient or unacceptable to conservatives.

Shared jurisdiction

Another and perhaps firmer way to resolve this problem would be to move away from the concept of ordinary jurisdiction in a diocese being vested in one person (i.e. the Diocesan). What is happening to the three Yorkshire dioceses of Bradford, Ripon and Wakefield could perhaps model a new diocesan mechanism where jurisdiction in a diocese could be shared between a college of bishops one of whom could be a 'flying bishop'. Together they could decide how to divide up the work between them, with the existing diocesan perhaps becoming in effect a Presiding Bishop (as someone must chair meetings) but with all the bishops exercising oversight being in effect equal. Disputes would have to be settled collectively. This would take the Archbishops' amendment from July 2008 to another level. But it would have to be accepted that this was what the Church now needed for reasons beyond the ordination of women. No longer would the diocesan be a pope on his or her own patch.

Would it be so damaging to elevate our two primates to take responsibility for the oversight the minorities require? After all, as another speaker pointed out in the debate on Option 1, while there are provinces that do not accept women bishops in effect it is unlikely that a woman bishop will be appointed to the see of Canterbury. Indeed it seems highly likely that it will not be too damaging a compromise were we to find that in practice one of the two English archbishops was always male. And archbishops who are on a higher level than the rest of the bench are not unusual in other parts of the Anglican Communion. Perhaps that is the latest compromise to which the CofE is being called. **ND**

The Catholic nature of the Church of England

The Bishop of Wakefield on the Tractarian legacy and why we must work to re-establish the Catholic credentials of the CofE

Some twenty years ago I was much caught up in a gathering in Portsmouth which we called *Surrexit*. The title is obvious enough in what it says and also caused us to use the Taizé chant of that name as a sort of 'signature tune.' The aim of the gathering, which brought together some 1,500 people from 15 dioceses in the south of England, was to encourage and give confidence to a Catholic understanding and expression of the life of the Church of England.

To achieve that we encouraged laity and clergy alike, from both sides of the argument about the ordination of women, to attend. In that we succeeded, and were well supported by two key figures from those opposed to the ordination of women, Bishop Graham Leonard (then in London) and Bishop Eric Kemp of Chichester. The focus of the discussions was 'the vocation of God's Church': what is the Church for? Friendships were made then across the divisions within the Catholic movement in the Church of England which have never been broken. Many priests still reflect that they can trace the roots of their own personal sense of vocation to that gathering.

Our responsibilities

Now, picking up from the two recent ND articles written by Fr Philip North, the heart of the initiative was to drive the Church of England into recognizing its key role as part of the Catholic Church in this land. The roots of such a Catholic understanding lie essentially, of course, in the nature of the Church of England's ministry in every parish within England. It remains our responsibility and privilege to baptise, to solemnize marriage and to bury the dead of all who call upon us; it is the right of all living within our parishes to ask this of us as a Church. But alongside that crucial responsibility and privilege stand other matters which further define our part in the western Church Catholic. The history is well known to us all, but fragments of it are worth re-rehearsing.

Tracing the pedigree

In the early nineteenth century, Keble, Newman, Pusey and others sought to rediscover the Catholic pedigree of the Church of England. In the Assize Sermon, in 1833, Keble attacked the worst excesses of an Erastian understanding of the Church, with the national government interfering in the structure of the Church itself, notably on this occasion in relation to the suppression dioceses in Ireland. But more

positively, the early Tractarians traced back the pedigree of our Church to the Patristic period, noting the acceptance of the first four ecumenical councils and, in different ways, seeking to place the Church of England within the mainstream of western Catholicism.

That pedigree is rooted in the threefold ministry, with a continuation of the key sacraments and with the majority of its liturgy (collects, offices, ordinal) tracing many of their roots to the Sarum rite and to the essential shape of the western church. Here was *Ecclesia Anglicana* rather in the same way that in France there had been an individuality in the Gallican Rite, and in northern Italy with the Milanese tradition (which continues still today).

the ethical imperative lived out in the poorest parts of our cities was paralleled by a rebirth of moral theology

Social imperatives

The Tractarian movement would spawn so much else. So, later in the nineteenth century the Church's mission to the poorest parts of England was redoubled in the work

for those dubbed more than once as 'squires in the east end,' slum priests in Cable Street, Stepney, Poplar and elsewhere. Here lay the seeds of Christian Socialism in the work of Henry Scott Holland and others within the Christian Social Union and flowering again in the work of Fr Groser and others in the twentieth century.

So much of the recapturing of the social imperatives of the Gospel owed its origins to the work of the sacrificial lives lived by those remarkable men. The work of Fr Dolling at St Agatha's, Landport in Portsmouth was an outstanding example, as was Bishop Frank Weston of Zanzibar's call to go out to the poor.

Theological study

But this movement in itself provoked another key revival which reminded the world that the Church of England was no sect but part of the western Church. For the ethical imperative lived out in the poorest parts of our cities was paralleled by a rebirth of moral theology rooted in the western tradition and explored in the seventeenth century by the Caroline divines within the Established Church.

So in the first half of the twentieth century, Lindsay Dewar, Robert Mortimer and supremely Kenneth Kirk led a remarkable revival of this tradition of moral theology. It was just part of a broader movement within the Church of England which re-established theological study and which acted as a bridge to the broader western tradition. It was often but not uniquely an initiative and movement led by Anglo-Catholic scholars: N.P. Williams, Oliver Quick

and Leslie Cross (the genius behind the *Oxford Dictionary of the Christian Church*) are just three examples.

Liturgical movement

In another area of the Church's life, which connects theology to devotion, Anglo-Catholic scholars were pioneers – that is in the burgeoning liturgical movement. Gabriel Herbert and Gregory Dix are perhaps the most famous examples, but many more could be cited. The liturgy as the *Opus Dei* was rediscovered and connected to its roots in the origins of the Church of England. Despite some of the more Protestant interventions of Thomas Cranmer

and others, the reformed Catholicism of the Church of England remained dangerously Catholic in the eyes of the broader stream of the European Reformation.

Alongside this, and the example of Gregory Dix reminds us of this, there was revival of the monastic life reaching back into the mid-nineteenth century. Here the different strands of scholarship, the social impact of the Gospel and the religious life often came together. The remarkable work of the Community of the Resurrection both in England and in South Africa is just one outstanding example. It was largely through the influence of the religious life, and notably Anglican Franciscans, that my own sense of vocation to the ordained ministry was nurtured.

Separatism

Nevertheless, as Philip North has cogently argued, along with this has developed an increasing sense of isolation and exclusiveness with the Church of England's Catholic movement. On one level this might be expected: any movement that finds its birth in a rebellion against what it believes are corruptions or weaknesses within the institution is bound to be seen as distinctive, even ghetto-like, to use Fr Philip's own words. Counter-culturalism is not something to be despised, but it should be the whole Church which is counter-cultural. The growth of separatism is the very opposite of what the term Catholic is about. Catholic is a synonym for universal but Catholicism with the Church of England has become increasingly sectarian.



This reflection is true not only of those who would style themselves as 'traditionalists' with societies like the SSC, FCP, Forward in Faith and the Society of St Wilfrid and St Hilda. It has also become increasingly true of Catholic Anglicans who favour ordaining women: *Affirming Catholicism*, the *Society of Catholic Priests* and *Anglican Catholic Future* are just three examples. In themselves each of these organizations has been founded with good aims and indeed each may still have its place. Nonetheless, leaving the situation there offers a fragmented and divided vision of the Catholic nature of the Church of England. In itself it describes a view of the

Church which is sectarian and far from Catholic. Moreover, at this time when the Catholic movement in the Church of

England feels weak and attenuated, it does not place us all well to work for a renewal and deepening of the Church of England as part of the wider Church Catholic.

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Working together

Some twenty-five years ago I wrote an article which appeared in the journal *Theology*. It was titled *The Attractiveness of Anglican Catholicism*. Unusually it brought a wealth of correspondence.

Two particular reactions stick in my mind. One person, now a priest in the Church of England told me it had converted him to Anglicanism; he had been a Methodist (the article did mention John Wesley!); I was not sure how to respond to this! Another person, J. S. Whale, a Non-Conformist divine and the author of one of the erstwhile most popular books on Christian doctrine, then in his nineties, offered to meet me to talk more. In one way I was encouraged by both these reactions. They spoke of the Catholic nature of our faith.

How then can all Catholic-minded people in the Church of England learn again a real sense of trust, and work together to re-establish the Catholic credentials of the Church of England, or to put it another way how can we make it clear that we are a key part of the Church Catholic in this land? If others respond particularly to this clarion call, set out so well by Fr Philip North in his two articles, then I for one would be enthusiastic to work together with all for the attainment of that vision. **ND**

A word with three possible meanings

John Burrows explains the different ways in which the word 'Catholic' has been understood throughout the centuries

We often use the word 'Catholic', and we all have a picture of what we mean by a catholic church. But we are often vague as to what exactly the word means. The Church is universal in that it is found (almost) worldwide; it is 'for all', irrespective of class, race or nation. The Church teaches the whole Faith, as opposed to heresy.

But where is this Church to be found?

Until comparatively recently both Eastern Orthodox and Roman Catholics had a simple answer: 'It is us.' 'Extra ecclesiam nulla salus est.' Unless you are in our communion you are in heresy and schism, outside salvation. Orthodox monks trembled as they spoke of Roman heresy, and Roman Catholics were equally exclusive.

With Vatican Two all that changed. Anglicans, Lutherans, Presbyterians, etc. suddenly became 'separated brethren', part of the Church Catholic, for unless that were so how could our relations be termed 'ecumenical'? It was stressed, however, that the Catholic Church nevertheless 'subsisted' in the Papal Communion. Supposedly, this does not mean that Roman Catholicism is Christianity at subsistence level, but the very opposite.

This is the first meaning of the word, the one in which some Methodists, Presbyterians and Lutherans recite the Nicene Creed – Catholic as opposed to Arian. But this is not the way the word is used in the Preface to the 1662 Book of Common Prayer.

At the Restoration Charles II hoped to bring Anglican bishops and Puritan divines to some sort of compromise at the Savoy Conference. But the bishops, having suffered under the Commonwealth, were in no mood for compromise, and dismissed most of the suggestions of what we today would call Nonconformists. The

Preface explains why. Some, it says, were trivial, but others contrary 'to the laudable practice of the Church of England or indeed the whole Catholick Church of Christ'.

Here the word specifically excludes the Presbyterians and Congregationalists, and appeals to the greater part of the contemporary Church and that going back over the centuries to the Apostles. This is the more usual sense of the word, Catholic as opposed to Protestant. As Anglo-Catholics our appeal is to that Church, which we insist is Anglicanism proper.

There is, however, a third use of the word, which is very recent, and may help explain what puzzles Anglo-Catholics – how some of those who accept the unilateral decision to accept women as priests can possibly call themselves 'Catholic.' It is to make the word 'catholic' mean not all or some Christian believers, but the entire human race! Everyone of good will, it is held, is in some way searching for God; the classic religions are simply different paths to the one destination. Our job is therefore to affirm all human beings; thus to deny the ordained priesthood to women, or church marriage to gays, is the opposite of 'catholic'.

This inclusive inter-faith approach fits well with modern liberal secular thinking, and enables individuals to think along worldly lines without sacrificing their membership of the Church. But it completely undermines the biblical revelation of sin, redemption and the uniqueness of Christ. If anything is heretical, this is it.

It is sad when Catholics and Evangelicals seem blind to the this, and are taken in by externals, and more suspicious of each other than of the serious compromises of not only Anglicanism but Christianity itself that is found in their midst. **ND**

Don't bank on it

For most ND readers August will centre on the 15th, not merely arithmetically, but ecclesiastically, it being, of course, the day to celebrate the Assumption. For field sports readers the key date is August 12th, the chance to dress up and blast down the grouse population. August will also see the last Bank Holiday before Christmas.

Many folk have recently urged that there is a need to transfer one of the two May Bank Holidays to mid-autumn, providing a 'rest upon the way' between late August and Christmas. A popular suggestion has been the creation of a Bank Holiday on October 21st, Trafalgar Day. After all, being beastly to the French has long been a source of fun, and fun is what Bank Holidays should be about.

The French derive great fun by being dismissive of British cuisine, despite such gourmet triumphs as fried Mars bars and bacon sarnies. Mutual Mickey (or Michel) taking is a sign of any true *entente cordiale*.

If you want proof of this thesis, think of the centuries of friendly rivalry between 'auld enemies' England and Scotland. True, there have been odd occasions when the fun got slightly out of hand, for example, Flodden and Bannockburn. Equally Alex Salmond is surely only teasing the English by proposing a divorce. His decision that the Scottish independence referendum be held on the anniversary of the Scots victory at Bannockburn is in the tradition of the 'there was an Englishman, a Scotsman and an Irishman' jokes.

Better than Trafalgar Day would be End of British Summer Time Day. Not just the annual reversion to GMT, but abandonment for ever of time-wasting clock-switching. Add abolition of paper-proliferating, congregation-confusing, Years A-C, and reversion to BCP Time. The name for this annual celebration? Sanity Sunday.

Alan Edwards

Who comes worst out of the paedophile debacle? There is a surprising unity of opinion that it was a great evil and that this evil consisted in abuse of children by those charged with their care and the covering up of this abuse by senior members of the institutions in which the abusers worked. On both counts the Church comes out badly. It has been manifestly and rightly damaged. We have yet to see whether other institutions such as the BBC, the health service and local government homes will be more or less damaged. But in a sense the Church appears, even now, to come out worst not only because it hurt those it should have cared for but because it seemed to preach goodness while practising badness.

Fallen nature of man

'Practices' is a key word here. So is 'seemed.' It is the practices of the Church, its abusive members and its collusive hierarchy which have been exposed. Its doctrines have not been at issue. Of course the Church preaches the desirability of goodness. But it also has preached, for two thousand years, the fallen nature of man, his capacity for evil. This doctrine may have been soft-pedalled by its more liberal members recently but it remains a key doctrine of its creed and articles.

Indeed there is a proportionate relationship between this doctrine of man's sinfulness and the other key doctrine of the sacrificial death of Christ at Golgotha. The extent of his pain, the humiliation are precisely calibrated to overcome the evil of man. Man cannot overcome his evil state; only God's grace in Christ can do that. So the Church and its members are the last people who should have been surprised by the paedophile evil. They should not have been surprised either to find evil in the heart of the Church. It has always been there and several recent popes have reminded us of this.

Explaining it away

The paedophile scandal is a reminder of what man has always been like since the Fall. In a slightly different way, the Holocaust, the genocides of central Africa and the Balkans, the mass murders of Stalin, Pol Pot and Mao Tse-tung and the murders and child rapes of notorious criminals are further witnesses of that evil. Evil is not, then, a doctrinal problem for the Church. But it is a problem for those whose philosophies do not admit of evil. For instance, ever since the eighteenth century, at least, progressive persons have sought to play down the presence of evil in crime. They have sought to explain away crime as caused by inheritance, by physiological abnormalities, by psychologically inadequate child-rearing, by poverty, anything except evil. Their record on political evils such as the Stalinist and Chinese Communist mass murders is even worse; they have often tried to suggest that they did not happen at all. Occasionally they do talk of evil either when the deed is so manifestly

evil or when it suits their purpose in that the deed was perpetrated by persons they wish to whip up disapproval of, for instance colonialists.

A dangerous game

Thus they cannot resist the opportunity to brand their old enemy the Church as evil. Not only is it an institution they hate but its abusers and cover-uppers are overwhelmingly men. Of course, they are entitled to their charge. But it is a dangerous game they are playing. This for two reasons. First, why do they not use the various psychological and sociological explain-away tactics on the clerical abusers and cover-uppers? Second, and this is much more important, progressive persons have a special reason to fear 'evil,' that is the use of evil to explain the world. The late Isaiah Berlin wrote some comments on the reactionary political philosopher Joseph de Maistre. What progressive thinkers have in common, despite their other differences, is 'a belief that men were by nature, if not good, at any rate not bad, potentially benevolent.' They thought 'progress was desirable and that legislation and political schemes could right wrongs, that 'all

things that were good and true and virtuous and free were compatible.' In short all the various political schemes that progressives espoused, and still espouse, were founded on the more or less goodness of man. De Maistre's 'aim was to destroy this' assumption. On the contrary 'Man is by nature vicious, wicked, cowardly and bad. What the Roman Church says, what Christianity says, about original guilt, original sin, is the truest psychological insight into human nature. Left alone, human beings will tear each other into pieces.' What will stop them? The Church, an all-powerful monarchical state, his own favourite, the Hangman.

Not credible

What is important here is a simple argument; political projects rest on an anthropology. If the anthropology says that man is significantly bad, then the political project must show that it is feasible for a population of sinful men. Other writers have said a similar thing without advocating the hero-hangman. Adam Smith argued that the market was a system which worked because it synchronized the self-seeking of individuals into the benefits of others. It was in his famous phrase, 'not from benevolence' that bread and milk were produced and made available but from the self-interest of the baker and farmer.

Several political philosophies and indeed systems of law and order are compatible with a belief in the evil tendencies of men. What is not credible is a political philosophy, economy, or legal system which does not accept man's evil. In short, the current progressives' toying with 'evil' undercuts all their most treasured schemes.

It could cost them dear, if anyone notices it. **ND**

what Christianity says, about original guilt, original sin, is the truest psychological insight

faith of our fathers

Arthur Middleton explains why this is one of the most critical times in the history of the Church

In the current secular cultural revolution in an educated Europe where most people are indifferent to the Church and the culture is alienated from the Gospel, the Church finds itself in the most critical time since its early centuries. The early Church identified with the culture but did not accommodate to it. Today's crisis raises the same dilemma for us. Do we identify or accommodate the Gospel to a secular culture?

Identification rather than accommodation is not an easy and comfortable lifestyle, for it means a living engagement with the Cross at the heart of human life, but it is an engagement with the Cross in the knowledge and light of the Resurrection. It is a way of living in which the way to life is through death; the disposing of ourselves in the way of the *Pascha Christi*, so that the death and resurrection of Christ can take hold of one's life and transform it. Only in this way can the Church bring that transfiguring heart in which the presence and light of Christ lives, the Light of Light which is the Life of men and which illuminates the world through us. It illuminates everything, enabling us to see that which distinguishes our Gospel in the light of the redemption a ruined world needs, and bringing a discernment that will enable us to see the difference between identification with a world in need of redemption and accommodation to it.

Such discernment, a perspective which is not of this world, will not come easily and we will most surely discover ourselves experiencing the dilemma of the Apostles at the foot of the mount of Transfiguration, as their question, 'Why could not we cast him out?', becomes ours. The answer they received will be the answer we receive, 'Bring him to me,' and as Michael Ramsey commented, the only technique Christ mentions in rebuking the Apostles is the 'science of the saints.' 'This kind goeth not out save by prayer and fasting.' It is this art and science of Christ and the Apostles which has to be learned and practised and never taken for granted, says Bishop Ramsey, but always to be painfully learnt (*Canterbury Essays and Addresses*).

In the great and crucial ages of the Church it has been this spirit of identification with the world, rather than accommodation to it, which saved the Church and her Word. This point was made by P.T. Forsyth at the beginning of the century in *Positive Preaching and the Modern Mind*:

'[The Church] served a world she would not obey, in the name of a mastery it could neither confer nor withstand. She did not lead the world, nor echo it; she confronted it. If she borrowed the thought, the organization, the methods of the world, she did so voluntarily. And she only used them as a calculus. She was but requisitioning the ladders by which she escaped from the world, and rose to its command.'

In the first and greatest of its crises, the conflict with paganism, and especially gnosticism, Forsyth sees Athanasius rather than the Apologists as saving the Church for the future and for the Gospel. Athanasius

developed everything that distinguished his position out of the principle of the experienced redemption of a ruined world. To achieve this he had to emulate St Paul and capture and transform the speculation of his day, 'converting the past rather than developing it,' descending on the world rather than rising from it. He made the Church victorious by making it unpopular.

Forsyth believed that the Church has never, since the time of Athanasius, been in a position with the world so crucial as it is at present:

'apostles of that Word are found speaking rather as adventurers of the soul. They are more drawn to the gnosis of speculation, the occultism of science, the romance of the heart, the mysticism of imagination, than to the historic and ethical spirituality of the evangelical Christ the crucified. There will be no doubt of your popularity if you take that gnostic course ... But it has not the future, because it misses the genuine note of the Gospel, and the objective Word and deed in the true moral crisis of the Soul.'

There is much that can be learned from the Fathers that is relevant to the Church of today. Forsyth sees this relevance in adopting their stance in the main policy of the Church. While admitting that there will be accommodations to modern knowledge and modern criticism, he claims that amid all these adjustments to the world of natural and rational culture, the Church must in principle be detached. **ND**



St Gabriel's Fulbrook welcome their new deacon Father Simon Oakes

Foreign mission

Nicolas Stebbing CR on African Christianity, what it can teach the West, and how its ongoing needs can be addressed

A few years ago I was in Mozambique, in the town of Maxixi, with Bishop Dinis Singulane, whom I think is one of the great bishops of the Anglican Communion. Mozambique was recovering from a long civil war in which more than a million people died. The Anglican Church was growing at a spectacular rate with new congregations being started almost every week. In Maxixi we had a typical but wonderful African service, lasting more than three hours mostly in ChiTonga with a bit of Portuguese and English. We processed out with the congregation singing their hearts out: 'Onward Christian Soldiers' in ChiTonga. As we came out through the west doors we found sand, palm trees and the Indian Ocean in front of us. It was like a Sunday School missionary picture of 100 years ago only it was happening then, and is happening now.

Increasing doubt

In the West missiologists and church officials agonize as to whether we should do mission at all. Is this respectful to other cultures, other religions, other peoples? The once great USPG has become so doubtful it has removed preaching the Gospel from its very name and is now just 'Us': a development aid society done by Christians. African Christians have no such doubts. They have a Gospel to proclaim and they are doing it. Can we learn from them?

There is a saying among those concerned for mission: 'The Church exists by mission as a fire exists by burning.' It is a bit simplistic, but contains a truth. St Paul, St Peter, Jesus himself all set us the example. They were on fire with an experience of God; they had to tell others about it. If we are not on fire to tell others about our faith is it because it is so weak, barely smouldering?

In fact it is often said today that Africa should come and evangelize England since the faith is now so

strong in Africa and so weak in England. There is a truth in that, too, but again it misses many points. African Christianity is not perfect. There is much to criticize, much to correct. Africa is a place of great poverty, of war, corruption, and many other evils we read about in our newspapers. Christians are caught up in this. Some Christians participate in the evil and benefit from it. Most stand aside and let it go on. Only a few have learned that they must stand against all forms of evil. Some have done so, courageously and suffered the consequences.

if we are not on fire to tell others about our faith is it because it is so weak, barely smouldering?

Africa is actually getting better. Life in the South Sudan is better than it was. Life in Zimbabwe is better than it was. There are fewer wars, more democratic governments, more Africans taking responsibility for the establishment of peace and justice. Yet every country has vast numbers of poor and suffering people, people whose lives could quite simply be improved. Why is this so when the churches appear to be so strong? Are they themselves missing the point?

Lack of teaching

Everyone is impressed by the size of African congregations, and the fact that so many are young. Teenagers and young adults are often in the majority. But it is like England 70 years ago. Going to church is what you do on Sundays. That is where you meet your friends, find your girlfriend, dance, talk, listen to music. As other forms of entertainment become available young people drift away. Talk with these young people and you will often find an astonishing ignorance of the faith. That is true too with their parents. The huge numbers

and vibrant singing often conceal the fact that very little teaching has been done, or has stuck. Just like England, we may say. Well, yes, our problems are the same.

What Africa can give us is enthusiasm, a desire to spread Christianity, a resilience of holding onto the faith in the face of persecution. What we can give Africa is expertise, finance, new thinking on old questions. Africa and the West need each other. All parts of the Anglican Communion need each other. We need to be asking now, how do we meet these needs? And how do we as Catholic Anglicans respond to this need?

Responding to the challenge

First, we need to be confident that 'the old is good.' Catholic faith is centred on Church, sacraments, Bible, prayer and action in the world. That has always been so and must always be so. Secondly, Africa, like England and everywhere else, needs constant teaching. Knowledge of the Christian faith and its implications for our lives does not just happen. Sermons are probably the worst possible way of doing teaching. Teaching requires good teachers first and resources second. Thirdly, we Catholics need to remember that large parts of the Anglican Communion were evangelized by Anglo-Catholics and have an impressive Catholic exterior. However, in recent decades English Catholics have been so taken up with their internal issues they have neglected the rest of the world. Catholic teaching in Africa has become thin, superficial. In many countries, like Zimbabwe, a pentecostal style of preaching has become popular. The sacrament of confession is barely used. Clergy have not been taught to say their offices. Finally, Catholic teaching demands a care for the weak, the poor, the disadvantaged. This needs money! In order to do this work the Church in Africa needs help.

The challenge has been set; as Catholics we need to answer it. **ND**

devotional

**Jeremy Taylor
and Holy Living**

According to Jeremy Taylor, the Holy Life needs to make a priority of how we use time: 'He that is choice of his time will also be choice of his company, and choice of his actions: lest the first engage him in vanity and loss; and the latter, by being criminal, be a throwing his time and himself away, and a going back in the accounts of eternity.'

'God has given to each of us a short time here upon earth, and yet upon this short time eternity depends; but so that for every hour of our life, after we are persons capable of laws and know good from evil, we must give account to the great Judge of men and angels. And this is it which our blessed Saviour told us, that we must account for every idle word: not meaning that every word which is not designed to edification, or is less prudent, shall be reckoned for a sin; but that the time which we spend in our idle talking and unprofitable discourses, that time which might and ought to have been employed to spiritual and useful purposes, that is to be accounted for.'

He goes on to say: 'we must remember that we have a great work to do, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to

be mastered, many necessities to serve, and much good to do, many children to provide for, or many friends to support, or many poor to relieve, or many diseases to cure, besides the needs of nature and of relation, our private and our public cares, and duties of the world which necessity and the providence of God hath adopted into the family of Religion.'

Perpetual serving

'The life of everyone may be so ordered, and indeed must, that it may be a perpetual serving of God. For God provides the good things of the world to serve the needs of nature by the labours of the ploughman, the skill and pains of the artisan, and the dangers and traffic of the merchant: these men are in their calling the ministers of the divine providence, and the stewards of the creation, and servants of a great family of God, the world, in the employment of procuring necessities for food and clothing, ornament and physic.

In their proportions also a king and a priest and a prophet, a judge and an advocate, doing the works of their employment according to their proper rules, are doing the work of God, because they serve those necessities, which God hath made, and yet made no provisions for them but by their ministry. So that no man can complain that his calling takes him off from religion: his calling itself and his very worldly employment in honest trades and offices is a serving of God; and if it be moderately pursued, and according to the rules of Christian prudence, will leave void spaces enough for prayers and retirements of a more spiritual religion.'

Edited by Arthur Middleton **ND**

'Where there is no vision the people perish,' teaches the Book of Proverbs, and the prophet Ezekiel warned that false visions will lead to the destruction of Israel. What is true for the people of God is also true for each individual. Once we stop seeing our life and its possibilities as rooted in the purposes of God, every aspect of our living becomes dry and fruitless. Without true vision we lose our way and our souls are in peril. In a church of competing and contradictory visions, as the Church of England is at the moment, it is vital (in the true sense of the word) to fix one's being on a true vision.

Light is the source of all vision; the creation of light is the first act of our creator, he is pure light and 'in him is no darkness at all.' This light, which is one essence of God, is present in all things and is communicated by God the Holy Spirit – 'who searches everything – even the depths of man's heart.' This light of the Holy Spirit is encountered in the depth of our being and if we desire true vision we must make the time to encounter this depth. This means always making a fresh commitment to be quiet

Ghostly Counsel True vision

Andy Hawes is Warden of
Edenham Regional Retreat House

and still, conscious of coming into and being open to the light of the Holy Spirit. Where there is no quiet reflection, there is no prayer or communion with God, and that is when an individual begins to perish from the inside out. This life-giving light, which transfigures creation, radiates through our senses in all that is good and beautiful, in music, in the work of the artist, in the garden and landscape, in myriad ways the light breaks upon us.

In Christ we are given the 'light from light,' 'who has come into the world to enlighten all people.' Jesus' first words to Andrew and his companion in John 1 are 'come and see.' The true vision, that is the purpose of our life, is revealed by

being close to Jesus. In the Gospels we see and hear Jesus – in opening up our imagination to his incarnate revelation of light we bring illumination into all the usual places and activities our daily life.

In contemplating his word and example we are brought to both repentance and thanksgiving and the right way is revealed to us: the way he has prepared for each one of us to walk in. The Gospels are Books of Light and they must be our constant companion.

The Eucharist and Holy Communion are the 'sun' around which we circle our lives, to be renewed in both strength and vision. Instituted on the 'night that he was betrayed' Christ the light provides the sign of the light that 'darkness has never overcome'; communicating through all our senses, and by the physical partaking of his life, the uncreated light that has been since the beginning. Quiet openness to the Holy Spirit, prayerful engagement with creation, contemplation of the Gospels, partaking in Holy Communion – these fundamental disciplines will place us in the light that will lead us in the path of light.

Living with difference

Colin Podmore on the ways in which the CofE has managed to live with the differing views of its members, and the ongoing fight to maintain this unity

When I look at the breadth of those gathered here today, I am impressed. Where else could I find such a range of American Anglicans worshipping together? Back in England we have looked with amazement and dismay at a once great church tearing itself apart. We enjoy ties of friendship and affection with people who have found themselves on both sides of the divides within the Episcopal Church and between it and those faithful Anglicans that it has not succeeded in retaining within its fellowship. Many of us want to remain in good fellowship with all parties to the divorces. The news we received was of litigation and acrimony.

Real inclusion

Yet here at Nashotah I found seminarians and priests of the Episcopal Church, the Anglican Church, and indeed other jurisdictions living and worshipping together, and doing so, as far as I could tell, with joy, mutual forbearance and a healthy dose of common sense. And I found female seminarians and seminarians who were unable to endorse women's ordination living graciously together. Much is said today about the need for 'inclusion.' Here, it seemed to me, was real inclusion and, I imagine, really costly inclusion. In this, as in much else, you are a model that the Episcopal Church and the Anglican Communion would do well to imitate.

Your example inspires me to tell you something of our efforts in England to live with our differences over the ordination of women to the priesthood. The measure (as we call church statutes) enables the laity in a parish to pass legally binding resolutions saying that only men can be the parish priest or exercise priestly ministry in the parish. The revision committee had inserted a 'sunset clause' putting a time limit of 20 years on those safeguards.

Removal of time limit

The turning point came when the Synod removed the time limit. That marked the beginning of a concern to retain comprehensiveness and assure traditional Catholics and conservative Evangelicals – especially young ordinands – of a permanent place in our church. It was crucial to our living together: those who feel under notice to quit are not going to engage positively and joyfully with those who intend to evict them. It was probably also crucial in ensuring that the measure passed. After final approval, attention was focused on working out a way of living together that would limit the number who would leave and provide more fully for those who would stay. A start was made by the House of Bishops, meeting in Manchester with the rest of the bishops, in January 1993. When a statement was finally agreed unanimously, many of the bishops were in tears and began

singing a hymn. It was one of those moments when there is an almost Pentecostal experience of the Spirit bestowing his gift of unity. The statement offered a wonderful exposition of the Anglican way:

'We believe that the Anglican ethos and tradition, which has been developed under God through our experience and history, gives us particular resources for living through our present disagreements and uncertainties, and doing so together... Although we have different interpretations, views and practices, we maintain a shared commitment to belong together and to serve God together... It is no shame to agree both to differ and to live, sometimes fearfully, together in the service of God. Rather, it is a way of responding to God's leading into truth, in ways which are not yet clearly perceived by any of us' (Reports by the Ecclesiastical Committee upon the Priests (Ordination of Women) Measure and the Ordination of Women (Financial Provisions) Measure, p. 21).

too commonly we all major on what we require and not on what we are prepared to give

'Bonds of Peace'

In June 1993 the House went on to approve a document, 'Bonds of Peace', with a draft of what became the Episcopal Ministry Act of Synod 1993 (an Act of Synod has no legal force but is morally binding) (*Ordination of Women to the Priesthood: Pastoral Arrangements – Report by the House of Bishops* (GS 1074); see also 'Being in Communion' (GS Misc 418), which set out the theological rationale that underpinned 'Bonds of Peace').

One important element of the bishops' agreement was not mentioned in the Act of Synod. The measure allowed diocesan bishops in office when it came into force to prevent women from being ordained as priests or ministering as such in their dioceses. As many as eight dioceses (including London) – one-fifth of the total – could have had no women priests at all, in some cases for many years. In the event, those bishops all agreed to permit women to be ordained and to serve as priests. As 'Bonds of Peace' put it:

'It will be a sign of the continuing communion of bishops and a mark of collegiality when a diocesan bishop, who does not himself accept the ordination of women to the priesthood, ... does not prevent a woman being ordained and licensed by another bishop to minister as priest in his diocese.'

Part of a bargain

There was a quid pro quo. 'Bonds of Peace' went on: *'Similarly, it will be a mark of continuing communion when a diocesan bishop in favour of the ordination of women to the priesthood invites a bishop who does not accept it to minister to priests and congregations in his diocese who themselves do not accept it' ('Bonds of Peace',*

para. 5: *Ordination of Women to the Priesthood: Pastoral Arrangements*, pp. 7–8).

The arrangements for that were set out in the Act of Synod. Those who now call for it to be rescinded and its provisions withdrawn omit to mention that it was one side of a bargain – a compromise, which meant that women priests were introduced in every diocese from the outset. There was no ‘postcode lottery’; there were no ‘no-go dioceses.’ Living together, rather than just co-existing in an armed standoff, required costly compromise. What is now often forgotten is that it was costly for both sides. Perhaps, when we are thinking of living together in a divided church, we should all reflect first and foremost on what we are prepared to give up, to sacrifice, to concede, in order to stay in fellowship. Too commonly we all major on what we require and not on what we are prepared to give.

Differing beliefs respected

The Act of Synod, which is still in force, stipulates that ‘the integrity of differing beliefs and positions concerning the ordination of women to the priesthood should be mutually recognised and respected.’ Furthermore, there is to be no discrimination against candidates for ordination or senior appointment on the grounds of their views about this issue. Finally, recognizing that the pastoral relationship and indeed the relationship of communion between clergy who cannot accept the ministry of women priests, and bishops who ordain them, was bound to be impaired, the Act of Synod made provision for appropriate episcopal ministry for those opposed – either by existing bishops or through new Provincial Episcopal Visitors, who would also act as ombudsmen and spokesmen.

The Act of Synod was pragmatic and pastoral, but it rests on a vital ecclesiological premise. The Church of England claims to ordain to a ministry that is universally valid. If that is so, then the ancient canonical maxim applies: *quod omnes...tangit, ab omnibus comprobetur* – that which affects all must be approved by all. To change unilaterally something that we claim to share with the whole Church challenges the self-understanding, expressed in the Preface to our Declaration of Assent, whereby we are merely part of the one Holy Catholic and Apostolic Church. The justification for making such a change anyway, set out in the Act of Synod, was not that we rejoice in our independence of and separation from the rest of the Western Church. Rather, it was that the change we effected would be subject to an ‘open process’ of ‘discernment in the wider Church of the rightness or otherwise of the Church of England’s decision.’ It would remain provisional until such time as it was affirmed or indeed rejected (that is the force of the word *open*) not just by a consensus within the Church of England but by the Church Catholic. You might see that as a rather unusual instance of English humility.

The Act of Synod says that its purpose is ‘to make provision for the continuing diversity of opinion in the Church of England’ on the matter. In the final Synod debate Roger Greenacre highlighted that phrase. To make such provision, he argued, ‘is not a measure of generosity nor a concession

but a necessary consequence of [the Church of England’s]... self-understanding.’

Reception

In 1998 the Lambeth Conference took up the theme of ‘reception.’ Resolution III.2 called upon the provinces of the Communion ‘to uphold the principle of ‘Open Reception’ ... noting that ‘reception is a long and spiritual process.’ Calls to declare that process at an end not only flout a Lambeth resolution: they also completely misunderstand what a ‘process of reception’ is. We cannot declare the universal Church to have arrived at a consensus in favour of something when it patently has not, just because we have got tired of waiting.

That, then, is the basis on which we have been living together in the Church of England. Overall, it has worked. Women ministered as priests in every diocese from the outset. Catholic parishes have been able to continue their life and witness with integrity. I am not aware of anyone being denied ordination for opposing women’s ordination. Twenty years on, God is calling young men of traditional Catholic views to the priesthood in increasing numbers. Only the promise of no discrimination in senior appointments has

not been honoured. The ministry of the Provincial Episcopal Visitors (‘flying bishops’) has seen downs as well as ups, but the best of them have modelled a style of episcopacy that has been widely welcomed.

the Act of Synod was pragmatic and pastoral, but it rests on a vital ecclesiological premise

Marginalization

Yet sadly there has also been an increasing separation and even polarization. Both sides must, I think, share the blame for that. There has been marginalization of those who adhere to traditional views, but also an element of self-marginalization – maybe, to some extent, in response. Those who feel unwanted, excluded and unloved have sometimes not made as much effort as they might to engage and socialize with the rest of the church. But how much effort has been made by those in positions of power – the majority – to encourage them to do so? Marginalization, exclusion, has not brought out the best in people. It rarely does. Some have simply become weary of participating in discussions in which they find themselves having to defend what they had once assumed to be central to Anglicanism and indeed to the Christian faith. That is something that I experienced myself towards the end of my twenty-five years in Church House, Westminster. Others adopted from the outset a combative stance that I find difficult to reconcile with the imitation of Christ to which we are called. In my judgement, such behaviour has proved in any case to be wholly counterproductive.

Failure of the legislation

The defeat of the Women Bishops Measure last November has undoubtedly soured things. The legislation did not fail to secure the necessary two-thirds majority in the House of Laity because of resistance to the introduction of women bishops. It failed because it would have torn up the 1993 settlement, replacing some of its elements with watered-down, insecure provisions and others with no provision at

all. It failed because a small number of honourable Synod members, not themselves opposed to women's ordination, exercised their responsibility to scrutinize the legislation before them and found it to be not fit for purpose.

Using our new Archbishop's experience of reconciliation, we now need to identify a way forward whereby women bishops will be introduced not as a result of the majority defeating the minority, but instead as part of a no doubt costly compromise that, like the 1993 settlement, will enable us to live together with confidence and integrity. What is needed, it seems to me, is prayer and openness to the Spirit – readiness for another quasi-Pentecostal moment like that of January 1993, when the bishops met in Manchester and, staring the possible disintegration of our church in the face, were blessed with an experience of unity.

Broad and tolerant

The Catholic Group in General Synod is not seeking to stop the ordination of women as bishops; neither am I as Director of Forward in Faith. What I am fighting for is the vision I mentioned before, of a truly inclusive – and therefore authentically Anglican – church: a church which not only rejoices in diversity but, in the words of the Act of Synod, makes provision for its continuance. I am fighting to keep the Church of England broad and tolerant, and in particular to enable those who hold to a traditional understanding of the Church and its ministry and sacraments not just to remain with integrity, but to flourish.

On both sides of the ecclesiological divide people can be quite hostile to those whom they only know from their public utterances and reputation. My earlier work for Christian unity taught me that unity is fostered by personal engagement and relationships, conversation and fellowship. Reaching out to people tends to bring out the best in them. Many people you expect to dislike or disagree with become more likeable and less disagreeable when you spend time working with them. And when they behave badly, as most people do from time to time, one is more inclined to understand and to forgive.

Having been brought up as a Cornish Methodist, I am at heart a simple Bible Christian (well, some of the time,

unity is fostered by personal engagement and relationships, conversation and fellowship

at least!). It seems to me that we need to look no further for guidance on living with difference in the Body of Christ than to the New Testament itself. Here I am reminding us all of what we already know.

Some of what Our Lord says about life in the world is surely equally relevant to life within the Church. 'Blessed are the peacemakers,' he says (Matt. 5.9). Does our intervention in disputes tend to bring peace or intensify conflict? 'Love your enemies,' he says, 'and pray for those who persecute you' (Matt. 5.44). Do we love those in the Church with whom we disagree? Do we pray for those who persecute and marginalize and exclude us?

Path to restoration

When I listen to those in the Anglican Communion who stand up for what they believe to be 'biblical standards,' and also to those who proclaim the 'gospel of inclusion' they believe is implicit in the Scriptures, all too often I miss that note of love. For all I know, they may indeed love those whom

they are attacking, but they offer me no evidence to support such a supposition. And when I look at some would-be Anglican websites and blogs, conservative and liberal, in this country and in England, the anger, bile and sheer nastiness that I often find there appals me.

How those concerned can convince themselves that they write in the service of the Prince of Peace, who taught us to love our enemies, I cannot imagine. I sometimes wonder how recently they have read the Scriptures they purport to defend. And when I hear Christian priests using derogatory language of other ministers of the Gospel, my lay heart grieves.

But it is easy to point the finger. How often has my own anger at unfairness and deviousness led me into uncharitableness? How often have I responded to wickedness in the Church by hating the sinner as well as the sin? If we are to restore Christian charity to the Church, that restoration can only begin with us: charity does – or should – begin at home. **ND**

Adapted from the commencement address at Nashotah House, 16 May. This article originally appeared in the magazine 'The Living Church'



The ordination of Father Stephen Parker



The ordination of Father James Leigh