

newdirections

January 2011
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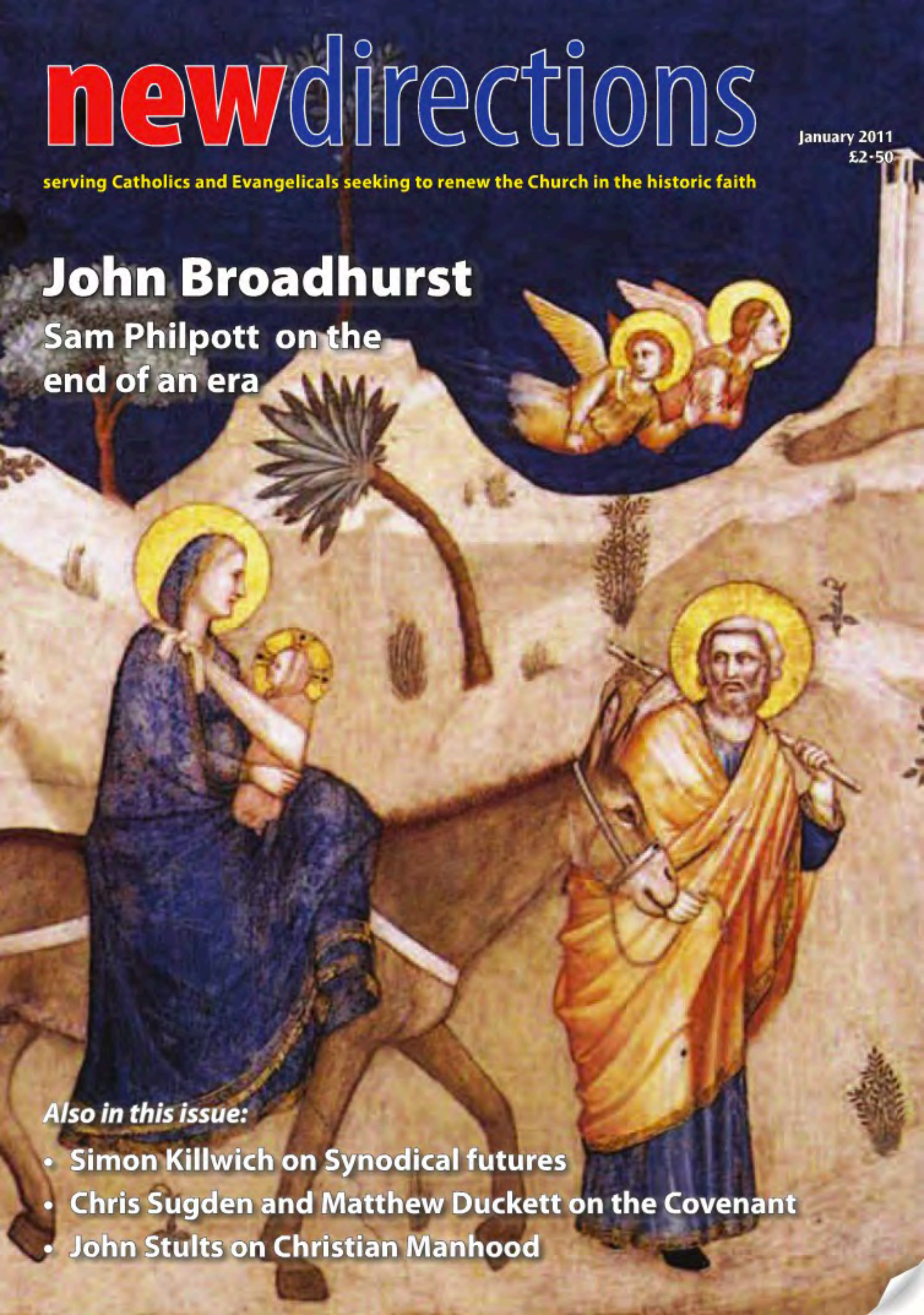
serving Catholics and Evangelicals seeking to renew the Church in the historic faith

John Broadhurst

Sam Philpott on the
end of an era

Also in this issue:

- Simon Killwich on Synodical futures
- Chris Sugden and Matthew Duckett on the Covenant
- John Stults on Christian Manhood



parish directory

Mass 7pm. Mass on major Saints Days and other Festivals (times vary). Fr Peter Moss ssc 01380 724785

DOWNHAM MARKET, NORFOLK *St Edmund's on A10 and railway between Ely and King's Lynn. ABC.* Daily Mass etc. Sunday Parish Eucharist 9.30am. Good road and rail links. Handy for Walsingham and Coast. A good place to visit and a good place to live. Tel: 01366 382187, email: rector@saintedmund.org.uk, web: www.saintedmund.org.uk

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

FOLKESTONE *Kent, St Peter on the East Cliff A Forward in Faith Parish under the episcopal care of the Bishop of Richborough. Resolutions ABC.* Sunday: Low Mass 8am, Solemn Mass 10.30am, Evensong and Benediction 6pm. Weekday Masses: Mon 10.30am, Tues 7pm, Wed 10.30am, Thur 12 noon, Sat 8am. Daily Offices. Parish Priest: Fr Stephen Bould ssc 01303 254472 www.stpetersfolkestone.org.uk

GRIMSBY *St Augustine, Legsby Avenue* Lovely Grade II Church by Sir Charles Nicholson. *A Forward in Faith Parish under Bishop of Richborough.* Sunday: Mass 9am, Parish Mass 10.30am, Solemn Evensong and Benediction 6pm. Weekdays: Mon, Wed and Sat 9.30am, Tues and Fri 7.30am, Thur 7.30pm. Vicar: Fr Stephen Jones 01472 877109

HADDINGTON (19 miles east of Edinburgh) *Shrine of Our Lady of Haddington (within the historic St Mary's Church).* Saturday 8th January, 5th February, 5th March: 11.30am Eucharistic Service with Communion from the Reserved Sacrament - further information from Dr Michael Thrusfield on 0131 650 6223 - m.thrusfield@ed.ac.uk

HARLOW *St Mary Magdalene Harlow Common (southern side of Harlow, Chelmsford diocese) Resolutions ABC.* Sunday: Low Mass 8am, Parish Mass 10.30am, Evensong and Benediction 6.30pm. Weekday Masses: Tues 7.30pm; Wed 9.15am; Thurs 10am; Fri 6.30pm; Sat 9.30am. Vicar: Fr John Corby ssc 01279 453848

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).* The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 9.30am. Linked to the Shrine of Our Lady. Parish Priest: Fr Allan Buik ssc 01328 820030

INVERNESS *St Michael and All Angels, Abban Street, Inverness IV3 8HH The Comper Jewel in the Highlands of Scotland. A Forward in Faith Parish.* Sunday: Solemn Parish Mass and Sunday School 11am, Vespers and Benediction 5pm (monthly). Midweek: Low Mass most days of the week; please see 'This Week' on the parish website or phone: Parish Priest: Fr Len Black ssc 01463 233797. **VISITORS ALWAYS WELCOME!** www.angelforce.co.uk

KETTERING *St Mary the Virgin, Fuller Street and St John the Evangelist, Edith Road A Forward in Faith Parish under the episcopal care of the Bishop of Richborough.* Mass: Sunday 10.15am; Fri 10am at St Mary's; Tues 6.30pm at St John's. Parish in interregnum. Enquiries: Patrick Cooper 01536 420336

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

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

BEXHILL-on-SEA *St Barnabas, Sea Road* Forward in Faith. Sunday - 11am Parish Mass, First Sunday 4pm Evening Prayer and Benediction 4pm. Mass daily at 10am except Monday (but check the noticeboard). Second Tuesday 10.45am Walsingham Cell. Warm welcome to families. In the centre of Bexhill. For times of Confession and other information contact: Fr Roger Crosthwaite 01424 212036

BIRMINGHAM *St Agatha, Stratford Road, Sparkbrook (B11 1QT) Any similarity between the Church of England and St Agatha's is purely coincidental! (A Diocesan Official - 2007)* Sunday Mass 11am. Canon John Herve ssc - 0121 449 2790

BISHOP AUCKLAND *St Helen Auckland, Manor Road, West Auckland* Medieval church, *Forward in Faith, Resolutions ABC.* Sunday: Sung Mass 10am, Evensong and Benediction 6pm. Weekday Mass: Mon 7pm, Tues, 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* Vicar: Canon Andrew Sage ssc. Sundays: Said Mass 9am, Solemn Mass (Traditional Language) 10.30am, Evensong 6pm; easy access and loop. Tel: 01253 351484 www.ststephenblackpool.co.uk

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

BOURNEMOUTH *St Francis of Assisi, Chaminster Road (corner of East Way) A Forward in Faith Parish* under the care of the Bishop of Richborough. *Resolutions ABC.* Sunday: 8am Low Mass, Parish Mass 10am, Evening Prayer and Benediction 6.30pm - first Sunday of each month and major festivals. For information about all services during the Interregnum contact Churchwardens: Martin Taylor 01202 570321 or Barbara Geatrell 01425 470370 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 A Forward in Faith Church.* Sunday: Low Mass 8am; Solemn Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 7pm, Wed 8.30am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

BRISTOL *All Saints, Pembroke Road, Clifton (near zoo and suspension bridge)* Sunday: Mass 8am, Family service 9.30am (Mass 2nd and 4th Sunday), Solemn Mass 11am (children's group), Evening Service with Benediction 6pm. Feast days: 7.30pm Solemn Mass. Daily Mass. Confessions: Saturday 11.30am, 5.30pm or by arrangement. *Resolutions ABC (Ebbsfleet).* Information, appointments: Fr Richard Hoyal 0117 970 6776

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. The parish is in interregnum. Contact: Philip Goodfellow, Churchwarden 07733 111 800 phil@goodfellow.org.uk

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 *near rail, bus, Millennium Stadium, city centre and Bay* Daily Mass; *Gredo Gymru. Bute Street St Mary:* Sunday: Solemn

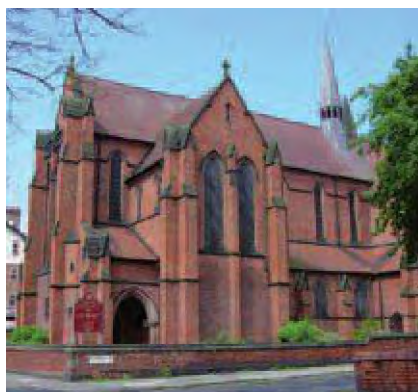
St Agnes: January 21

LIVERPOOL *St Agnes and St Pancras, Toxteth Park A Forward in Faith Parish.*

Resolutions 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



Mass 11am; **Pentre Gardens St Dyfrig and St Samson:** Sunday: Solemn Mass 9.30am; **Paget Street, Grangetown St Paul:** Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr Ben Andrews 029 20 228707

CHARD *The Good Shepherd, Fumham. Resolutions ABC* Sunday: Mass 8am, Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am, Thur 10am. Contact: Fr Roger Pittard 01460 61012

CHARLESTOWN CORNWALL *St Paul Resolutions ABC* Sunday: Low Mass 7.45am, Parish Mass 9.30am, Evensong 6.30pm. Daily Mass (except Fri) 9.30am. Parish Priest: Fr John C Greatbatch ssc - 01726 75688 frjohn@orange.net

CHELMSFORD *The Ascension, Maltese Road (10 minutes walk from the station) A Forward in Faith Parish under the Bishop of Richborough.* Sunday: Mass 8am; Parish Mass 9.00am followed by Parish Breakfast. Weekdays: Tues 7pm, Wed 9.30am, Fri 8am, Sat 10am. Modern rite, Traditional ceremonial. Parish Priest: Fr Ivor Morris 01245 353914 www.ascensionchelmsford.org

CHESTERFIELD *St Paul, Hasland, Derbyshire* Sunday: Sung Mass 9.45am (Family Mass 1st Sunday), Evening Prayer 7.30pm. 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 Ebbsfleet. Resolutions ABC.* Sunday: Low Mass (BCP/EM) 8am, Sung Mass 10am, Exposition, Devotions and Benediction (First Sundays) 5pm. Thurs Low

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and not content

The man who begrudged Ann Widdecombe her success on *Strictly Come Dancing* would be hard hearted indeed. Her transformation into 'National Treasure' is now complete: the cap fits perfectly and long may she wear it!

But there is, nevertheless something about the programme itself (and others like it) which causes a certain unease. Between them *Strictly* and *The X Factor* have dominated television light entertainment for some time with a new formula based on competition, off-stage gossip and psychological tension. The tears, the tantrums, the disappointments – and above all the ejections – have launched a new sort of television. The vast audiences have broken records. No mistaking it – the viewers tune in to see hopes dashed and futures trashed; which, in a society which is increasingly 'progressive' in the

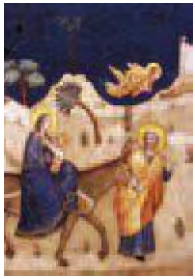


new Coalition sense of 'egalitarian', is strange and disconcerting.

In our schools everything is done to take the raw edge off competitiveness, and yet here the nation exposes itself to an orgy of naked rivalry in which competitors 'fight for their X Factor lives'. Of course there is a good deal of old-fashioned sportsmanship, and not a little of the stiff upper lip. But the fact remains that the pain is the attraction. People watch because vulnerable people get hurt.

Quite simply the sight of a seventeen year old crying her eyes out because her ambition has been thwarted is not entertainment. It is not edifying, It is not kind. And someone should put a stop to it.

John Shepley



LEAD STORY

The End of an Era

Sam Philpott reflects on the work and witness of the founder of Forward in Faith

John Broadhurst has always been clear that opposition to the ordination of women is entirely based upon theological and ecclesial principle and has nothing to do with being anti women

The aftermath of the November 1992 General Synod at which the Ordination of Priests (Women) Measure was passed is still a vivid, and somewhat painful, memory. Like so many of those newly elected to the Synod, it had never crossed my mind that a scene of all pervasive devastation was about to sweep through the Catholic Group like a tsunami removing in its wake all trace of confidence and coherent thought. It seemed to me that those to whom we might hope to look for a lead had either fled from London or been reduced to emotional wrecks, heads in hands and incapable of offering any rallying call to reflect on the event that had just happened, let alone to regroup for the future. A sense of hopeless impotence settled like a dense black cloud - as though all our dreams of calling the Church of England to realise her catholic self had been put to death. But the good God had prepared for a time such as this.

Calm in the storm

John Broadhurst kept his nerve and calmly took action to gather Catholics together with an agenda for a future that now lay beyond the enactment of the Measure and the Church of England's disobedience to Catholic Faith and Order. He was determined that Catholics would pick themselves up, and his long experience of participation in the ways of General Synod - he was then a member of the Standing Committee (replaced by the Archbishops' Council) - and of having 'won some and lost some,' enabled him to stand back from the frenetic activity of those focused on planning how to play the debate and, to consider what to do if the vote was lost. Knowing that voting on the Measure would be by a whisker one way or the other, almost everyone had simply concentrated on defeating the Measure. John Broadhurst had calculated that it was very likely that we would lose, and lose we did. That result, along with the cheering and celebrating by supporters of the Measure at the Dean Yard's entrance to Church House came as no surprise to him while it proved highly destructive of the morale of others. He had already conceived an embryonic plan for what we must now do and he was ready to give a lead. And, that is exactly what he did, lead.

Gathering leaders of the Catholic societies together, along with others, he brought into being Forward in Faith. It was a very fragile

venture at first but soon he was joined by other significant players, Fr Geoffrey Kirk being one who remained at his side from 1992 until stepping down as National Secretary of Forward in Faith in 2010. Under John's leadership, Forward in Faith was very quickly formed and became a force with which to be reckoned. As a senior member of General Synod, he contended with the bishops and with the Ecclesiastical Committee of Parliament on behalf of traditional members of the Church of England seeking an ecclesial provision that would allow them, with integrity, to remain in the Church of England and to prosper and grow. He and Fr Kirk produced a paper on *Alternative Episcopal Oversight*, to which the House of Bishops response was the Episcopal Act of Synod (1993) which made provision for *extended Episcopal care*.

Not exactly what they had asked for, but just enough for catholic life and work to continue within the Church of England. The existence and effectiveness of the ministry of the Provincial Episcopal Visitors has been well rehearsed and, more importantly, experienced by the both faithful priests and people.

Growing into life

Very quickly Forward in Faith grew to be the largest voluntary society within the Church of England with more than 30,000 registered supporters. In time the organisation became a membership society. The bonus was that membership subscriptions made Forward in Faith financially secure. From the outset John insisted that the organisation should be fully democratic with laity and clergy having an equal say in its vision and the programme of action to achieve that vision. Apart from a small number of co-options to its membership made each year by the National Council, every voting member of that body owes his or her place to election by the wider membership. Every year, members elect representatives to the National Assembly which is the body that mandates the National Council's work and direction of travel.

When he was made Bishop of Fulham, true to his democratic principles, John offered his resignation as chairman. He remained in that office at the express request of the National Council. In the early days the National Council had the feel of being a gathering of friends who

met to brainstorm about their plight and possible solutions to it. But under his chairmanship, it very quickly became a well organised and efficient management group with an executive group, and a secretariat ably headed by Stephen Parkinson. Folk had real confidence in the organisation as it continued to prosecute the cause of catholic Anglicans who had been increasingly marginalised within the life of dioceses. Evidence of this confidence is witnessed by the number of financial gifts and bequests that it continues to receive to ensure that Forward in Faith's voice will be heard.

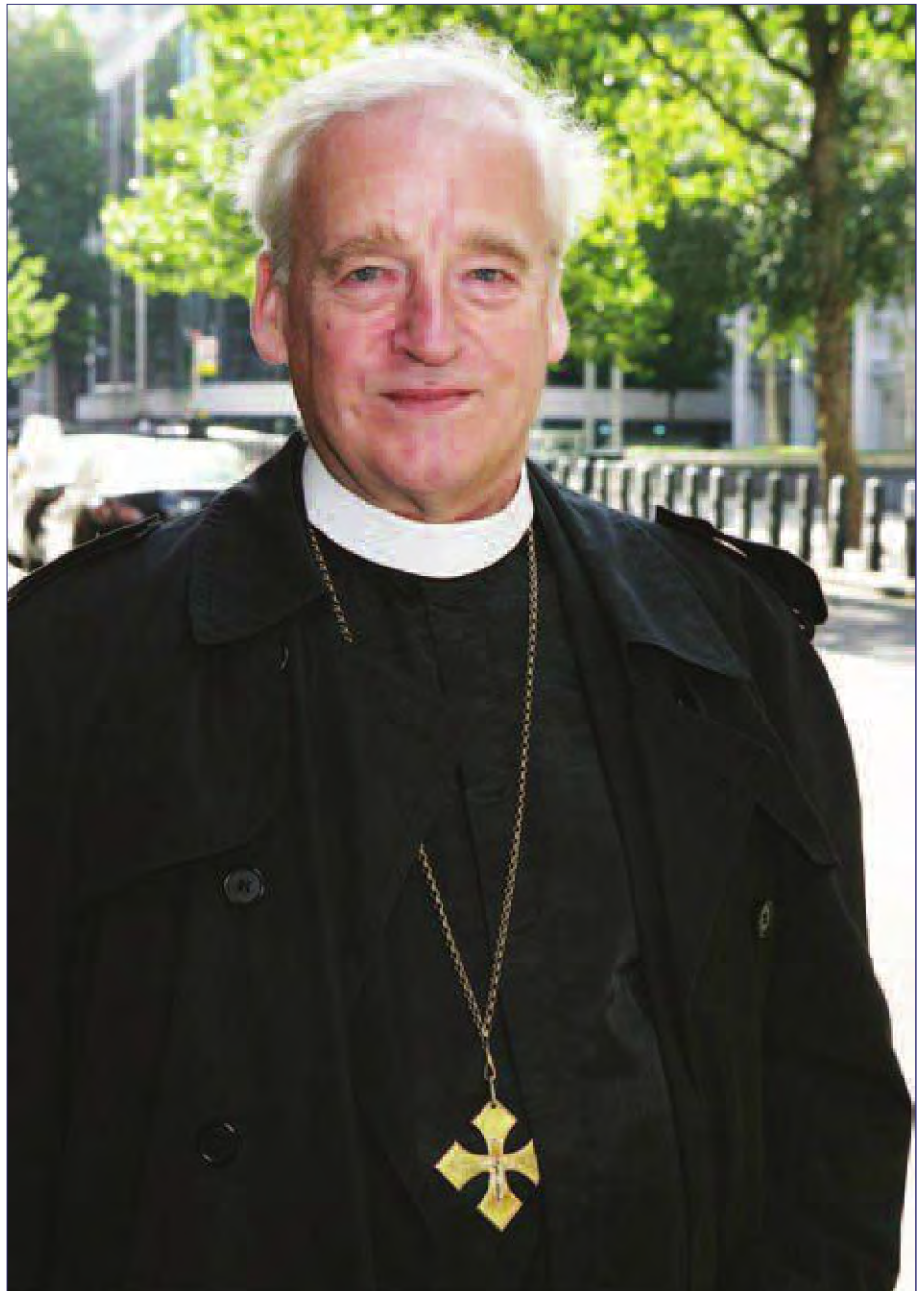
At home, under his chairmanship, Forward in Faith established a significant *niche* for itself among teaching resources. *New Directions*, among the best monthly journals playing a serious contribution in the ongoing debate about Catholic Faith and Order as well as other matters - was sent to members, to every bishop and, to all the members of General Synod. Forward Plus, a newspaper style publication, was offered free for distribution in every registered parish and has proved itself ideal for use as a tool for mission. FORWARD, a weekly pew sheet, provides good teaching on its cover and space for local news. And, there has been the very successful work with children and young people through SHEEPDIP and the weekly catechism resource Forward Teaching.

On the road

He took a team of colleagues around England in a series of road shows. In part they were about encouraging members and drumming up support. But their purpose was also about stating with clarity the reason why the Church of England was wrong to break with the Church, East and West, by admitting women to the priesthood. John Broadhurst has always been clear that opposition to the ordination of women is entirely based upon theological and ecclesial principle and has nothing to do with being anti women.

Outside England, he travelled extensively and established firm and lasting mutually supportive relationships with traditionalists across the Anglican Communion. In the USA and Australia traditionalist groupings became part of the Forward in Faith family, and the organisation went international, with John, who proved to be a trusted confidante to many in harder places than England, became its international chairman. John Broadhurst is not a little Englander but an ecumenist with a real sense of the Universal Church and a passionate commitment to her unity. It was not surprising that very quickly the organisation had active and beneficial

relationships with traditionalist Lutherans in Scandinavia and with the Polish National Catholic Church in America. National Assemblies held in London always had a strong contingent of observers from its sister societies and from other churches.



Ecumenical dimension

His ecumenical commitment was in evidence when Forward in Faith established the working party that produced Consecrated Women. In the construction of its membership, before names were spoken of, it was firmly in his sights that the group should include ecumenical representatives and, he insisted, that they should not be invited to be observers but participants. The Archbishop of Thyateira and Great Britain provided Bishop Kallistos, now Metropolitan of Diokleia, and the Archbishop of Westminster provided Fr Aidan Nichols OP both of whom made robust and helpful contributions to the working party's deliberations. John remains grateful to them and to their Archbishops for such warm and generous companionship in the Gospel. The working party

also consulted beyond its membership with, for example, Mary Tanner and Bishop David Hope, then Archbishop of York. The agenda and purpose of the working party was the pursuit of truth and it was firmly intent on avoiding devising a 'party statement'. It was a matter of disappointment that the Methodists, who were known to hold opposing views on the issue of the ordination of women, declined to participate. John was a member of the working party but he neither chaired it nor wrote the final report, always being concerned to recognise that his colleagues were as responsible for its work and report as he was himself. One of his character traits is that he has always been open to and warmly and generously received the benefit of their knowledge and gifts. When the Report was ready for publication, although some expected that, as chairman of Forward in Faith, he might assume the prime place at its launch, John stood aside to allow its editor, Fr Jonathan Baker, to fill that role.

Face and voice

John Broadhurst became the public face and voice of Forward in Faith in print, on radio and on television. Unafraid to state the case for orthodox teaching and behaviour on behalf of traditional Catholics, he willingly accepted the invitation to go on BBC's Hard Talk and to face a rigorous grilling of his beliefs and position he held and represented. He is well known for his sharpness and, at times for his seemingly unguarded and stinging remarks, but those who know him well will also tell of a man who is pastorally sensitive and kind. He is not as thick skinned as

people might think, and as he may pretend. There was ample evidence of his softer side when he came to the National Council to tell members of his decision to step down as chairman of Forward in Faith. We saw a graciousness but also a vulnerability that few see. Although he is firmly convinced of the rightness of the decisions he is making about his own future, he is finding leaving the organisation he founded and the friends who have kept him company in the struggle, some from the very beginning, quite painful and costly. However, he has readily recognised that because his future is in another place, his energy and his commitment must be given to the Lord in that place.

Dropping the pilot

When we reflect on the role he has played in our lives, as persons and as traditional Catholics and our longing for that honoured place that the Church of our baptism has promised us but now seems firmly set on denying to us, those of us remaining have cause to offer heartfelt thanks for so many things that John has shared with us, but above all that he has shown us how to be courageous and true in our work for the Lord and his Church. And, we should offer thanks that he has bequeathed to us a strong Forward in Faith and the new generation of younger leaders who are already emerging and who already demonstrate their ability to take on his role.

He and we need always to remember that the Tiber is not very wide and that we have good friends on both its banks. May we be diligent in our prayers for one another. **ND**

Most readers of this magazine are subscribers through their experience of 'fellowship in adversity.' The need to come together with others, in a shared need for support and direction, was the very reasons this magazine came into being. Now this fellowship is beginning to separate – I do not say 'divide' which is far too harsh and final a description. In this month of the Week of Prayer for Christian Unity all of us need to pay special attention to 'maintaining the unity of the Spirit in the bonds of peace.'

Let us begin with some facts: firstly, we are not God and we do not know his mind. Much is hidden from us. This means we should not limit the work and purpose of the Lord by our own doubt and prejudice. We now see 'through a glass darkly'. There are some around who would claim to see the situation in a crystal clear light – they must realize that they cannot see the whole working of God's grace. We walk by faith not by sight and each of us must work our own way forward in fear and trembling. It is inevitable that simple 'slogans', 'definite analysis' and ridiculous predictions about the future are bound to wound someone

Ghostly Counsel

Bonds of peace

Andy Hawes is Warden of Edenham Regional Retreat House somewhere. Much humility is called for.

Secondly, we must be content to live with this uncertainty. The temptation is to thrash around and justify our own decision making by mocking or making a caricature of another person's position. The oft-repeated phrase 'respecting the integrity of others' means keeping the mouth shut and the fingers off the 'send' button. There is much anxiety, with its consequent freneticism, about – great self-discipline is needed to watch and wait, rather than come out of a corner fighting.

Thirdly, we need to renew a commitment to the 'ecumenical principle' – we must celebrate what we share and work together for the Lord as far as we are able. The problem

at this present time is the focus on differences, and true as these are, they do not eradicate the responsibility we share to witness for Christ in the world. In the further wounding of the Body of Christ through our unhappy divisions, only the powers of death and hell can increase. We must always look for Christ in our brothers and sisters even if we are divided by some issues of faith and order. We are still, despite everything, members of the Body of Christ by baptism into his death and resurrection. This is the starting point for our lives together, not the issues that divide us.

The fact of God's love and the Kingdom of the King of Love is where we must put our hearts and minds. We must live in hope. The possibilities of God are beyond our imagining and new beginnings will break though into our life. God is faithful even if we are struggling. The unity for which we all yearn is already present in him. It is the unity of Love. Let us seek renewal in our knowledge of this love which passes understanding. It is to remain in this love that he made us and called us, and that is why we seek unity only in the way in which he wills it.

The Next Steps

Simon Killwick, leader of the Catholic Group in Synod, looks to the future

Every diocesan synod is being asked to vote as to whether or not they approve the draft Measure for women bishops, and to report their votes to the General Synod office by 14 November 2011. Diocesan synods may choose to consult other bodies, if they wish; many dioceses will ask deanery synods to discuss the draft Measure, and to record their views on it.

Pressing the point

Wherever this draft Measure is debated, we need to be ready to make our case. Some dioceses may ask PCCs to discuss the Measure too; it would help a parish's representatives on the deanery synod to know the mind of their PCC. We need to be prepared to make our case wherever and whenever this draft Measure is debated. We need to explain (1) why we believe bishops should be men, and (2) why this draft Measure does not provide for those who cannot accept the episcopal oversight of a woman bishop. The reasons why we believe bishops should be men have been well-rehearsed in *New Directions* over the years; I hope they will be rehearsed again in other articles this year.

Broken promises

The principal reason why the provision for us in this draft Measure is wholly inadequate for our needs is because the male bishops provided for us would be acting as delegates of the diocesan bishop, who may be a woman. Male priests provided for us would also be acting under the authority of the diocesan bishop, and may have been ordained by a female bishop. The draft Measure does not even allow a parish to decline the sacramental ministry of woman priests (Resolution A would be abolished and not replaced). The proposed abolition of Resolutions A and B, and the Act of Synod, would be an abandonment of the solemn promises given in 1993 to both Church and Parliament, that the arrangements would remain in force for as long as they were needed. The Measure would also rely on a Code

of Practice, but a draft Code will not be available before diocesan synods vote on the Measure; the actual Code cannot be made until the Measure becomes law (approving the Measure would therefore be like signing a blank cheque).

The Archbishop of Canterbury said at the General Synod last July that it was clear that a majority of the Synod in the debates on women bishops wanted to see the 'maximum generosity that can be consistently and coherently exercised towards the consciences of minorities - and we have not yet cracked how to that.' The Archbishop suggested that diocesan synods could consider passing following motions, after they had considered the main motion referred to them.

Evangelical initiative

The Church of England Evangelical Council have helpfully come up with a following motion which we could all support:

That this Synod:

1. desires that all faithful Anglicans remain and thrive together in the Church of England; and therefore
2. calls upon the House of Bishops to bring forward amendments to the draft Bishops and Priests (Consecration and Ordination of Women) Measure to ensure that those unable on theological grounds to accept the ministry of women bishops are able to receive episcopal oversight from a bishop with authority (i.e. ordinary jurisdiction) conferred by the Measure rather than delegated from a Diocesan Bishop.

The motion addresses exactly the key point of our concern, that bishops provided for us must have authority or jurisdiction in their own right, not delegated to them from a diocesan bishop, who may be a woman. What the motion does not give is the detail of how the Measure should be amended, so as not to tie the Bishops' hand to any one formula. My hunch would be that the formula may include the power to recognise an appropriate voluntary society, and the conferring

of jurisdiction, at least in sacramental and doctrinal matters, on one or more bishops of the society. Resolutions A and B should also remain in force, to honour the promises of 1993.

The results of voting on the main motion and any following motion that may be put will be reported back to the General Synod. The draft Measure can be amended by the House of Bishops, and indeed can only be returned to the Synod for Final Approval in the form determined by the House of Bishops. At Final Approval, the draft Measure will need a two-thirds majority in each House of the Synod: Bishops, Clergy and Laity.

At the final hurdle

All the evidence so far is that unless the Measure is amended by the House of Bishops so as to meet our needs, it will not achieve the required majorities. The House of Laity in the last two years of the previous Synod consistently failed to vote for women bishops by a two-thirds majority. During last autumn's elections to the Synod, the Catholic Group improved its position, while conservative Evangelicals substantially improved theirs, so much so that the House of Clergy may not now be able to muster a two-thirds majority either. The recent overwhelming endorsement by the Synod of the Anglican Covenant is evidence that this is a different Synod from last July.

We must remain engaged very positively with the process in deanery and diocesan synods, doing everything we can to encourage the House of Bishops to amend the Measure. Throughout the process up until now, we have been engaged in a positive and manner, both in the Synod and in the Revision Committee. If this Measure is not amended, and fails at Final Approval, it will not be for the lack of trying on our part to enable the Church of England to resolve this issue and move forward - so that, to use Fr. Sam Philpott's immortal phrase, we can all move 'off the battlefield onto the mission field.' **ND**

HEARING THE WORD

Deep and personal

Patrick Henry Reardon, senior editor of *Touchstone: A Journal of Mere Christianity*

Theology should be personal – even biographical – in the sense that a man's reflection on the things of God is preferably of a piece with the rest of his life. Obviously, this attribute is easiest to trace in those theologians whose writings include correspondence or other autobiographical elements. One thinks of Justin, Basil, and particularly Augustine, and, in more recent times, Bonhoeffer and Schmemmann.

The earliest models of this feature of theology, I suppose, were those eighth-century prophets whose messages were explicitly rooted in their personal experience: Amos, Hosea and Isaiah.

It was St Paul, however, that established the standard of this trait, because we know an unusual amount about his life, education and personal experience – certainly more than any other New Testament writer. Moreover, the nature of this information is such that we can even speak of 'sources' and 'influences' in the structure, content and development of Paul's thought. I suggest that we may distinguish five influences that especially shaped the mind of the Apostle in ways easy to discern in his writings and helpful in their interpretation.

First, there was Paul's early training in rabbinic studies, to which he referred in Galatians 1.14 and Philippians 3.5–6. I suggest that one fruit of this education was Paul's preference for the deeper, subtler, less obvious, perhaps even unsuspected lessons of Holy Scripture. To cite but one outstanding example, we observe how Paul shaped a single verse of Habakkuk – 'the just shall live by his faith' [2.4] – into a hermeneutic key by which to unlock the whole of salvation history [cf. Rom. 1.17; Gal. 3.11]. His letters abound with examples of this rabbinic approach to biblical interpretation, and largely through Paul's example it has remained a trait of Christian theology to the present day.

Second, there was Paul's inherited

Hellenic culture, primarily manifest in his habit of citing the Bible in the Septuagint version. Greek was his native language. Though he pursued his rabbinic studies in Jerusalem, Paul had been raised in the pagan city of Tarsus, where he learned to be at home just about anywhere in the Mediterranean world.

Then there was Paul's adult experience of conversion, which gave his theological thought a very strong impression of contrasts – of then and now, of before and after. Unlike so many theologians of later times, Paul did not inherit a Christian worldview. His vocation, rather, was to create such a thing from his own experience. For this reason, Paul's thought ever remains the Church's sharp blade.

Paul's theological mind was essentially formed by the doctrine he inherited from the Christian Tradition. He spent a decade or so living among other Christian teachers before his first missionary journey, and rooting his theology solely in his conversion, many of Paul's readers (starting with Marcion) have isolated his thought from its native ecclesiological context. This sense of continuity, however, in which theology is always an ecclesiological effort, has marked the thinking of the Church ever since.

Finally, several aspects of Paul's theology developed from specific problems and questions he encountered in the practical labour of his ministry. The schismatic dispositions at Corinth, for instance, prompted his deeper reflections on the nature of love. The Galatian controversy, too, planted the seed of Paul's theology of dialectical history, which eventually appears in the Epistle to the Romans. And so forth. It can be said that the organic relationship between theology and pastoral labour in Paul's life laid the foundation for much of the theological enterprise during the rest of Christian history. **ND**

RIP AV

'Can breathe again' gasped Fr. Cotta's latest blog. 'For the first time since Bishop Burnham welcomed the Holy Father's brilliant ploy of sending a galleon to rescue us, as his pious predecessor did in 1588, I was thinking that Benedict had missed a trick.'

After last year's beatification of JHN, why no 2011 papal visit (Easy Jet have slashed business class fares) to beatify Guy Fawkes?

Why bother? Simple - 2011, 400th anniversary of the Prottty AV. Beatifying Fawkes would deflect attention and remind good Catholics (like I'll be shortly) that the AV was launched by King James who was so unkind to Guy when all he was doing was anticipating the destruction of Parliament by the EU. Treaty of Rome - gotta be good, not as if it was Treaty of Canterbury.

'ND' occasionally gets letters from backwoodsmen who, when not backing the BNP, are using the BCP. Such Prots could demand that 'ND' celebrates the AV. How un-Catholic!

Problem solved - two ways. Firstly, Royal Mail is issuing AV anniversary stamps. Tony must have tipped off the Holy Father about this when enquiring about adding Castel Gandolfo to his property portfolio.

Royal Mail sponsoring AV. How Erastian! Unlike Rome, the CoFE always plays politics. However, (chuckle, chuckle) when stamp prices rise, the unpopularity of that will transfer to the AV. .

Secondly, Lambeth's organised a Royal wedding to overshadow the Ordinariate exodus. Wondered who Mandelson works for now. Luckily this will also completely eclipse AV hoorays, though Rowan probably prefers Y Beibl Cymraeg, anyway.

Wise of Benedict, therefore, not to have booked another visit. He must have guessed that the commemoration of the AV would sink without trace (Oops, that was the Armada). Still, a close run thing. Gosh, Google's now told me it was that Irish 'Prod' Wellington who said that.

Another buckled shoe in mouth.'

Alan Edwards

faith of our fathers

Arthur Middleton on the impact and enduring relevance of Christopher Wordsworth's influential work, *Theophilus Anglicanus*

In this column last month C.S. Lewis was cited as recommending the discipline of reading an old book after the reading of a new book. Here is one recommendation. In 1843 Christopher Wordsworth, who became Bishop of Lincoln in 1869, published *Theophilus Anglicanus*, which by 1886 went through fourteen editions, became the most widely influential of his books and can be found today in theological libraries and second-hand bookshops. It is subtitled 'A Manual of instruction on the Church and the Anglican Branch of it'

Meeting a need

Its initial aim was modest: to instruct Wordsworth's pupils at Harrow in the elements of Church principles though he foresaw the possible importance of the work and invited two of the best churchmen of his day, Joshua Watson and his own father, the Master of Trinity College Cambridge, to revise the proofs. The book was greeted by a sonnet from the Poet Laureate and received the written sanction of Archbishop Howley of Canterbury. In 1861 a French translation was sent to all the French bishops among other eminent people and was reprinted in America with modifications as *Theophilus Americanus*.

In 1847 it was translated into modern Greek and in 1863 was printed in Italy as *Il Teofilo Cattolico* in 1863.

Theophilus Anglicanus met a deeply-felt need of the time. The Oxford Movement had revived the importance of church principles and the Catholic identity of the Church of England, but in 1843 had met a setback with the secession to Rome of some of its most prominent men. Rome was regarded as the *terminus ad quem* of those men who contended for such principles found in the great Caroline divines. If such a notion was to be rebuffed such people would need to be thoroughly acquainted with the writings of the early Fathers and the great Anglican divines.

Nature and attributes

The book is divided into four parts in which he expresses his material in questions and answers. Part I, comprising sixteen chapters, lays the foundation of the nature and function of the Church in its attributes as visible and militant, invisible and triumphant with a dignity and glory and the salvation of the world as its mission. It bears the distinctive marks of being One, Holy, Catholic and Apostolic. It is the witness and keeper of the Word of God and charged with the right

interpretation of that Word and the due administration of the Sacraments by a lawful threefold ministry of divine institution. In discipline it holds the Power of the Keys, Absolution and is privileged to exercise sacerdotal intercession, meaning that ministers are charged to pray to God for their people.

Part II, comprising nine chapters, is concerned to establish the Anglican Church in its origins and history as a legitimate part of the Catholic Church. These chapters discuss the pre-Augustine English Church, Augustine's mission, the period between Augustine and the Reformation, the removal of what was new and the restoration of what was old at the Reformation and the uninterrupted succession of Holy Orders in the Church of England which has never separated itself from the Catholic Church.

Part III has seven chapters which discuss the Church in its civil relations and starts by defining Church and State and the duty of the State to profess and promote the true faith. The Church of England as the spiritual mother of Christians in the country is discussed, as is the place of the Royal Supremacy in ecclesiastical government. The final Part IV considers in two chapters the rites and ceremonies of the Church of England.

Antidote to the secular spirit

This discussion in *Theophilus Anglicanus* is set within the widest context of the Christian centuries and is packed with authoritative references to Scripture, early Fathers, Anglican divines and medieval authorities. Here is a credible tradition in which to think and to judge, because it is a collaborative achievement of coherent intellectual effort with a long history, still accessible, that confirms our own experience of what we have found and which we cannot do without.

Here we will find ourselves in an encounter with the central Anglican tradition that can become an occasion for self-recognition and self-knowledge for what I now take to be true but in some measure what I have always taken to be true. It is our antidote to the rise of the secular spirit, a compass with which to navigate through the confusions of our time when Church history and ecclesiological principles are at a low premium. **ND**



'Dropping the Pilot' after Tennyson

Broken Promises

The texts upon which we have relied

Perhaps the most disturbing feature of the current proposals to ordain women to the episcopate is the way in which legislation has been framed which takes no account of solemn undertakings given to opponents of women's ordination in the 1990s.

These promises, as the following quotations make clear



House of Commons on 29th October 1993

Michael Ellison 2nd Estates Commissioner:

"Recognising the divided views in the church on the issue the remainder of the measure provides an elaborate and comprehensive set of safeguards designed to ensure that those who in conscience cannot accept the ordination of women as priests are not asked to act against their conscience...(then talking about A and B)...These are continuing provisions without limit of time built in, permanent, parochial safeguards."

Synod 9th November 1993 - the Archbishop of York, John Hapgood:

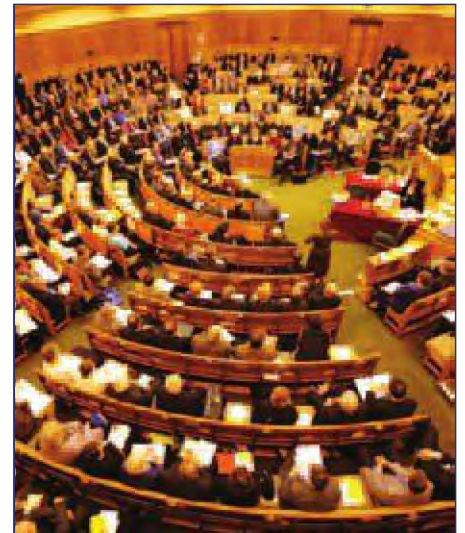
"I turn finally to the question why an Act of Synod rather than legislation ... This is a point which is re-occurred again and again in the ecclesiastical committee of Parliament on which some members in the synod continue to feel strongly. There are short answers based on practical considerations. It is possible now to act swiftly with an Act of Synod without legislation, and here then are two legal safeguards. What the Act does over and above is to appoint PEV's

Is the Act of Synod enough? Can it be trusted? An over whelming endorsement of this Act would send a message to those who are worried that we mean what we say. Such an overwhelming endorsement would be difficult to undo."

Synod 9th November 1993 - Michael Ellison, 2nd Estates Commissioner:

"I must tell the synod that it was really touch and go whether the ecclesiastical committee would wish to go down the line of this measure, (Act of Synod). It required only a tiny handful of my colleagues on the ecclesiastical committee to decide on the balance of safety and security, that the benefit of doubt had to be given to those present on the third measure and specific legislation

We still managed to persuade the critical number in the ecclesiastical committee, very much with the help of the assistance of the Archbishop of Canterbury and York when they came to the ecclesiastical committee to advise us and give evidence.... It was an act of faith on the part of the ecclesiastical committee that you would you give our cherished minority this Act of Synod in good faith and in good heart and with sweeping and heartfelt approval and support"



FROM THE MANCHESTER REPORT - 28th April 2008

Previous Assurances

1. First, such an approach would not simply deny any assured provision for those unable to receive the ministry of women bishops but would withdraw the provision that the Church agreed in the early 1990s in relation to women priests. This would be seen as repudiating earlier assurances.
2. For example, in 1993, Professor McClean explained to the Ecclesiastical Committee of Parliament that the General Synod had rejected proposals which would have placed a twenty year limit on the provisions of the Priests (Ordination of Women) Measure. He said that this "signalled [the Synod's] resolve that protection for incumbents and, in particular parishes, should remain in perpetuity for as long as anyone wanted it."
3. Similarly the then Bishop of Guildford, the Rt Revd Michael Adie, said, "...the time limit was removed in order to give permanence and continuity to provisions in the Measure so that they can last as long as they need." Again Professor McClean noted that: "there are no time limits left at all in the Measure, although there were in earlier versions, and we see that the safeguards will be there and in perpetuity or for as long as they are required."

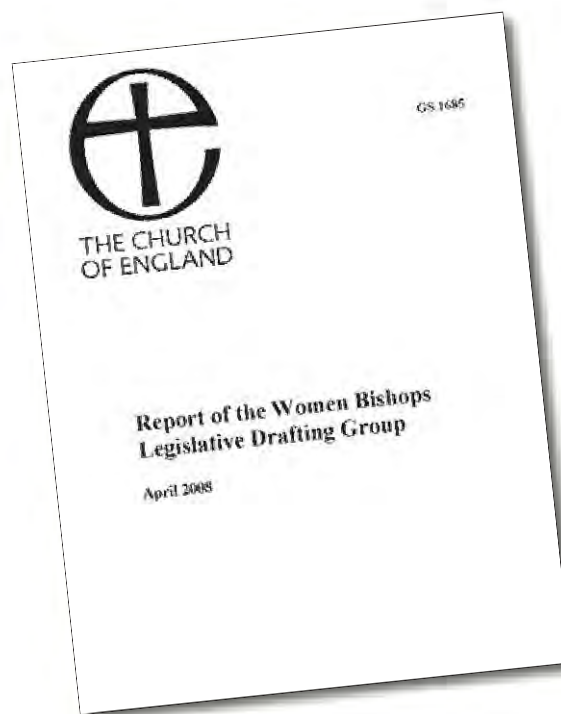
that emerged at the end of the 20th century may be more cohesive. It would be theologically diverse.

Church that no longer attached the same weight as it did in July 2006 to the 1998 Lambeth Conference, those who dissent from, as well as those who support the ordination of women to the episcopate are both loyal.

It would represent an abrupt change to recognise that there has been much discussion over the past 15 years both within and without the Church of England that the Church of England has been wrong to admit women to the episcopate and for women priests and bishops who remain concerned that the Church appears less than wholeheartedly committed to its ministry. Nevertheless, the Church of England has managed to model the holding together of a single Church of people who differ profoundly on a major theological issue.

1. Bishops who themselves feel unable to ordain women nevertheless license them to parishes within their dioceses. Clergy with fundamentally opposed convictions on this issue work together both in practical ways and in the formal governance structures of the Church. Archdeacons, both male and female, are

able to work with parishes right across the spectrum of views. Yes, there is pain, but there has also been much partnership in that Gospel. This is not something lightly to be set aside.



or other resolution is only around 7%. For a number of reasons, however, this almost certainly underestimates the number of parishes which, on grounds of conviction, are not fully open to the ordained ministry of women.

7. Moreover, what is sometimes not appreciated is the wide geographical variation of the proportion of parishes not fully open to the ministry of women. There are many dioceses, particularly the rural areas, where the proportion of parishes that have passed resolutions is very low. But there are a quarter of dioceses, mainly in the larger urban areas, where more than 10% of parishes have passed one or other of the resolutions. In Blackburn a quarter of parishes have passed at least one resolution, in Sheffield nearly 20%.
8. There is no doubt, therefore, that proceeding with legislation that removed the earlier safeguards would trigger a period of uncertainty and turbulence within the Church of England. Many priests and congregations would undoubtedly leave. The
12. It is, however, for the General Synod to take decisions. The fact that this, in legislative terms the simplest approach, is both supported by many in the Church and in principle has much to commend it, means that it needs to be adequately debated.
13. To put the point differently, we believe that the General Synod needs now to come to a clear view on whether it is committed to securing adequate arrangements for those who cannot receive the ministry of women bishops and priests as part of the process of admitting women to the episcopate. If it is not, then the legislation can be simple but a number of other consequences will follow. If it is, the question then becomes whether such arrangements should involve the creation of new structures of one kind or another. **ND**

devotional

The First Manifestation: To the Magi St Bernard

Today the Magi came from the sun-rising to seek the risen Sun of Righteousness, even the same of whom the Scripture says, 'Behold the Man whose name is Dawn.' Today, at a new star's leading, they worshipped him whom the Virgin had newly born; they called him God, not with their lips but by their deeds.

The path to wisdom

Whatever are you doing, you Magi? You worship a baby at the breast, in a poor shed, in common swaddling clothes! God is in his holy temple, surely; the Lord's seat is in heaven; yet you are looking for him in a wretched stable and on his mother's lap! What do you mean by offering him gold? Is he a king? If so, where is his palace, where his throne, and where the many members of the royal court? Is the stable a palace? Is the manger a throne? Do Joseph and Mary constitute the court? How have wise men become such fools as to adore a child, whose age and whose relations' poverty

alike deserve contempt?

They have become fools, that they may be wise. The Spirit has taught them in advance what later the apostle preached, 'Let him who would be wise become as a fool, that so he may be wise. For because through wisdom the world in its wisdom could not have knowledge of God, it pleased God by the foolishness of preaching to save them that believe.'

Faithful act of worship

Might we not well have been afraid, my brethren, lest seeing such unworthy sights should be a stumbling block to those wise men, and make them think that they had been deceived? From the royal city, where they reckoned the king should be sought, they are directed to Bethlehem, an insignificant village; they enter a stable, and find a tiny infant wrapped in swaddling clothes. But the stable does not seem mean to them, they find no cause of stumbling in the swaddling bands, nor does the suckling's speechlessness offend them. They fall on their faces, they revere him as King, they worship him as God.

Of a truth he, who led them hither, has instructed them too; he, who urged them on by means of the star without, has himself taught them in their inmost heart. Wherefore this manifestation of the Lord has glorified this day, and the sages' faithful act of worship has rendered it a day to be observed with reverence and love.

From a Sermon of St Bernard **ND**

sacred vision

In 1459, Piero de' Medici commissioned Gozzoli to decorate the private chapel of the Palazzo Medici, Florence. Patron and artist, sharing a taste for pageantry, rich colours, and Burgundian tapestries, conspired to produce the most glittering fresco paintings of the century, recalling and perhaps rivalling, Gentile da Fabriano's altarpiece of the *Adoration of the Magi* of 1423 (Florence, Uffizi). Gozzoli took the same subject but distributed the processions of the Three Kings over three of the walls of the chapel, making each procession converge on the central point beneath the star represented in the coffering of the ceiling and in front of the altar.

The frescoes were not merely a sumptuous decoration. They also made an unmistakeable statement about the emerging prestige of the Medici. Leading members of the Medici family (who were enthusiastic members of a religious confraternity dedicated to the Magi) have been identified in the cortege, notably the proud young Lorenzo de' Medici, and one of the Magi can plausibly be identified as John VIII Palaeologus, the Byzantine emperor, who had visited Florence as a guest of the family in 1439, during the ill-fated ecumenical council. As interesting as the presence of these celebrities is the fact

that almost all the major figures in the painting are portraits of Medici contemporaries (though many cannot now be identified).

An upwardly mobile family of bankers was celebrating its various contracts, mercenary and diplomatic, and associating itself, at the same time, with a regal procession of Biblical status and prodigal splendour.

Mark Stevens



Truth and accountability or dialogue and listening?

Chris Sugden on two very different understandings of the purpose of the Anglican Communion Covenant

On 24 November, General Synod voted overwhelmingly to send the text of the Anglican Communion Covenant to the Dioceses for consideration. Coincidentally on the same day seven primates from Kenya, Nigeria, Uganda, Rwanda, Tanzania, West Africa and the Southern Cone of Latin America representing 40 million Anglicans released a statement that in their view 'the covenant was fatally flawed and so support for this initiative is no longer appropriate'.

Bishop Saxbee of Lincoln said he was in favour of the Covenant process as long as it never ends. Dr Philip Giddings said he voted in favour reluctantly because its key part was only a quarter of a loaf and badly baked at that.

The confusion dates from the 1998 Lambeth Conference, where the bishops voted by 526 to 70 that homosexual practice was not compatible with Scripture. They also made the pastoral point that the experience of homosexuals should be listened to.

Immediately some bishops including Archbishop Williams published a letter apologizing to homosexual Anglicans for the result. TEC has ignored the vote and consecrated two actively homosexual bishops, arguing that Lambeth 1.10 is actually a policy about listening to the experience of homosexuals, so the issue of compatibility with Scripture was still open.

When the Windsor Commission was set up to forward the Covenant process, the issue of same-sex relations was specifically excluded from its remit.

The Covenant was seen by Global South archbishops as a means of setting out agreed Anglican Communion teaching and practice to define the common ground of unity and accountability for our belief

and practice. They recognized that it would be inconsistent for TEC to sign it. Succeeding drafts privilege covenant-making as a continual listening process and seriously weaken accountability to the truth.

Lack of support

The Covenant is so weak that TEC is said to be able to sign it. Hence Archbishop Chew of Singapore told the Global South Conference in April 2010 that he could not sign it without a preamble to restore some strength.

the Bible calls the Church to witness faithfully to fundamental and non-negotiable truths

In November 2010 Bishop Martyn Minns told a BBC interviewer following the GAFCON Primates statement that 'There's simply a lack of trust in the process. One of the Primates said, "Look, why do we keep going? All the decisions we have made, the documents we signed have never been honoured. There's no point."

We might well ask how a proposal that is known not to have the support of the leaders of a substantial part of the Anglican Communion, and to have only lukewarm support from the Church of England synod, can still keep its head above the water. Is it that some of the smaller but more numerous provinces in the Anglican Communion are hanging on to Canterbury's coat-tails for the sake of their own identity?

Is it that the leadership of the Communion can only keep the 'family' together by not exercising discipline on those who have consistently flouted Christian and Anglican teaching and practice on the one side nor accepting the discipline offered by the Global

South leaders in conformity with the prescription of the Anglican Communion Constitution on the other (see below)?

It is because they feel that the Communion's leadership has ignored their concerns that some senior primates from the Global South have resigned from the Standing Committee and declined to attend the Primates' Meeting in Dublin.

A mechanism for consensus?

The above responses reflect very different understandings of the key issues. For some, those issues are about theology and truth. For others, the issue is how to provide a mechanism to achieve consensus so the Communion can stay together.

For some, the Covenant sets some of the credal statements of the Christian faith in a framework whose premise is that the doctrinal and theological disagreements within the Communion are not about fundamentals but have arisen through problems in communication and understanding, as people have differing convictions.

So how different would the Communion be if the current Covenant text were to apply? Contradictory positions could be lived with because what appears mutually incompatible is not finally so because they are all personal convictions even though espoused by groups. 'Better' listening might reveal overlap, convergence and possible co-existence between initially opposing positions.

Matters of truth and error

But for others, the doctrinal and theological matters in current dispute are matters of right and wrong, truth and error, not of personal conviction over which better communication, listening and discussing will produce harmony. The Covenant process as now presented, they say, can only deal with the latter disagreements.

Matters of indifference on which Scripture allows disagreement are not a valid reason for breaking fellowship/communion. Critics of the current draft argue that removing a process of discipline risks moving some fundamentals into the indifference category.

Some in leadership assert that truth is not the exclusive preserve of any one group. However, the Bible never affirms that the Church has proprietary rights to all truth. It does call the Church to witness faithfully to fundamental and non-negotiable truths. The identity and the mission of the Church depend on this. Leaders of the Church are called to unambiguous commitment to such truths – exemplified in the oaths they are required to take.

Permanent state of dialogue

The current Covenant process further delays judgement and offers little hope of discipline and consistency. We are left in a permanent state of dialogue. Endless appeal could be made to conviction, openness, listening and time while actions continue which go against the Church's teaching.

The CEN of 3 December reports that Bishop Michael Nazir Ali indicated that the new Section IV of the Covenant was 'quite different' from that prepared by the Covenant design team, and 'produces a new kind of ecclesial animal' in the Standing Committee. 'We have had

a spate of resignations' from the Standing Committee 'that calls into question its on-going credibility', he noted. Yet that Committee will 'make recommendations' about discipline. The Ridley draft of the Covenant 'was much better and stronger'. It provided 'due safeguards and allowed the Primates to make the final decision'.

The location of authority

The much-neglected constitution of the Anglican Communion, drawn up by the committee on the Anglican Communion at the 1930

the current Covenant process offers little hope of discipline and consistency

Lambeth Conference, and endorsed in its resolution 48, locates the real authority within the Communion in the individual provinces – in 'the principle of the autonomy of particular churches based upon a common faith and order'. Here it points out that:

'The Provinces and Patriarchates of the first four centuries were bound together by no administrative bond: the real nexus was a common life resting upon a common faith, common Sacraments, and a common allegiance to an Unseen Head. This common life found from time to time an organ of expression in the

General Councils. The Anglican Communion is constituted upon this principle. It is a fellowship of Churches historically associated with the British Isles. While these Churches preserve apostolic doctrine and order they are independent in their self-government... Every Church in our Communion is free to build up its life and development upon the provisions of its own constitution... This freedom naturally and necessarily carries with it the risk of divergence to the point even of disruption. In case any such risk should actually arise, it is clear that the Lambeth Conference as such could not take any disciplinary action. Formal action would belong to the several Churches of the Anglican Communion individually; [This indicates that the constitution gives the responsibility of discipline to member churches who act through their own leadership and primates as the GAFCON primates have done. My emphasis] but the advice of the Lambeth Conference, sought before action is taken by the constituent Churches, would carry very great moral weight...'

In November the General Synod did not vote to adopt the Covenant but rather to send it for discussion in the Dioceses. As discernment continues, let us hope that its direction makes the document one of truth and accountability rather than prevarication in the form of dialogue and listening which has no outcome.

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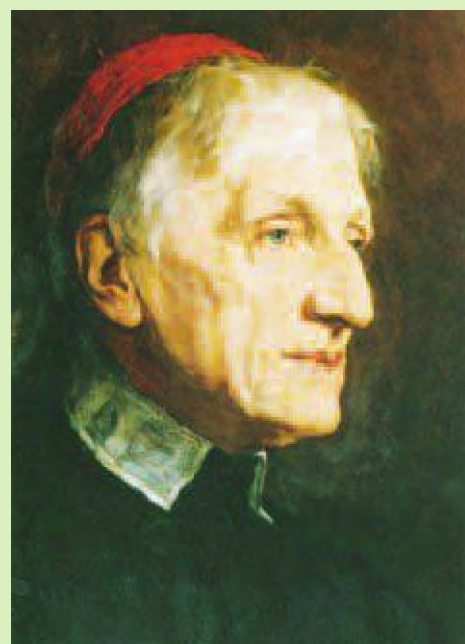
CELEBRATING JOHN HENRY NEWMAN

Lead kindly light...

In a long course of years I have made many mistakes. I have nothing of that high perfection, which belongs to the writings of Saints, viz., that error cannot be found in them; but what I trust that I may claim all through what I have written, is this, — an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve Holy Church, and, through Divine Mercy, a fair measure of success.

And I rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading, as a snare, the whole earth . . .

Apologia pro Vita Sua, p. 256



A Rock and a Hard Place

Ed Tomlinson on a parish and its future

One of the unexpected gifts of fatherhood is the opportunity presented to recapture lost treasures. What a hoot to re-read the Mr Men series after all these years. Just how many infantile minds have delighted in these short and silly stories? Last night was the turn of Mr Forgetful, a most unreliable sort due to his dunderheaded inability to retain information. How like the modern Anglican as this article will demonstrate...

For who can deny the collective amnesia that now sweeps the ancient institution of Canterbury? First and foremost is the chronic memory loss regarding essential aspects of faith itself. So much of what Anglicanism once taught as concrete is now viewed from on high as optional extra. Successive synodical voters having moved the church in an ever secularised direction. The Virgin birth, miracles, resurrection, heaven and hell no longer are deemed mandatory. It would seem the creed enters one modernist ear only to fly from the other and the less said about divorce, abortion, family and holy orders the better! But a word of warning to those imagining anarchy now reigns. Steer clear of dissing Royal Weddings as that unhealthy allegiance to the state is the one thing never forgotten! Just ask any Anglican bishop currently on study leave in Calais...

We might next consider the amnesia of synod itself. In 1992, having forgotten everything the wider church advised and the revealed teaching of scripture and tradition, sincere promises were made to traditionalists when the innovation of women priests was introduced. Anglo-Catholics were promised a permanent and honoured place at the table. How lovely and how gracious! Meaningful space would be found for those with a memory stretching back to the Apostles. But it is dangerous to place trust in those with no memory and what happened next was hardly surprising. Synod struggled to uphold the promises it made!

Within months of passing its amnesiac legislation bishops were bullying resolution parishes, preferment was blocked for pesky traditionalists and the Catholic movement of the Church of England pushed to margins of life. Matters came to a head in synods of 2009 and 2010 as hazily remembered promises were forgotten altogether. Every opportunity for workable provision was turned down and the hapless Code of Practice placed before us. Had we not patiently explained that 'A Code of Practice Will Not Do?' Yes repeatedly but it seems they forgot. And so instead of being marginalised and mistreated the Catholic movement was now effectively placed in terminal care. Its central vision of unity choked and exhausted.

With a true father's love the Holy Father showed more courage, charity and generosity than our own synod has ever shown us. *Anglicanorum Coetibus* was launched that the Catholic Movement might be moved from its amnesiac house of shifting sand to be set firmly on Petrine Rock.

What possible assurance can now be given to Anglo-Catholics when those in authority utter promises that vanish in thin air? How can one possibly commit a future to an institution in which everything is up for grabs in a pseudo political system? That is the real challenge for the Society of Sts. Hilda and Wilfred. How does one navigate a schizophrenic community which presents an ever changing reality? Those embarking on this synodical quest are either brave or foolish. Only time will tell.

The convenient memory loss of modern Anglicanism was certainly in evidence when the suffragan bishop, archdeacon and bishop's chaplain descending on my parish to pour cold water on the Ordinariate venture. Realising the great majority are enthused by the Ordinariate an attempt was made to define the parish as a branch of Rochester Diocese PLC. Apparently Saint Barnabas has always been very 'Church of England.' And

apparently it exists not for those who worship in it and pay for it but for those who never darken its doors.

How strange to hear the bishop claim our church 'belongs' to the diocese! It would seem he has forgotten that it was the same Diocese who twice tried to shut Saint Barnabas due to its intolerable 'Popish extravagance!' It would seem he also forgot how local clergy were banned from the consecration by a bishop of Rochester who also refused to be present. Rather it was dear Bishop Edward King who arrived from Lincoln to do the dirty deed. All rather strange for such an inclusive Diocesan venture don't you think?

Equally puzzling is the conundrum of our bills. Because the parish very definitely owned the church when the heating broke down and when the roof was leaking. Nor did the people who do not worship here dip their hands in their pockets for fuel bills last winter. I wonder if the Diocesan authorities will now remember that they and not the parish own this building should I request the £15,000 needed for re-wiring and £100,000 for restoration of the organ? Or will the handful of people happy to embrace modern Anglicanism be handed the bills as before?

I am sad to report matters got worse. The hierarchy claimed we were abandoning ship clearly forgetting synods persistent refusals. It led a congregation fed up of being marginalised to turn on the troubled trio and they did not hold back. Questions flew which demanded an answer! Why did Synod renege on its promises? How could the Pope offer the very third province that synod repeatedly refuses? Why were they seeking to remove us from our building when we suggested working for unity under a shared arrangement? But when the time for answered arrived they had forgotten every question. Instead of being enlightened we therefore had to endure further waffle and a rather unpleasant game of divide and conquer.

Afterwards I complained to the Diocesan. Could I have an apology for the shoddy manner in which this meeting had been handled? I have not heard back to date. Oh well I guess they have forgotten! 