

## Unfreezing the future

Bishop Edwin Barnes offers an imaginative  
ecumenical solution to the current impasse

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**S**lavery. It is to be hoped that 2007 will prove to be an important year for a better historical understanding of this great evil. There may be further apologies and expressions of regret and sorrow, though these were well covered by a full and serious debate in General Synod in February of last year, from which a comprehensive resolution emerged with, of course, unanimous support.

That resolution expressed the hope that 2007 'will provide unprecedented opportunities to acknowledge the Church's complicity in the slave trade.' We do not naturally think of English or British history as a source of shame, and it is therefore important that we do not turn away from the evils done by our countrymen of a former age. We must use this coming year to gain greater understanding of what was once a powerful and complex economic system, of appalling evil, that drew into itself the establishment, and the Church of England as a part of that establishment.

Above all, we must avoid that simplistic analysis which has wide currency with the establishment and within the Church of England that sees slavery as something that was in general terms 'accepted' by the Church since New Testament times, and which was only seen as an intolerable evil with the arrival of the liberal values of the Enlightenment.

This analysis makes it relatively easy to apologize for past evils done in our name, because at a deeper level we can suppose they were not truly done in our name. If one creates roots that go back only to a recent (civilized) past, it is possible to see these earlier sins as essentially attributable to others.

The real and damning evil of slavery was that it had been so forcefully and passionately condemned and outlawed, in the name of Christ's Gospel, only to find its way back, within the Church itself, albeit at a convenient distance, in so ruthless and comprehensive a form.

At today's prices, billions of pounds were raised by ordinary European Christians over the centuries to buy the freedom of slaves in Africa. How then could their children sail to the same continent to enslave the children of those who had been freed? How was it that the Honourable East India Company enshrined in law the limits of indentured labour with the promise of citizenship and land in the seventeenth century, only to break those promises in the eighteenth?

The liberal myth that sin is of the past, and that once we have learned our error and corrected our faults such progress is now secure,

is a dangerous mistake. May Sts Patrick, Nicholas, Raymund Nonnatus, Peter Nolasco and all the other holy men and women who fought against slavery teach us humility.



**G**entiles, slaves and women. The trio is part of the mythology of liberal Christianity. In each case, the argument goes, the Church has been led in the power of the Spirit to new truth which has affirmed the trajectory of Scripture, towards an ever increasing inclusiveness. Gentiles, slaves, women, gays... Add your own preferred persecuted minority.

It is an argument which depends upon a particular reading of history. It only works if the Fathers of the Church were misogynists to a man, if every ecclesiastical authority before the Enlightenment was ideologically committed to slavery, and if the earliest Christians were intent upon excluding Gentiles from the Church. None of this is certain or demonstrable, least of all in the case of Gentiles.

A slanted reading of a few passages in Acts, and some unwarranted and naïve assertions about inter-testamental Judaism, have led to what has become a liberal orthodoxy. Add to this the persistent German Protestant distinction between Law and Grace, and you have a powerful mix.

But, as the New Testament itself witnesses, first century Judaism was the reverse of exclusive. The Jewish diaspora famously included many God-fearers (they were Paul's first mission field) and even in the heartland of Judaism there were many Gentile converts (one, you will remember, had built the local synagogue). The crowds at Pentecost must have seemed like the fulfilment of the prophecies of Isaiah that all the peoples would go up to Jerusalem. And to this Jewish taste for proselytes Christians added the specific command of the Lord: 'Go baptize all nations...'

The 'admission of the Gentiles' was no revolution in the thinking of the earliest Christians. But its success raised acutely a question which the Rabbis had already discussed: is circumcision necessary?

Among Christians (as among contemporary Jews) there was an argument to be had. It is this argument which has left its traces in Luke's history. The Church decided on baptism as the sole requirement for admission to the community of the redeemed. No one can deny that the consequences were momentous. But neither can they maintain that the earliest Christians had ever the slightest intention of constituting themselves as the exclusivist sect of liberal myth. **ND**



# Two-church priests

*Bishop Edwin Barnes offers a modest proposal for a new ecumenical form of priest which might help to solve the Church of England's current indecision*

if clergy  
can be  
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same time  
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to Anglican  
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Conformist  
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why should  
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to us and  
Roman  
Catholics?

In his address to the House of Bishops last summer Cardinal Kasper was telling the Church of England that it faced a choice between Protestantism and Catholicism. 'Where and on what side does the Anglican Communion stand, where will it stand in the future? Which orientation does it claim as its own: the Latin, Greek, Protestant, Liberal or Evangelical?' Now, the process is well under way. By moving towards women in the episcopate, we are further on the path towards an exclusively Protestant Church of England.

The ordination of women, though, is far from being the first step. All the moves towards church unity in the past half century have been in a Protestant direction, from South India to the various schemes with the Methodists in Britain, Porvoo and the Scandinavian Churches, and agreements with other European Protestants (Meissen, Reuilly, etc.). Local experimental arrangements have been almost exclusively with Protestant churches, mostly United Reformed and Methodist.

Now parishes are being served jointly by priests and non-conformist ministers, and the rules concerning experimental sharing are being overstepped with the connivance of the diocesan bishop. There are clergy, too, who have 'dual nationality' as it were, featuring as Methodists in the circuit plan and as Anglicans in the parish church. Nor is this a new feature. During his time as a parish priest in Bristol, Mervyn Stockwood performed as a minister for a Congregational church.

Bishop Michael Nazir-Ali has told us that this is the time for dramatic gestures, and he has made such a gesture himself by being allied with Reform and other evangelicals who are refusing to accept the ministry of liberal bishops, and making the point strongly by threatening to withhold quota payments. A so-called 'Covenant' sets out their agenda. While we may sympathize with these new Covenanters, their priorities are far from ours as Catholics.

While they admit that there is not and never will be until the parousia a perfect church, yet they seem to be trying to create a church which conforms entirely to their opinions – which, of course they claim are entirely biblical. Although the Covenant document does not say so, the focus is on their bishop's attitude to homosexuality, and they make this their prime test of orthodoxy. In doing so, they seem to overlook Our Lord's own teaching – for he says a great deal more about divorce than he does about same-sex relations, yet this is curiously soft-pedalled by many evangelicals.

So we have an increasingly liberal Church of England, and the threat of a new schismatic Covenanting Church of England. As Catholics, neither of these accords with the Church as Christ intended her to be; One, Holy, Catholic and Apostolic.

We are increasingly alienated from the CofE plc, yet the super-holy Church of the Covenant is no

more attractive. With the ordination of women to the episcopate there is no going back. There is though, it seems to me, a solution for us which might satisfy all parts of the church.

If clergy can be at the same time ministers to Anglican and Non-Conformist congregations, why should not the same apply to us and Roman Catholics? The Church of Rome has found ways in some cases of conditionally ordaining Anglican priests – with the former Bishop of London, for example. Can we not offer ourselves to the Holy Father, asking simply that he will make up what is lacking in our priesthood? If Rome's response is that everything is lacking, so be it; that does not alter the fact that I believe I am and have been a priest in the Church of God. Submission to (re-)ordination would simply be an act of humility seeking to achieve Our Lord's aim that we might be One.

Thereafter, we would remain priests in our own parishes (so long as our bishops permitted this) but we would be recognized as Catholic Priests by the Church of Rome. Anglican bishops might hate the idea; but since they already allow similar latitude towards Methodism, they might not wish to appear publicly as opponents of Christian unity. The Roman hierarchy might also dislike such untidiness; but the truth is that in many places their people, deprived of Roman Catholic priests, are receiving Communion in Anglican churches. Unless there is some dramatic recovery in the Roman priesthood, this trend must continue.

Nor is the proposal so far from what exists now in the USA, in the Anglican Use Roman Catholic churches. By confirming our ministry, Rome would simply make clear what Cardinal Kasper said; that Anglicans must choose between Protestantism and the Catholic Church.

Our dual membership would enable the protestantizing of the official Church of England to continue unhindered, though it could not avert the open warfare likely to break out soon between liberal and orthodox evangelicals. It would also open a way for other members of the CofE to see that it is no longer possible to go on 'halting between two opinions'. Nor would it require parishes to go through impossible hoops. If their priest was both Anglican and Roman Catholic, parishioners could choose to stay and learn the faith, or depart to the next door parish. For the clergy it would be no more difficult than at present, when bishops refuse to employ any priest who has worked in a Resolution parish under the care of a PEV.

There would be some bishops who would bewail the loss of 'the Catholic element' from the Church of England. But you cannot have a bit of Catholicism. Either the Church of England is Catholic or she is not. No good getting cross with us and throwing the toys out of the pram. Better simply for these 'Catholic' bishops to come and join us. **ND**



# Equal but different

*Stuart Seaton has been reading Bishop Gillett's December article but disagrees with his suggestion that to be equal men and women require undifferentiated or interchangeable roles within the Church*

Full marks to Bishop David Gillett for at last offering a biblically-based argument for the ordination of women. Unfortunately, Gillett himself unwittingly provides evidence of the lack of serious theological debate on this matter. Mid-way through the article, Gillett refers to what he says are 'unquoted' remarks he made in his submission to the Bishop's working party. In fact, Gillett's comments were quoted in Rochester paragraph 5.3.11 and have been much discussed in ND. The fact that a bishop does not know which of his own comments made it into a report which he participated in preparing, and is therefore ignorant of how they have been challenged, shows just how far that report has been sidelined.

Gillett's position is that the ordination of women reflects 'the theological vision inherent in Scripture'. To show that the 'theological vision' of Scripture supports (or even 'demands') women's ordination, Gillett argues that Jesus Christ restored the original 'equality' between men and women found in Genesis prior to the Fall. To defend his position, Gillett is committed to showing (a) that Genesis reveals the kind of equality that would (in Christ) enable women to be ordained; and that (b) this is precisely the kind of equality that is in fact restored in Christ.

This requires Gillett to argue (c) that Jesus' choice of men only for the apostolic ministry is irrelevant to our discussion of women's ordination. If any one of these claims can be shown to be false, it would seem that Gillett's whole argument will be in danger of collapse. In this article, I will suggest that there are grave difficulties reconciling these claims with Scripture.

Gillett begins with Genesis 1.27, 'in the image of God he created him; male and female he created them,' and tells us that this is 'a theological statement of the equality of man and woman without parallel.' He then goes on to offer some content to his exegesis of 'equality' by observing that the next verse ('fill the earth and subdue it') grants 'their equality and complementarily a joint 'leadership' role in which they represent God in his creation.'

Unfortunately, even if Gen. 1.28 gives men and women 'a joint leadership role in which they represent God in his creation,' it does not follow (as Gillett thinks) that the exercising of that leadership role is interchangeable or undifferentiated between the genders. The command to 'be fruitful and multiply,' given in the same verse, also makes responsibility for procreation equal to both genders, but it can hardly be said that the genders have an interchangeable or undifferentiated role in procreation!

Therefore, if the logic of v.28 is consistent we would have to say that though men and women are equally called to leadership in creation, their roles are *not* interchangeable or undifferentiated. At any rate, the reference to procreation surely makes it

impossible to maintain that v.28 proves men and women are interchangeable in their 'leadership' roles in creation.

Gillett then asserts that in Genesis 2, 'Woman is the full equal with man in status and in authority – without qualification – as the outburst of joy expresses.' By this, Gillett needs to mean, again, that man and woman are interchangeable in authority. But this interpretation does not fit well with the rest of the narrative. It is to man *alone* for example that God brings all the creatures and man *alone* who names them [2.19] and it is to man *alone* that God gives the commandment that will be binding on both men and women [2.16]. Of course, it might have been that had the woman been on the scene when these things occurred that she too may have shared in these activities, but then again she might not; Genesis 2 simply does not say. What we do know is that Scripture is content to show these key leadership roles being exercised by the man alone. In due course, the animals and the woman will be made for man [2.18–23] not *vice-versa*, while the description of marriage gives the active role to the man not to the woman [2.24].

After the Fall, when God addresses both the man and the woman, he does so through the man *alone* [3.9ff] implying again that the male represents them both. Then, when God settles down to lecture the serpent, the woman and the man individually, the woman receives a shorter lecture than the serpent, while the man's lecture is twice as long (indicating a greater responsibility than the woman). The man again acts as the representative of both male and female by receiving the decree of their shared punishment – death [3.19]. God even complains to man for listening to his wife [3.17].

This is a distinct complaint and cannot easily be dismissed as rhetoric for disobedience, since the woman is not condemned for listening to the serpent. Finally (as with the animals), the man names his wife, but she does not name him [3.20]. We do not have to draw strong conclusions about what all this differentiation between man and woman signifies or how it applies, we just need to note that the narrative simply does not show male and female with identical or interchangeable roles. Consequently, Gillett's claim (a) fails.

Claim (b) revolves around Galatians 3.28 which, says Gillett, 'proclaims the restoration of the original purpose of creation.' But since Genesis does not appear to support Gillett's understanding of 'the original purpose of creation' claim (b) is doubtful before we even begin. This means, as far as Gal. 3.28 is concerned, that we need to ask whether it is possible for men and women to be both equal in Christ and yet distinct in their roles. Genesis seems to say that they could be, and of course, Paul's own teaching on the Church as body necessitates precisely this possibility.

while  
Scripture  
shows men  
and women  
to be equal,  
at no point  
does it  
show them  
to be  
inter-  
changeable  
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entiated  
in their  
roles

Since the body is one but has many parts with different roles, there is no difficulty in reading Gal. 3.28 as proclaiming both the equality of men and women in Christ, while preserving a distinction in terms of role. Indeed, passages like 1 Cor. 11.2–16, 1 Cor. 14.34–37 and 1 Tim. 2.8–15 all show that something of this kind of equality in distinction actually existed between the genders in Paul's churches. It is difficult therefore to agree with Gillett that the overall theological vision of Scripture is consistent with or demands claim (b).

Sandwiched between Gillett's claims (a) & (b) is (c): Gillett's attempt to get around the embarrassment of Jesus' choice of men only in the apostolate. After all, if it is true that salvation in Christ 'involves a full sharing in leadership [and] authority' then it is pretty odd that Jesus did not institute the apostolic ministry to reflect this. I have argued before [ND March 2005] that Gillett's attempt to get around this embarrassment is incoherent and contradicts the very nature of the incarnation. In his recent article, Gillett confirms my doubts about his Christology, 'God' he assures us 'is only fully represented by both men and women together – a compelling reason why I long to see

both men and women equally together in leadership in world and Church.'

If God is only fully represented by both men and women, such that the priesthood is actually lacking without women, presumably Gillett thinks God is not fully

## it can hardly be said that the genders have an interchangeable role in procreation

represented in Christ [cf Col. 1.15, Heb. 1.3] and that even Christ's priesthood has been lacking, until supplemented by the CofE's creation of women priests. If Gillett's Christology really has been so undermined by his feminism, at least we can understand why he is so disinterested in the example Jesus gives us for the gender of the apostolic ministry. Claim (c) fails: Jesus' choice of men only for the apostolate is directly relevant to our question of the ordination of women.

If my observations are correct, Gillett's argument fails: while Scripture shows men and women to be equal, at

no point does it *teach, show* or *demand* them to be interchangeable or undifferentiated in their roles. On the contrary, it shows them exercising different roles. In trying to make them interchangeable Gillett and friends are devaluing women by making it seem as if women are only valuable when they are crow-barred into male roles.

Against this denigration of women we should point to the Virgin Mary. Though 'only' a lay-woman, Mary's role in giving birth to Christ was not simply equal to the apostles it was far superior to theirs (and if superior then clearly not interchangeable).

Moreover, since Mary gave birth as a virgin, God *excluded* the male gender by a miracle from any part in this pre-eminent role in the history of mankind. Clearly then, anyone who believes in the virgin birth will have to admit that the 'theological vision inherent in Scripture' is that while men and women are equal, this equality does not automatically translate into interchangeability of role. Consequently, I do not see that Gillett has shown his position to be consistent with 'the theological vision inherent in Scripture,' let alone that it is 'demanded' by Scripture. **ND**

**'Y**ou can be in my dream, if I can be in yours' – so pleaded the young Bob Dylan. Here he is not talking about nocturnal dreams. He is talking about aspirations, hopes, day-dreaming plans. It is vital to a healthy spirituality to have a dream. 'Where there is no vision the people perish.' That is the Lord's warning. My experience is that individuals who stop dreaming end up existing rather than living an abundant life. To live the Christian life is to live a life that is shaped by future hope and the endless possibilities of God. For the soul's health it is good to dream.

When a couple fall in love, their hearts and minds are flooded with dreams. The same happens when a person comes to a living faith – the world opens up to them as a new place, full of new possibilities. It is a similar experience when a vocation is realized. The times of greatest consolation are times of hopefulness and vision. In periods like this, it is important to enfold the experience in the memory by thankfulness and careful recollection. There are two reasons for this – the first is that the memory will provide encouragement in drier and more desolate times; the second reason is that it is important to remember the 'first

## Ghostly Counsel Dreaming

**Andy Hawes** is Warden of Edenham Regional Retreat House

love', to recognize the impulse and energy that comes from being subject to God's grace in ecstatic abandonment. These are times of revelation and the deep insight that comes from being in love with God.

Such experiences can be life-changing. This is what is meant by some when they talk about being 'born again' – it is quite possible for the experience to re-occur. During these periods, it is possible to make significant decisions that in a cooler and more pragmatic state of mind seem foolhardy. As a general rule (following Ignatius of Loyola's advice), it is wrong to go back on a decision made in a time of consolation, unless that decision was one that offended normal legal and moral constraints; for example, to leave a husband and children to

pursue the religious life is not the kind of decision that should be made!

It is important for individuals to be in touch with the activities that encourage them to be dreamers and visionaries. It can be the case that watching, looking or listening to art in its various forms can do this. It is also likely that being creative in some way provides a process of release from anxiety and material concerns, thus allowing a deeper and receptive attitude to the movement of Spirit. There is no need for this to be 'fine' art – cooking a curry or knitting a scarf can be a means to liberty of heart and mind. Physical activity and engagement with creation can also provide the same shift in perspective. All this is a matter that is very individual.

The important thing is to recognize the activity that initiates vision and hope in the heart and practise it. If playing the same piece on the record player triggers a deeper and more generous vulnerability to God, make sure to play it regularly. Being made in God's image and likeness means that God expects each of us to be creative, to envision the possibilities within creation and to work towards their realization. A praying person is a dreaming person, and a dreaming person likes to make things happen!



# Genesis of error

**Geoffrey Kirk** responds to the Bishop of Bolton's December article but questions his interpretation of certain key texts in Genesis and the manner in which Our Lord himself understood them

**R**eaders of NEW DIRECTIONS will be grateful to David Gillett for a clear and succinct exposition of an argument from Scripture for the ordination of women as priests and bishops. They will also be delighted to discover that he and opponents of the innovation have much in common. Gillett rejects, for example, the radical feminist argument that 'the Bible is so patriarchal that its witness must be ignored.' Nor is he one who bases his case primarily on *a priori* ethical principles.

Nearer to home, within his own liberal evangelical constituency, he is at variance with the Bishop of Durham on the significance of Junia, Mary of Magdala and female office holders in the New Testament period. 'I am not convinced,' he says, 'that there is as much evidence as is sometimes claimed.' Nor is he a *sola scriptura* man: he admits, even granting an argument from Scripture for the equality of men and women before God, that the question of orders in the Church would not thereby be conclusively settled.

## Common ground

This catalogue is long enough to establish a good deal of common ground. But there is more here than mere agreement at the periphery. Gillett has demonstrated an important feature of the debate, not acknowledged as frequently as it should be, that there is at least as much disagreement among proponents of women's ordination as there is between them and the opponents.

It has often been said that Anglo-Catholics, with their arguments from iconic representation and a representative priesthood are at loggerheads with Evangelicals who stress headship. Not so, of course. Leadership in the Church is naturally and inevitably expressed in eucharistic presidency. The role of paterfamilias as head of table in the domestic church naturally transposes to the bishop as principal celebrant of the Eucharist in the local church and as guarantor of doctrine and order.

What is seldom sufficiently remarked, however, is that women bishops are being advocated by groups whose arguments are mutually antagonistic. You cannot both affirm that women's ordination is 'consonant with Scripture and required

by the tradition' and at the same time condemn them both as malign patriarchalist constructs which must be overthrown. You cannot both affirm *and* deny that women were apostles, priests and bishops in the New Testament period. A pick and mix approach, moreover, which polemically adapts itself to each different audience is clearly suspect, and in reality, no argument at all.

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## like many statements about the incarnation this one is less clear than it sounds

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It is to David Gillett's credit that he has seen this. But whilst agreeing with his rejection of the most frequently rehearsed arguments in favour, what are we to make of his own position? Gillett was once an opponent (on scriptural grounds). He now passionately advocates the cause he once rejected – even though he admits the difficulty that 'so many throughout the worldwide Church believe that the cause of the ordination of women is a misguided concept'. How are we to view this journey of faith?

## The witness of Genesis

Sad to say one must begin by denying its major premise.

'The teaching of Jesus looks to the opening chapters of Genesis to provide our basic understanding of the place of men and women in the order of things. The major weight is on Genesis 1.27... It is a theological statement of the equality of man and woman without parallel, and is the foundation stone on which we build a biblical view of man and woman in relationship to God and to each other.'

Gillett's tone here suggests that this assertion is indisputable. And he goes on to argue as though it were. But it is simply not the case that Jesus draws from Genesis 1.27 the conclusion that Gillett would have him draw. In a rare reference to an Old Testament text, Jesus does cite Genesis 1.27 [Mark 10.6 = Matt. 19.9], not, however, to make Gillett's point, but to assert the indissolubility of marriage.

Nor are Gillett's other assertions about this text any more secure. He goes on: 'Together they are to be fruitful and multiply (in which their roles will be different yet complimentary) and to have dominion over everything in the earth. This granting of dominion affirms equality in authority for both men and women: leadership and representing God in its fullness is both male and female'. To which one can only respond: not so fast!

The dominion of man and woman *together* (= humankind) over the natural world does not necessarily or even logically, imply that there is no intended hierarchical distinction between them. (Karl Barth, it will be remembered, citing Matthew 19.9, located the *imago dei* not in each sex separately and equally, but in the two together in married solidarity, and went on to claim a distinction of roles and dignity within the married relationship on the strength of Ephesians 5.22.)

Gillett goes on to talk about 'leadership and representing God in its fullness'. But it is by no means clear that this derives directly from the text. In what sense is the commission to be fruitful and multiply and to have dominion over the other creatures a licence to *represent* God? We are all familiar with the loose terminology often used about the ordained priesthood by those who argue that women should be admitted to it: that the priest 'represents mankind to God and God to mankind'. But that has never been the language of the Catholic Church, which from very early times was always clear that the priest represents *Jesus*, who alone is able fully to represent humanity to the Father and the Father to humankind. If David Gillett's rather vague language about 'representation' is intended to cut directly to the representative role of the ministerial priesthood, it is a short-cut both bold and illegitimate.

## After the Fall

Gillett's treatment of Genesis 2 is brief and, to my mind, unsatisfactory. It rides roughshod over a rich and continuous tradition of exegesis. That tradition, rooted in the New Testament itself, talks of Adam as first in being [cf I Cor. 11.9–10] and Eve as first in sin [I Tim. 2.14]. Primacy here implies prec-

edence and authority. Which is only to be expected in a culture deeply imbued with a doctrine of male primogeniture, where, in the fullness of time, the Messiah would make himself known as the Only Son of God and the first-born son of Mary. It is true, of course, that Adam is rapt with joy on the appearance of Eve ('flesh of my flesh') – Gillett's 'outburst of joy'. But it is also true that Adam names her, just as he named the animals, expressing in immemorial Hebrew fashion, his dominion and authority [cf. Matt. 16.18].

In short, though Bishop Gillett's subsequent argument (the so-called 'trajectory of Scripture') depends on his having demonstrated that patriarchy is a post-lapsarian development grounded in sin, that was not the conclusion of the great tradition, nor does it accord with a plain and contextual reading of the passages in question. Genesis 1 and 2 at least as arguably present benevolent patriarchy as the natural and created state of mankind, preparing for the benevolent action of the Father when he sends his Son, the Second Adam, the Suffering Servant, to redeem all the sons and daughters of Eve.

If patriarchy is not sinful, of course, then the bishop's 'theological vision' (the new name for his 'trajectory') must sadly be viewed as something of a one-eyed squint. For he freely admits that he interprets significant portions of the New Testament in the light of his interpretation of these two brief and disputed passages of the Old.

Jesus, claims Gillett, 'foreshadows the restoration of the wholeness of God's creation in the way that he included women in his life and ministry.' He simply

assumes that all right-thinking readers will agree that Jesus' record in including women is remarkable in its historical context. But do we, and indeed is it so?

We must surely seek to avoid the assumptions of nineteenth century German Protestant exegetes, who sought to blackguard the rabbis in order to demonstrate that Jesus was 'progressive' like themselves. In retrospect that seems tinged with more than a little anti-Semitism. And the contrary is plausibly the case. On the status of women, the Lord seems to have had much in common with his rabbinical contemporaries. Even in the case of divorce, which is often cited to demonstrate his commitment to women's rights, he was simply voicing the views of one rabbinical school against another.

One area, of course, in which Jesus might have given his alleged convictions about male-female equality free rein would have been in his parables. But not so. In the parables of Mark's Gospel there are eighteen main characters of whom none are women. In Matthew there are 85, twelve of whom are female (or two if you count as one the ten bridesmaids); in Luke there are 108 characters and nine women. It is not a good record for an egalitarian.

Which brings us to Bishop Gillett's ingenious understanding of the incarnation.

'The fact that [Jesus] did not choose any woman as part of the twelve is a theological statement,' he says, 'but *not* that no woman could ever be allowed such a position within the kingdom of God. Rather it says that the incarnation of God's Son was real and historical – he became fully

part of the first century world and spoke through that particular culture. As the incarnate Son of God he entered fully into human experience there and then. In doing so he made quite clear the kingdom principles that would challenge his culture and ours in the coming years.'

## Were they wrong?

Like many statements about the incarnation this one is less clear than it sounds. At its heart is a moral dilemma. Gillett's Jesus is the unhappiest of men: as rabbi and teacher, he knows what is right and *does not* do it. He does not practise what he preaches. Worse still, as the incarnate Son of God, he knows what is right and *cannot* do it – a paradox in itself. Gillett's Paul is similarly torn. What he proclaims at Galatians 3.28 he denies at I Corinthians 14.34ff. Only time and the wisdom of this present age can untangle these frustrated personalities and say what they really meant!

To an observer not as committed to women's ordination as Gillett, the bishop's confusion seems obvious. He cannot have his cake and eat it: he cannot claim that cultural conditioning is both decisive *and* surmountable. If Jesus and Paul are not moral beings, ones whose actions we admire and follow, they have no authority for us. When *we* presume to do what *they* intended and *did not*, surely we have assumed that authority ourselves?

These are some initial reactions to a thoughtful and provocative piece. This magazine has for some time been asking for a statement of the scriptural arguments for women's ordination. David Gillett has met the challenge handsomely. The dialogue should not end there. **ND**

## Necessary truths

Stephen Cope

**W**hat is truth?' asked Pilate, though personally I doubt he was jesting. Jesus replied that he had come to bear witness to truth; earlier, he had promised the Holy Spirit to his disciples, who would lead them into all truth. But how far have we been led into that truth? And how much truth do we need to be led into?

As far as I can see, theologically there are two types of truth. The first type is what I term 'necessary truth'. A necessary truth must be believed by all orthodox Christians. Thus, to be seasonal, the incarnation of our Lord Jesus Christ is a necessary truth, because it is required by any sane reading of Scripture, has been maintained by the Church Universal, and is enshrined in the creeds. It is absolutely

essential for any Christian to hold that Jesus Christ was born into this world, Son of God and son of Mary.

The second clear type of truth I term 'unnecessary'. An unnecessary truth is something which definitely has a right answer, but to which the answer is either unknown or irrelevant. An example of this is the actual number of wise men who turned up from the East to worship Jesus. There is no question that a defined and precise number made the journey, but although the tradition has settled into speaking about 'three', influenced of course by the number of gifts they brought, the Scriptures are silent on the subject, as are the creeds. Whether we believe that there were three or thirty-

three therefore does not define our Christianity.

It is certain that in the mind of God there is a correct answer to the questions 'Could women be priests?' and 'Could women be bishops?' But how necessary is the consequent truth? After all, most truths seem to fall between 'necessary' and 'unnecessary'.

The Scriptures strongly imply that the answer to these questions is 'no'. The tradition has clearly maintained 'no' in its ancient denominations. I agree, and therefore belong to Forward in Faith. But is the contrary teaching heretical, or merely schismatic? Or in other words, there are those who disagree with me, but will they go to hell for it?



# Persecuted fathers

*You think times are bad? They have been worse*  
**Arthur Middleton** reminds us of when it was a lot worse for orthodox members of the Church of England

It was the Laudians who maintained the presence of the Church of England after the martyrdom of Charles I, when the Prayer Book was replaced by a Puritan *Directory of Worship* in an attempt to presbyterianize Anglicanism. These High Churchmen remained faithful to the Anglican principles of Hooker, Andrewes and Laud. For them the Church of England was the national embodiment of historic Catholic faith and order, despite being ousted from the Establishment. They were not personal disciples of Laud and not an ecclesiastical party but shared his religious viewpoint as the faithful remnant of a persecuted church, from which all others had fallen away. They lived partly in exile and partly as an underground movement in Cromwellian England, as a minority maintaining a separate and independent existence.

Within a generation of Laud's martyrdom, the struggle between Anglicans and Puritans for possession of the Church of England ended in complete victory for the Laudians. It found permanent expression in the religious settlement of 1662 and in the long-term gave to the English Reformation its definitive character.

## Unpopular

There were learned scholars, able theologians and saintly priests among them. As a group they were universally detested by the predominantly Puritan Parliament, while their ceremonial innovations were opposed. Charles I's support helped them to impose their will. His martyrdom seemed the final blow. Bishops were abolished, the Church's lands and monies seized, its doctrine revised and the Prayer Book replaced by the *Directory of Worship*. Bishops were ejected and hundreds of priests faithful to Anglican principles were expelled and replaced by 'intruders' – Puritan or Presbyterian ministers not episcopally ordained. The questions of ordination, sacramental administration, liturgy and ceremonial, the symbols of church order and unity, were ignored. Cromwell opposed every attempt to define a doctrinal basis beyond 'faith in God by Jesus Christ'.

These ejected clergy became refugees in their own country, deprived of house, income and parish church. William Sancroft said that in every meeting they discussed options where liberty of conscience could be enjoyed, 'for the Church here will never rise again, though the Kingdom should...' The doors of that Church will be closed to them, 'and conscientious men will refuse to preach, where they cannot (without danger of a pistol) do what is more necessary, pray according to their duty.' He saw fresh expressions of church 'in caves and dens of the earth, and upper rooms and secret chambers for a Church in persecution to flee to; and there is all our refuge.' The Laudian theologian Dr Hammond shared this mood and while their present sufferings inclined him to leave, he told Gilbert Sheldon it was not an option for him. Hammond felt that his friends who had taken refuge on the Continent had been premature and that more good could be done by staying.

## Underground liturgy

Episcopally ordained priests could not hold a living and a Commission was set up to prevent it. Bishops were forbidden to ordain and using the Prayer Book was illegal. Cathedral services were suspended and cathedrals used as storehouses or stables. Christian marriage was abolished and replaced with marriage

before a Justice of the Peace and disobedient clergy or couples were punished. Observance of Christmas was abolished, and as John Evelyn records in his diary in 1656, he received the Sacrament at Dr Wilde's lodgings, but in 1657 a congregation worshipping privately was arrested for keeping the 'superstitious time of the Nativity.' He describes another occasion in London when soldiers held them at gunpoint as they received the Sacrament and some were imprisoned.

Though the Church was reduced to 'a chamber or conventicle', the fervour of devotion was increased rather than diminished. Diaries of the time record people enthusiastically seeking the services of the Church, the Daily Offices and Eucharist, in private celebrations in houses and hideouts, despite the risk of penalties. The Prayer Book became an underground liturgy that made the Church of England present and kept it alive though imprisoned.


Some of 'the ancient orthodox clergy deprived of their livings and silenced' looked for poor parishes in which to exercise their ministry. Royalist households had chaplains, and Prayer Book worship was held privately, while some parish churches began reviving the liturgy in a discreet and modified form. In London, a number of parishes were celebrating Prayer Book Offices and Eucharist, and at Exeter House, Peter Gunning and Jeremy Taylor attracted large congregations.

## Theology and apologetic

Dr Hammond was convinced that the Church could not survive these troubled times merely by a policy of aloofness and obstruction. It must justify its unbending opposition on theological and historical grounds. He was the inspiration and encouragement in making this time a golden age of High Anglican theology and apologetic. Hammond set himself the task of building an intellectual defence of the faith whose outward structure lay in ruins. There appeared biblical works, sermons, apologies for the Church of England, episcopacy, ceremonies and infant baptism. He set up a charity to maintain a society of exiled scholars, setting in motion a decade of theological output in defence of the Anglican position.

Many of these classics of Anglican theology can be found in the Library of Anglo-Catholic theology. It made the issue of episcopal ordination central to his time, greatly helped by the rediscovery of the Ignatian letters. They also propagated their views by introducing orthodox divines into the homes of the nobility and gentry as tutors and chaplains. In this way a generation of squires absorbed the principles of a 'proscribed and persecuted Church' who came to cherish the Faith of the Martyr King Charles.

As the Established Church ceases to be the Church of England, the national embodiment of historic Catholic faith and order, and becomes a sect or conventicle, dubious orders will become more common as the Church of England continues to exist in disused shops, private houses, community centres, 'upper rooms and secret chambers,' unless and until a separate jurisdiction is established in law.

So it would be premature to take refuge elsewhere. More good can come by staying, like the Laudians, to maintain for our sacramentally displaced people the Catholic Faith and Order of the Church of England in fresh expressions. The establishment of such a jurisdiction will be the time to gather into it those scattered faithful. 

# Which rite, Father?

**John Hunwicke** awaits the arrival of the new English translation of the Roman Mass and considers the various options it will place before priests and people in many Anglo-Catholic parishes

**L**ater this year, or else some time in 2008, a set of difficult decisions will have to be made by priests and people in those Catholic Anglican parishes which are substantially Roman Rite. This will result from the authorization by Rome of a new English translation of the Roman Rite Mass to replace the translation which has been in use since the early Seventies.

By the early Nineties, it had become clear that this version was unfit for its purpose: it was so free a translation of the Latin original, and it was so disfigured by the appalling poverty of its English idiom and the accompanying theological concepts. Everybody was agreed that it should be replaced, and so the organization responsible, ICEL [International Commission for English in the Liturgy], produced a new translation into decidedly better English.

Unfortunately, this happened at a time when fashionable English-speaking liturgists, especially in America, had fallen victim to advanced political correctness, and particularly to feminism. So the new draft translation, marred by these errors, had to be dumped by Rome, which then followed through with a root and branch restructuring of ICEL and a replacement of its leading personnel. It is this new incarnation of ICEL which has produced a new English version of the 2000 Third Edition of the Roman Missal, which is likely soon to be authorized by Rome.

## Dramatic changes

This creates a problem for some of us, because the new texts of the Order of the Mass will be strikingly different from those with which we have hitherto been familiar. In particular, texts such as the *Gloria* and *Credo* will be different; so will the dialogues between priest and people. The most obvious example will be the response *And with your spirit*. Anglican parishes which use the current English version of the Roman Rite will have broadly three possible options.

First. Some are likely to adopt the new rite hook, line and sinker. If they do so, they will find themselves using a fine Catholic English liturgy. Their problem will be that they will be using a rite which will be more strikingly different from what the rest of the Church of England will be using than has been the case for

more than a generation. For example, the current ICEL texts such as the *Gloria* are largely the same as those in *Common Worship*, while *And also with you* has been common to both the English Roman Rite and to CW. This overlap will disappear.

Second. Some may continue to use the present English Roman translation. This, however, will put them into the odd position of trying to be 'Roman' while using texts which Rome has specifically banned, quite apart from the fact that those texts are rightly discredited for their inaccuracy and their dreadful Seventies demotic American English. It is

## why would the Catholic movement wish to follow such an eccentric liturgical proposal?

also possible, incidentally, that (particularly in America) rebel liberal feminist Roman Catholics will wage guerrilla warfare against Rome by continuing to use this horrible old translation. Do we really want to be associated with such people?

Third. I would like to suggest a different way ahead. For the Order of the Mass we could use a *Common Worship* Order but with these changes: the addition of one or two formulae omitted from CW, such as the *Orate fratres* (in the new authorized version) and the correction of any forms mistranslated by CW for apparently doctrinal reasons, such as the invitation to communion; and the replacement of the *Common Worship* Eucharistic Prayers by the newly authorized English Roman Catholic ones.

## Possible solution

It may naturally be wondered why the Catholic movement should wish to follow such an eccentric liturgical proposal. But in fact this proposal already has behind it the authority of Rome herself.

Former Anglican groups in America which have secured group reconciliation with the Holy See have been given as their liturgy the *Book of Divine Worship*. This consists of the (1979) ECUSA *Book of Common Prayer*, quite amazingly

unchanged, except for the insertion of Roman Eucharistic Prayers, to replace the American Anglican ones.

I do not think we should all rush out to buy copies of this American *Book of Divine Worship*, for the American prayer book on which it is based had diverged quite considerably from our English Anglican liturgies, and thus their *BDW* would unnecessarily foist upon our congregations minor but irritating differences in texts to which they are accustomed.

We would, I think, also want a much richer and more Catholic provision of Propers than *BDW* provides, as well as much from the new ICEL English Roman Catholic translation. What exactly fits our needs, however, is the *formative principle* of *BDW*, in other words, take the previously familiar Anglican Order of the Mass and catholicize it by replacing its Eucharistic Prayers with Roman ones.

## Catholic unity

There could be important ecumenical advantages in this procedure. Whenever Catholic Anglicans raise with sympathetic Roman Catholics the possibility of a uniate solution (that Anglicans reconciled with Rome should have their own distinct ecclesial structures), the reply is always, 'Yes, there is no objection to this in principle; Rome already has within its fold many groups which have a distinct liturgical patrimony and a distinct hierarchical structure to sustain it. But you lot seem dead set on using *precisely* the same liturgy as the English RC church just down the road from you. What exactly *is* this rich and *distinct* liturgical tradition which you wish to bring into unity with us?'

The procedure which Rome has already authorized in America with regard to the *Anglican Usage of the Roman Rite*, and which I have outlined above, gives us an answer to this question. And, to use Aidan Nichols's admirable term, it could 'repatriate' to the Catholic Unity, in a purified form, a tradition of spirituality and worship sanctified by the holiness and learning of Andrewes, Laud and Charles I, of Cosin, Ken and the Non-Jurors, of Pusey, Keble and Neale, Mascall and Thornton, not to mention millions of God's holy common people. Why should all this be spilt upon the ground and wasted? **ND**



# devotional

*The Presentation of Christ*  
**Crispin Harrison CR**

**A**lthough the Christmas season ends with the Baptism of Our Lord, a beautiful afterglow occurs on 2 February with the feast of the Presentation of Christ in the Temple. This commemorates the gospel stories in Luke 2.22–39. They fall into three parts: the Purification of the Blessed Virgin Mother of Jesus, the Presentation of the Saviour to God his Father, and the meeting with Simeon and Anna.

Blessed Mary observed the legal requirements of the Mosaic Law, Leviticus 12, though she needed no purification. She went to the temple in Jerusalem carrying Jesus in her arms and accompanied by her husband Joseph and there they offered the required sacrifice. St Luke sees in their devotion other fulfilments of the law of God. The child is presented and consecrated to the Lord, Exodus 13.1–2. His mother halloed Jesus, like Samuel, for God's service. But Jesus is far greater than Samuel as Luke shows in Gabriel's message to Mary.

Their words invite us to wonder who this baby was. He looked like a child; he behaved like a child. He was a child, and yet faith discerns him to be 'our Lord Jesus Christ, the Son of God, who is both God and man, one Christ, equal to the Father as touching his Godhead: less than the Father as touching his manhood' [Athanasian Creed]. So we rightly sing at Mass in the *Gloria in excelsis Deo*,

addressing the Lord Jesus Christ, 'You alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father.' When Mary entered the temple courts, bearing the Christ child, Malachi's prophecy [3.1] was fulfilled, 'The Lord will come to his temple.' This inspired the opening words of the lovely Candlemas hymn, 'Hail to the Lord who comes, comes to his temple gate.'

No wonder Simeon and Anna rejoiced to meet the long-expected Saviour-King and inspired by the Holy Spirit they prophesied his future accomplishments. Their life-long devotion was rewarded. In our hearts we go with them to meet Jesus, this baby Jew, the glory of God's people Israel but also a light to reveal God to all nations. The light will enlighten everyone, John 1.9–13. The darkness of evil, the opposition culminating in his passion and death, will not overwhelm nor extinguish the Light of God. Pain and suffering, which his mother and all his followers experience, will triumph in resurrection.

The church in Jerusalem in the fourth century marked this day with a procession in which all carried lighted candles to demonstrate that Jesus is the Light of the world and that those who carry his light are to be lights in the world. This observance of Candlemas spread throughout the Church. It is good to light a candle on this feast in thanksgiving for what Christ is and has achieved and as a reminder that we should shed his light around us.

With the greater desire these days to understand and appreciate other faiths, it is important that Christians confidently and courteously testify to our faith in Jesus, our incarnate Lord and God, the light of all the nations in the world. **ND**



*'Anything new on women bishops?'*

## God's hound

**2**007 marks the 30th anniversary of the presumed death of Elvis Aron Presley. Presumed, not because of stories of him being spotted shelf stacking in Bacup Co-op or driving a Nashville bus. Doubts arise because of the mis-spelling of his second name as 'Aaron' on his memorial – a clue that he is not dead. Also the banning of visitors from the upper floor of Graceland, to which home some think that Elvis secretly returns.

If thousands believe that 'Elvis lives,' only a mere handful realize that this Southern Baptist country boy was also a covert Cardinal, Pius XII's last *in pectore* choice, a tribute from a rock'n'roll loving pope to a pop primate.

Elvis's Romanist leanings will be familiar to anyone hearing his *My Rosary*. However, that he was a Franciscan tertiary, and that this was the reason for Pius XII's decision, has only recently become clear.

For proof we go first to the Memphis studio where Elvis cut his first disc, Sun Studio, an obvious link between the country boy cantor and St Francis' *Canticle of the Sun*.

The title of the debut record? *That's All Right, Mama*. Supposedly acknowledging his mother, Gladys, but, in reality, Elvis' coded message to the rockabilly Pope that Presley was 100% behind the declaration four years before by Pius of the Assumption.

More proof? Medieval Franciscans and Dominicans were rivals and Dominic's heresy hunting followers were dubbed 'hounds,' from '*Domini canes*.' Elvis brought the taunt up-to-date with 'You're nothing but a hound dog' – his target liberal Dominican, Edward Schillebeeckx.

In his lifetime some folk uncovered Elvis' secret, clues including his fondness for a white jump-suit plus yellow scarf (papal colours). One of the many TVs in Graceland was always tuned to Vatican Radio. Yet Franciscanism was his major influence. Consider his simple diet: endless peanut butter sandwiches when he could have afforded caviar. Remember his Franciscan love for animals displayed when he sang 'I wanna be your teddy bear.'

Still unconvinced? Note his birthplace, Tupelo. If you cannot see that the initial T and final O = 'Third Order', then 'I'm all shook up.'

*Alan Edwards*

# Held in existence

*On the nature of creation as a revealed truth*

**Patrick Henry Reardon** is a Senior Editor of *Touchstone: A Journal of Mere Christianity*

In our regular recitation of the Creed, we first declare our faith ‘in one God, the Father almighty, Maker of heaven and earth, and of all things, visible and invisible.’ The Church has always understood this declaration to refer to two aspects of God, God in eternity and God in time. From all eternity he is the Father; in the realm of time he is the Creator. What does it mean that God is creator?

This is a revealed truth. Creation refers to a specific act that cannot be reached by the power of reason. Creation, as the Christian faith understands that term, means the passage from non-being to being. I do not know, nor can I know, by the ability of reason, that all things, visible and invisible, have passed from non-being to being.

## The limits of reason

My reason tells me, of course, that myself and the world around me have a rational source. The intelligent design that my reason beholds cannot have come from a series of undirected accidents; my mind cries out that it is irrational to imagine otherwise. Only a fool would affirm it. (In fact, the Bible uses the word ‘fool’ when it mentions this possibility.)

Still, the intelligent design that I see in the world does not tell me that all things, visible and invisible, come from nothing. Science and philosophy have never breathed a word of it. Creation is a truth divinely revealed, which is why it is contained in the Creed.

How, then, do I know that all things have been created from nothing? To borrow a phrase, ‘This I know for the Bible tells me so.’ Typical of the Christian conviction, one may cite St Hilary of Poitiers: ‘For all things, as the prophet says, were made out of nothing; it was no transformation of existing things, but the creation of non-being into a perfect form’ [*De Trinitate* 4.16].

Who was this ‘prophet’ cited by St Hilary? In fact, it was a

prophetess, the mother of the Maccabean martyrs, who said to one of her tortured sons, ‘I beseech thee, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also’ [2 Macc. 7:28].

## Who is the wise man?

First, it is important to reflect that we have no access to this truth except through divine revelation. Creation is a unique act of the biblical God. Philosophy and science know nothing of it.

Second, we affirm that ‘all things’ were created by God. Not just earth but heaven too. Not just the material world that we see, but also the invisible world that we cannot see. Not just things, but also the physical laws that give them coherence. Everything that is not God has been created from nothingness. Apart from God, there is nothing that was not made from nothing.

Third, God’s creating act is the only thing that separates all things from nothing. Creatures do not have their being of themselves. They are held in existence only because a continuing act of love holds them in existence. All things that endure, endure because the Creator’s hand sustains them in being.

Each of us is held in existence by this same act of unspeakable love. We depend utterly on the sustained activity of the Creator, in whom we live and move and have our being. Under this consideration, who is the wise man? The wise man is the one that knows this truth and lives on the basis of it. He does not pretend that he has an independent existence. The wise man does not pretend that he is anything in himself. His very existence is a created existence, and the holy Scriptures give him the wisdom to know this.

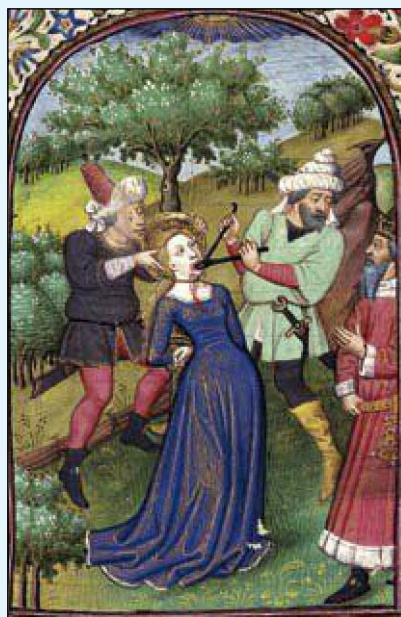
This, then, is the first declaration contained in our Creed, and it is a declaration of dependence. This is the wisdom handed down in the holy Scriptures and affirmed in our faith. **ND**

## Sacred vision

Denis, Bishop of Alexandria, described Apollonia’s martyrdom in 249 thus, ‘They seized the aged deaconess, broke out all her teeth with blows to the jaw, and lighting a bonfire outside the city, threatened to burn her alive unless she joined them in reciting blasphemous phrases. She asked for a brief delay, and without flinching leapt into the fire and died.’

Theologians were interested in her as an example of a voluntary death that was not suicide. Devotees reflected on the cruel irony that her virginal mouth was shattered by those who then demanded of her vile speech.

Her popularity in the art of illuminated books of prayer and devotion shows how the faithful developed and modified historical figures so as to act as a focus of their own needs and desires. It is unsurprising that



## St Apollonia

Apollonia turns from an old woman inside the church to a much younger and more beautiful virgin outside in the world. She becomes a young woman tortured by having her teeth extracted with pincers. In one legend, pictured here, it is her father, a king, who orders the torture.

What comes across in this late fifteenth century miniature is the calm impotence of the victim set against the casual efficiency of the three men, all in a scene of rural peace, where the sun shines and the trees blossom. Not only is the poor woman bound to the tree, but her persecutors remain armed, and show not the slightest awareness of her suffering.

The faithful Christian at prayer, struggling against the cruel pains of this world gains strength from her simple courage. Patron saint of dentists, her feast is 9 February.



# Papal condemnation

*Nicholas Lincoln offers an American and Roman Catholic perspective reminding us of earlier papal condemnations of slavery which show the Church's teaching to have been clear but unheeded for many centuries*

**T**he issue and history of slavery are complex. Throughout history, the Church found herself among cultures practising slavery and had to deal with it, an early example being Paul's Epistle to Philemon. Paul appears to tolerate slavery, but he also warned slave masters that they too have a Master in Heaven who would judge them [Col. 4.1]. However, there are many examples of saints buying slaves and then setting them free; unfortunately there were also Catholics and even clergy, who participated in slavery, and their sins caused scandal to the Church.

## Different forms

To further complicate this issue, there are different forms of slavery. Though repugnant to our modern sensitivity, servitude is not always unjust; there is both penal servitude for convicted criminals and servitude freely chosen for personal financial reasons. These forms are called just-title servitude. The Thirteenth Amendment to the US Constitution, which brought an end to racial slavery in the US, does allow for just-title servitude to punish criminals, 'Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States.' Even today we can see prisoners picking up litter along interstates and highways accompanied by armed guards, and the 1949 Geneva Conventions allow for a detaining power to use the labour of war prisoners under very limiting circumstances.

In biblical times, a man could voluntarily sell himself into slavery in order to pay off his debts [Deut. 15.12–18]. But such slaves were to be freed on the seventh year or the Jubilee year [Lev. 25.54]. The Church tolerated just-title servitude for a time because it is not wrong in itself, though it can be seriously abused. The Popes did, however, consistently oppose racial slavery, which completely lacks any moral justification. The best study of their record is in *The Popes and Slavery* by Fr Joel S. Panzer [Alba House, 1996].

## A new evil

Now we usually think of slavery in terms of innocent people who were unjustly captured and reduced to 'beasts

of burden' due solely to their race. This form, known as racial slavery, began on a large-scale during the fifteenth century and was formally condemned by the Popes as early as 1435, fifty-seven years before Columbus discovered America.

In 1404, the Spanish discovered the Canary Islands. They began to colonize the island and enslave its people. Pope Eugene IV in 1435 wrote to Bishop Ferdinand of Lanzarote in his Bull, *Sicut Dudum*, 'They have deprived the natives of their property or turned it to their own use, and have subjected some of the inhabitants of said islands to perpetual slavery, sold them to other persons and

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**the Popes were so ignored  
that some people today  
claim that they were silent**

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committed other various illicit and evil deeds against them... We order and command all and each of the faithful of each sex that, within the space of fifteen days of the publication of these letters in the place where they live, that they restore to their earlier liberty all and each person of either sex who were once residents of said Canary Islands...who have been made subject to slavery. These people are to be totally and perpetually free and are to be let go without the exaction or reception of any money.' Those faithful, who did not obey, were excommunicated *ipso facto*.

A century later, the Spanish and Portuguese were colonizing South America. Though far from being a saint, Pope Paul III in 1537 issued a Bull against slavery, entitled *Sublimis Deus*, to the universal Church. 'The exalted God loved the human race so much that he created man in such a condition that he was not only a sharer in good as are other creatures, but also that he would be able to reach and see face to face the inaccessible and invisible Supreme Good... Seeing this and envying it, the enemy of the human race, who always opposes all good men so that the race may perish, has thought up a way, unheard of before now, by which he might impede the saving word of God from being preached to the nations. He [Satan] has stirred up some of his allies

who, desiring to satisfy their own avarice, are presuming to assert far and wide that the Indians...be reduced to our service like brute animals, under the pretext that they are lacking the Catholic faith...

'By our Apostolic Authority decree we declare by these present letters that the same Indians and all other peoples – even though they are outside the faith – should not be deprived of their liberty... Rather they are to be able to use and enjoy this liberty and this ownership of property freely and licitly, and are not to be reduced to slavery.'

Pope Paul not only condemned the slavery of Indians but also 'all other peoples.' In his phrase 'unheard of before now,' he seems to see a difference between this new form of slavery (i.e. racial slavery) and the ancient forms of just-title slavery.

## Against the slave trade

Popes Gregory XIV (*Cum Sicuti*, 1591), Urban VIII (*Commissum Nobis*, 1639) and Benedict XIV (*Immensa Pastorum*, 1741) also condemned slavery and the slave trade. Unlike the earlier papal letters, these excommunications were more directed towards the clergy than the laity.

In 1839, Pope Gregory XVI issued a Bull, entitled *In Supremo*. Its main focus was against slave trading, but it also clearly condemned racial slavery: 'We, by apostolic authority, warn and strongly exhort in the Lord faithful Christians of every condition that no one in the future dare bother unjustly, despoil of their possessions, or reduce to slavery Indians, Blacks or other such peoples.'

Unfortunately a few American bishops misinterpreted this Bull as condemning only the slave trade. Bishop John England of Charleston actually wrote several letters to the Secretary of State under President Van Buren explaining that the Pope did not condemn slavery but only the slave trade.

The Popes were so ignored that some people today claim that they were silent. These sins brought great scandal to Christ's Church. Unfortunately history does repeat itself. Today the majority of Catholics admit to using artificial contraceptives, even though the Popes have condemned contraception. **ND**

## Warped

This weekend, as NEW DIRECTIONS is published, the Church is celebrating the Epiphany of the Lord. Except, of course, in Scarborough, where, by order of the calendrically-challenged Town Centre Management Team, it happened some weeks ago, after the launch of its 'action packed' Christmas 2006 Town Centre Event Guide, 'crammed with events taking place between now and the big day and a wide range of ideas to help the whole family celebrate Christmas in style. The biggest highlight, and a first for this part of North Yorkshire, is a Three Kings on Camels and Live Nativity event on Sunday 17 December. This wonderful, real-life spectacle will re-tell the biblical story of Christmas *starting with* the procession of the Three Kings on camels through the town centre *culminating* in a live nativity scene in the main shopping precinct.'



## Ecumenical news

30DAYS wonders if the Archbishop of Canterbury, in his discussions with Pope Benedict late last year about difficulties in the Anglican Communion, remembered to draw the Holy Father's attention to the exciting work being done in both the USA and Europe by RC *Womenpriests*. According to its website <www.romancatholicwomenpriests.org> it does not perceive itself as a counter-current movement against the Roman Catholic Church and wants 'neither a schism nor a break from the Roman Catholic Church, but rather wants to work positively within the Church,' which must explain why the website's Photo Gallery is so very full of pictures and video clips of various ladies of a certain age excommunicating themselves and each other.



## Sporting Life

Thanks to Jonathan Petre, of *The Daily Telegraph*, for drawing our attention to the possibility of a placing a bet on the identity of the next Archbishop of Westminster with Irish online bookmaker *Paddy Power*. Both the Archbishop of Southwark and the Archbishop of Birmingham look good for a flutter, but with odds of only 7/2, 30DAYS isn't going

to be able to make the fortune it so earnestly desires and deserves. A glance at the outsiders – Cliff Richard at 250/1 and Bono at 500/1 – doesn't look any more hopeful, so 30DAYS is instead pinning all its hopes, and the petty cash, on the next Pope, where Fr Dougal Maguire of Craggy Island is currently available at a very attractive 1,000/1.



## Palindrome corner

In his piece *Unity's winding path* in November's NEW DIRECTIONS, John Hunwicke drew attention to what he described as a 'slender document called *Church Eucharist Trinity*' – CET for short. He wrote: 'CET emphatically asserts that 'The bishop receives the gift of episcopal grace in the sacrament of consecration effected by bishops who themselves have received this gift, thanks to the existence of an uninterrupted series of episcopal ordinations, beginning from the holy apostles...' All of which goes some way to explaining why ECUSA, travelling, as it is, in what can only be described as precisely the opposite direction to that set out by CET, has so recently re-branded itself as TEC.



## White feathers?

It's been a while since we heard anything of *Gras – the Group for Rescinding the Act of Synod*. When 30DAYS visited its website recently, we found the text of a lecture, *Now We Are Real*, given by Canon Peggy Jackson, Dean of Women's Ministry for the diocese of Southwark to members of *Chelmsford Watch* last November. Those with a particular taste for tosh will have to visit the website for themselves, where they will find some 3,000 words' worth; 30DAYS, in the interests both of space and good taste, offers just one gem:

*For the church, the question therefore becomes, not a negotiation with conscientious objectors as to what will 'keep them in the church,' but a determination by the majority as to 'what pastoral provision we wish to make as allowance for individual conscientious objector situations.' The decision as to what is acceptable as conscientious objection, and the guidelines for accept-*

*able conscientious objector behaviour, is made by the majority lawmakers, not the conscientious objectors themselves. This might carry implications for clergy discipline in future.*

So remember, dear reader – you are not a Catholic Christian. You are an individual conscientious objector situation. Answers on a postcard, please, preferably by email, as to just what you think Canon Peggy Jackson is.



## Without ceasing

We're indebted to <www.christian-today.com> for news of a 'major prayer event' planned for London throughout 2007. At a meeting in late November, organized by Pastor Jonathan Oloyede of Glory House, one of the largest Pentecostal churches in London, 'London church leaders' committed themselves to 'A Year for London' – '24/7 prayer spread across 365 days, including Christmas Day'.

The notion that the organizers should find it necessary to announce that the event will include the Feast of the Nativity of Our Lord is a touch worrying though, and puts 30DAYS in mind of the occasion, many years ago, when Fr Geoffrey Kirk invited the then Bishop of Southwark to preach at St Stephen's, Lewisham on St Stephen's Day; the Bishop's Chaplain dutifully declined the invitation on his Lordship's behalf, saying that he was sure that Fr Kirk would understand that Boxing Day was a day on which the Bishop preferred to spend time with his family.



## Take your pick

'If Jesus were alive today, he would have been a rapper' – Bishop Catherine Roskam, Suffragan Bishop of the Episcopal Diocese of New York

OR:

'Jesus is alive today. The reason we celebrate his birth is because he has overcome death and the grave' – Bishop Keith Ackerman, Bishop of the Episcopal Diocese of Quincy

*Copy for 30 DAYS should reach FiF office by the 10th day of the month:*

*30days@forwardinfaith.com*



# Familiar ground

*Francis Gardom has been reading a recent study on the stability of the family and the pressures acting towards its fragmentation and is impressed by the analysis he encountered*

**F**or every thousand people who bewail the disintegration of families and their attendant virtues, it is difficult to find one who is prepared to examine in depth why this is happening.

Such a person came my way in the form of her book, *The Fragmenting Family* [OUP, £12.99]. Brenda Almond is Emeritus Professor of Moral and Social Philosophy of the University of Hull, and Vice-President of the Society for Applied Philosophy. Coming as it does in the wake of *Making Sense of Generation Y* [CHP, £12.99], about which I wrote at length recently, I was struck by how much these books complement each other, as clearly as cause-and-effect.

After a brief Introduction, the book falls into four sections: Understanding family; Shaping families; New frontiers; and Preserving identities: a future for the family? Her quotes are diligently compiled, she is refreshingly jargon-free, and her arguments are easily understood.

Though Professor Almond is evidently acquainted with Christian doctrine on matters like life-issues, marriage, and sexual behaviour, her book is written for a secular readership. That is an advantage, since it assumes no common *desiderata* of her readers beyond their wish to discover the truth, whether comfortable or otherwise. It also means that the book can be commended to the secular-minded without being accused of trying to 'convert' them – perish the thought! It offers an objective rehearsal of the changes that have taken place over the past fifty years, especially in the areas of family legislation, civil rights and reproductive technology.

## Definitions of 'family'

Her knock-out blow comes in the last section where she demonstrates that in every case, these changes, intended either to give certain people (often only a small minority of the total population) what they claim to want, or in single-minded furtherance of so-called Justice or Fairness, have resulted in unintended consequences. Some of these consequences, by any reckoning, have done far more damage to far more people than good to their intended beneficiaries. Even the latter are finding that Civil Marriages and Partnerships do not often afford the liberty or happiness they were intended to.

But I am anticipating...

In her first section, Understanding family, the author points out that the very word 'family' is itself a minefield which has come to mean whatever its user likes. Beside the nuclear family of parents and children in a more-or-less stable relationship with one other, there are concepts such as the 'global' family, the 'blood' family, the 'extended' family, the 'adoptive' family; and the 'biological' family, impregnator, birth-giver and offspring, who may have no further physical

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## the child of a broken marriage or partnerships, or whose father is unknown, will be disadvantaged at many levels

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or social relationship beyond these functions. Finding a single agenda for 'families' of such different kinds ends in failure for most and the satisfaction of none.

Nevertheless, one particular model has been widely seen as the norm by societies widely separated by geography and time. That is the model of the stable, patriarch-based family of father/mother/children, all sharing a common roof and (sic) a common table and whose parents are bound together by promises which are made with the intention that they shall never be broken save by death.

Of course there have been numerous abuses of this model – domineering or adulterous parents, wives who have been treated as little more than baby-making chattels, and children abused or sold into slavery. These abuses in turn have produced a number of alternative models, like Plato's idea that children should be generated at state-directed mating festivals, with parents selected apparently by lot but actually on a eugenic basis, separated from their mothers at birth and nurtured and brought up in publicly-provided nurseries by women selected at random. Interestingly, in old age Plato modified his more radical ideas in favour of a public inspectorate to regulate couples' sexual behaviour, and make sure that they did not conceive their offspring

in a state of drunkenness.

Almond next describes the attitudes of philosophers such as Locke, Kant, Hegel and Marx towards marriage, mentioning that many of them signally failed to practise what they preached.

## Pursuit of happiness

At the end of this section, however, Almond draws a distinction between relationships which have been validated, as often in the past, by a voluntary but binding promise or set of promises, and the increasingly fashionable attitude today which regards such contracts at least as terminable (by agreement or otherwise) or totally unnecessary and restrictive in the pursuit of happiness of one or both parties.

Feminism, in its various forms, sets much store by this. It equates patriarchy with the oppression of women, child-bearing with a hazard to the realization of women's ambitions, and lifelong vows with a barrier preventing some women discovering 'who they really are'. Almond takes several pages to try and disentangle the different, often incompatible, goals towards which feminists are pressing.

This leads her naturally on to the second part of the book where the changes brought about by new reproductive techniques are considered. Abortion, contraception, IVF, fostering and adoption have become more highly developed, readily available and widely practised in the past fifty years, and one consequence, like many others unintended, has been to shift the priority from the welfare of such children who might result from a relationship, to the fulfilment of the ambitions of their parent(s).

The same applies to no-fault divorces and co-habitation. Long suspected, though only recently acknowledged, is the truth that splitting up by parents is just as damaging in its way to the welfare, stability and health of their children as abortion, by its very nature, has always been. Driven by the wish to make life easier for adults, and extend their choice, it has had the undesirable consequences of doing harm, and in the case of abortion irreparable harm, to those least able to defend or protect their interests, namely their children. One woman's right to choose means the inevitable elimination of one baby's right to choose life, liberty or the pursuit of happiness.