

# newdirections

June 2009  
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*serving Evangelicals and Catholics seeking to renew the Church in the historic faith*

## Economics

The better the provision  
the cheaper the cost

James Patrick explains

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Introducing the Equality Bill 2009



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The next issue of **newdirections** is published on 3 July

**A**CC Jamaica [see 'Correspondents' p. 22] will go down in the annals of world-wide Anglicanism as a missed – and tragically bungled – opportunity. The Chairmanship of Bishop John Paterson of New Zealand clearly left a great deal to be desired.

As a result many members of the Council were left confused about what they were voting for, and about where the Archbishop of Canterbury stood on the complex amendment which finally decided whether the Ridley revision of the proposed Covenant should be commended to the provinces for consideration or sent back for further revision.

But will there ever be a draft Covenant which is acceptable to all parties? Of course not. A Covenant that was acceptable to The Episcopal Church and the Anglican Church of Canada would merely be a license for local innovation.

Richard Holloway [see 'Correspondents' p. 21] has got it exactly right: the liberal vision is of a Church which is so doctrinally indifferent that it can 'include' those of every theological opinion and none – a therapeutic club with aesthetic pretensions.

Such a vision has no connection with historic Anglicanism nor Apostolic Christianity. A Covenant which did not outlaw that vision would betray the faith once delivered to the saints, and destroy such fragile unity as the Anglican Communion retains.

The question must now be whether the attempt to retain The Episcopal Church within any kind of world-wide Anglican framework is worth the effort. Or whether this litigious, duplicitous and wilfully apostate body does not constitute a threat to the health and well-being of other more virile Churches – and hence to the ability of Anglicans in every place to evangelize and spread the Gospel of Jesus Christ.



**T**he installation of Vincent Nichols as Eleventh Archbishop of Westminster was a challenge to Anglo-Catholics. Here was the pre-reformation rite for the enthronement of the Primate of All England celebrated with confidence and great beauty.

Mediaeval texts were set like jewels in fresh compositions: the fanfares, the Latin plainsong, the Roman Canon, and the newly refurbished high altar, in a cleaned and restored cathedral, showed the beginning of the influence of the Benedictine reforms and the beauty of orthodoxy.

Vincent Nichols himself is a great encour-

agement to readers of NEW DIRECTIONS. As Cardinal Hume's auxiliary bishop, he was closely involved with conversations with Anglo-Catholics in the early 1990s, and, as Archbishop of Birmingham in 2000, he maintained the generous policy of incardinating former Anglican priests. But it is not welcoming individual priests that we notice so much as the Archbishop's openness to new and imaginative gestures. Here is a pastor and evangelist, someone who knows that a cautious and insular church is one that loses ground and its place in the culture. The battle for the place of God in the public square is on, and being fiercely fought, with Archbishop Vincent in the vanguard.

The second decade of the twenty-first century, which we are fast approaching, is a very different time from the last decade of the twentieth century. Women priests marked a crisis for Anglo-Catholics but the ordination of women as bishops, without the provision for traditionalists we ourselves have sought, would be the end of the road for the Catholic understanding of Faith and Order which the Church of England officially confirmed in 1897, when the Archbishops of Canterbury and York replied to Pope Leo XIII's bull *Apostolicae Curae*. That Catholic self-understanding of Anglicans, developed by the Caroline Divines and fostered by the Tractarian Fathers, was to inform all ecumenical conversations for the best part of a century and has only recently disintegrated.

Will the new Archbishop of Westminster, working with the Holy See and the Conference of Bishops of England and Wales, be able to embrace a new strategy for embracing traditional English and Welsh Anglicans – congregations as well as clergy? We hope so. The strategy may or may not look like the Bishop of Ebbsfleet's caravan.

It may or may not measure up to what the Bishop of Fulham calls 'an ecclesial solution to an ecclesial problem'. It may or may not lead to the division of historic resources which the Bishop of Chichester called for in his address at the February Additional Assembly of Forward in Faith.

What we hope and pray for is some new settlement, that heals the historic breach with the Holy See, and allows all of us who are trying to live the Catholic life to do so in unity and love, so that the mission to our land, a mission in which Archbishop Vincent passionately believes, may go forward – forward in faith and hope and love – for the raising up and nurturing of new disciples of Jesus Christ, and the hastening of God's Kingdom. **ND**



# It could be costly

*The better the provision Synod can offer for our integrity the less it will have to shell out in financial payments And vice versa, as **James Patrick** clearly illustrates*

the more  
generous  
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church is  
in making  
provision,  
for those  
who  
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financially

**B**ishop Andrew Burnham once said that the spiritual discipline of the non-stipendiary minister was to understand and then to accept that in his ministry, and in his church under his incumbent, he will not be able to change a single thing. This certainly can be frustrating, but there are advantages to not drawing a stipend.

As this article began its germination, the newspapers and television news reports were full, day after day, of the details of claims by honourable and right honourable members for chandeliers and dog food, duck ponds, swimming pools and horse manure. MP after MP sought to justify or at least excuse their expenses against the background of their vested interests. In what follows, this non-stipendiary minister (or self-supporting minister, as the current lingo has it – like some form of hosiery) can at least say that he has no vested interest.

Though, of course, this is not entirely true. My vocation was and is bound up in the events of the early 1990s. Coming to the Catholic faith in the Church of England in the mid-1980s, I lived through the debates which gave rise to the legislation in 1992 making provision for women to be ordained as priests.

At exactly the same time, it seemed that God might be calling me to be a priest, and one with a vocation to minister particularly to those who share the same opinions, as well, of course, to those who do not. They were unsettling times, but promises and assurances were given at the very highest level, and so off your writer went to a selection conference in 1996. With ordination to the diaconate in 1999 and the priesthood in 2000, the rest, as they say, is history.

Whilst it is history, some bits of history are worth revisiting, and worth repeating, lest we forget. It is worth repeating that the draft Measure of 1988 included provisions similar to what we now know as Resolutions A and B. It is worth repeating that without those provisions, the Measure would have been defeated. It is worth repeating that there was an attempt even then to limit the safeguards we have enjoyed, and which have encouraged us to prosper and grow, to only twenty years. This too was defeated.

It is worth repeating that, even after the synodical processes were complete, the Ecclesiastical Committee of Parliament continued to express its concern about the rights of all members of the Church of England with views on both sides of the debate, and from that concern sprang not only the Act of Synod but also the Financial Provisions Measure.

The effect of time on memory can dull detail, but without these safeguards the Measure to ordain women as priests in the Church of England would, quite simply, have been defeated. The whole process would have had to start all over again, and we are experiencing afresh how unsettling, destabilizing and frustrating this can be.

When the Measure came to be debated in Parliament, Michael Alison opening the debate in the House of Commons said this:

‘A number of provisions...are intended to provide continued room within the Church of England for the ordination of women to the priesthood... The Church is trying, through the Act of Synod, to get to the heart of the necessary unanimity and good will spelt out in the Act of Synod.

‘It is doing that in a compressive if necessarily broad-brush way, not with the kind of minute protection against litigious tendencies that is so much a feature of our legislation in the House and, to some extent, in the Synod.

‘The Measure is a broad-brush attempt to expand and explain the determination to give a breath of life to the skeleton of statutory provision that we are trying to introduce today to make the commitment to fairness and to allowing a hundred flowers to bloom and the two integrities to co-exist as a reality. That is the determination.’

He went on to introduce the Ordination of Women (Financial Provisions) Measure:

‘It recognises that, in spite of the attempts that we shall make to maintain unity and to include everybody if possible, there will be opponents who do not feel able to remain within the Church of England. The Measure is an attempted safety net to ensure that those who resign from service in the Church of England, by reason of their opposition to the ordination of women as priests, do not suffer financial hardship.’

The Measure had a ten year limit so that clergy had ‘a chance to find their feet, or not, in the new regime when we have women priests’ adding that ‘the financial provisions Measures reached [the House] with a virtually unanimous endorsement – more than many Measures that have reached us in the past.’

That was then. Since then, of course, the General Synod, the House of Bishops, and the 1998 Lambeth Conference have all declared and affirmed that ours is an honourable position. We certainly think so. The sadness is that some seek to use that term in the same way that it is currently being used for Members of Parliament.

Promises, promises. It was in the light of those promises that I went forward for ordination. But then, I was able to take part in the debate, and vote in diocesan and deanery synods. For a moment, perhaps we should think of some others, some of Mr Alison’s blooming flowers.

Last July, in the gallery watching the debates in Synod being played out, were a group of young men. All of them were born in the 1980s. Most of them were still at primary school in 1992. Committed though they now are, it is hard to imagine them rushing back from Cubs to follow the latest twist and turn of the Draft Priests (Ordination of Women) Measure,



or analysing closely George Carey's infamous *Reader's Digest* opinion on heresy, or expressing delight at the Act of Synod rabbit pulled from the Archbishop of York's mitre.

Some of them were not even baptised until this century. Some are married. Some have children too. Some are at theological college, continuing to explore their vocation and train for their future ministry. Others have received the grace of orders and are serving in their title or first parishes.

All of them have offered themselves for ordination in a church which they had every reason to believe honoured them. More importantly, they offered themselves for ordination in a church in which they thought they had a place and also a future. Some might say that what might come to pass was entirely foreseeable or that those who have offered themselves for ordination since 1992 should have seen this coming. It is an argument, but surely a worldly one, because it ignores the fact that God calls each one of us where we are: where he leads us is quite another thing.

If those young men gathered in the gallery are flowers, then there are others too, and we all know them: priests who have tried to make things work; priests who have answered Bishop Barry Rogerson's call and gone the extra mile; priests who have accepted disunity within the college of priests in an attempt to maintain a greater unity (however fractured or impaired but not broken) with his bishop, and the local church. Perhaps we should say that they have held things in tension. And they have done so because of those promises.

Promises, promises. Perhaps they did not understand promises in the way that others understand promises. Christina Rees, in last September's issue of this magazine, famously attached an entirely secular definition to the word when she wrote that Synod's 'dynamic due process' cannot promise in perpetuity. How that fits with moral theology is perhaps best left to expert moral theologians.

But surely this is a moral issue. If there was provision for those who could not accept the ordination of women as priests, what argument can there be that there should not be provision for those who cannot accept their ordination as bishops?

The obstacles become greater, harsher, not less. If there was need for provision then, the need must be all the more apparent now. Perhaps the Report of the Guildford Group [GS1605] shows what the problem really is: cost.

441 priests resigned and sought financial assistance. We should remember, out of fairness, that 31 subsequently returned to stipendiary ministry, a figure of just 7%, though what had been paid to them under the Measure would have reduced the assistance they later received on retirement. The total cost of this financial assistance came to £27.4 million. None of these figures include those who were retired or otherwise ineligible, nor of course of the many hundreds of laity who left the Church of England during that decade.

Interestingly, the Guildford Group faced the question head on. Noting that the Financial Provisions Measure 1993 spoke of making 'provision as to the relief of hardship' (echoing Mr Alison's words of over

a decade earlier), they said:

'The Group acknowledged that there may be a small number of genuinely hard cases where some discretionary support may be appropriate. It considered, however, that the case for creating any fresh set of entitlements to financial assistance would be substantially lessened if...the Church is willing to go a long way to make space for those who cannot accept the full ministry of women.'

Put another way, the Group is saying the more generous the church is in making space, making provision, for those who cannot accept women bishops, the less generous they will need to be financially. The reverse is equally true: the less generous the space, the more generous the provision must be.

Of course, the Guildford Group did not have the advantage of being able to consider the Rees definition of promise, by which the Church Commissioners would be quids in, and that would be the end of the matter. But assuming for one moment that hers is not the preferred meaning, then we would do well to look again at the Financial Provisions Measure and ask what it was for. As we have seen, it was to provide for the relief of hardship. What would this mean to our blooming flowers?

In July 2004, the Chairman of the Pensions Board reminded the General Synod that there were two parts to that relief. The first was a resettlement grant. This reflected the need to move home on resignation. The second was to reflect the resulting *loss* of income, and he stressed that it was subject to review by the Board, and therefore amendment by it, if income is received from new employment.

It is worth stating what it was not. It was not untold riches. It was not compensation. It was not a pot of gold at the end of the Ordination of Women rainbow. What it was, however, was an acceptance that actions have consequences and an attempt at being fair and just, after the model of the first Christians about whom we read in the Acts of the Apostles. It was about putting a roof over heads, and relieving hardship.

So for those who have stayed on and tried to make things work; or who could cope with disunity in the college of priests but cannot accept it in the college of bishops; or, arguably more importantly, for those who have been brought to faith in the Church of England in the light of promises made, should there be anything less?

Could anyone sensibly argue *against* the proposition that the General Synod of the Church of England has an obligation to order itself after the example of Christ and to face the consequences of its actions?

If the answer is no, then fairness and justice – never mind generosity – demand that, come the day that legislation is enacted for the ordination of a woman as bishop, those who relied on the promises and assurances of the past, and who are now displaced, should not suffer financial hardship as a consequence. Nor should their wives and their children. It is not much to ask.

Your writer spends his working day prosecuting and defending, and sometimes sitting as a deputy judge, in the Crown Court. He might not know much Canon Law, but even he can see that anything less would be criminal. **ND**

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# New look equality

**Anthony Saville** has serious doubts about the new Equality Bill

**A** couple of days after the Anti-Discrimination Directive had been passed by the European Parliament – with the accompanying media interest in churches being forced to marry gays and give communion to atheists – another *Equality Bill* was presented to the House of Commons. Next to the utopian or even apocalyptic language used in Strasbourg, this at first looks like a much more measured and nuanced legal document.

Will it mark the end of the Church's ability to administer its own sacraments? No. Can it be ignored as of no direct importance for the Church? Absolutely not! We may feel certain that Labour will not be in government in twelve months' time. Nevertheless, when this Bill becomes law (and there is no suggestion that it will not) it will have established a number of most unwelcome 'truths', and increased the discrimination against religious faith and practice just that bit more.

*The Equality Bill (2009)* comes in two A4 volumes amounting to some 530 pages [£44, The Stationery Office]. Unusually, the explanatory notes are not in a

separate and smaller document, but are so extensive they have to run alongside the draft legislation itself.

Let us be quite clear that this Bill is essentially 'a Good Thing'. In seeking to extend opportunity to the disadvantaged, to increase access to services for those who may be discriminated against, and to impose a statutory duty on organizations to diminish and remove victimization, its whole purpose is admirable.

This is the first problem. Precisely because its goal is a self-evident good, it is difficult to criticize its detail, or to question its possible effects. There is a language of equality and 'anti-discrimination' that makes it an area of debate most people would rather avoid, and if past legislation in this area of equality is anything to go by, it *will* be avoided by both parliamentarians and the media.

The second problem is the sheer complexity of the equality legislative process. It is only *three* years since the last *Equality Act* became law. In legal and political terms, that is a very short time in which to digest and incorporate all the changes established.

The idea that anyone could have crossed all the *ts* and dotted the *is* this time is hard to imagine: simply read the sixteen pages assigned to the regulation of taxis [Pt 12, ch. 1], and you begin to feel this legislative process will *never* end.

The third problem, which arises from the first two, is that most discussion, in and outside Parliament (with the sole exception of the committee stage) is all expressed in general terms – as happened with the dramatic headlines that greeted the EU Directive. General truths are bandied about and the detail of the legislation is, by default, pushed to one side.

There are problems hidden within this Bill that will undoubtedly make life very difficult for Christians in general and for the Church of England in particular, if not immediately then in years to come. Set against the militant secularist agenda we have been experiencing in this last decade, both in and out of Parliament, this should be a concern. I shall return to the detail in following months – but I need some more time to read it all first. 'It does your head in,' as they say. **ND**

**E**very year my wife and I visit the same place in the extreme part of West Wales. On one occasion we drove six hours there and six hours back just to stay one night. We wonder why, but we know that this repeated visit is something we would not stop by choice. The seascape and landscape, the quays and beaches are not just interwoven into our family's thirty-year history; they have penetrated our very soul.

The experience of the place is now one of open participation and receiving. We stopped taking photographs a long time ago. There is no need to approach the place as an object; it has become part of us, and in a way we have become its object. It works on us, stimulating our imagination, our memory and our relationship with one another and with God.

I feel the same way about many aspects of my inner life. Repetition, repeated exposure, is a key to growth and engagement with reality, both physical and spiritual, in the deepest and most challenging way. Classical Christian spirituality is an exercise in repeats. The liturgy of the Church is repeats; so are the daily offices with the repetition of the Psalms. The Church's year is a round of

## Ghostly Counsel Repeats

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

repeats.

Repetition need not necessarily equal boredom. If the reader just spends a moment reflecting on his or her experience of this year's Triduum and the celebration of Easter, I am sure he or she will find that there was a new light, a new image, a new word – in fact, this year will have been a whole new experience.

I suppose one of the reasons we return to Wales is the security it gives us to enjoy ourselves – just to be. The liturgical life of the Church has the same function. Living in its rhythmic repetitions liberates the participants to live in the moment, without the anxiety of the unexpected. C.S. Lewis famously said of liturgical 'experiments', 'The Lord said to

Peter, feed my sheep – not, experiment on my white rats.'

I often amuse those who come to me to talk about their experience of God by telling them to 'just keep doing more of the same'. There is no short cut in the spiritual journey; there is just more of it, in every sense. Practising Christians are precisely that: 'practising'. In the same way I practise my scales on the piano, I practise the spiritual exercises that draw me into relationship with the Lord.

Repetition is especially fruitful in relationship to Scripture. *Lectio divina*, the slow repetition of words and phrases from the Bible, was founded on the principle that repetition enables the Word to work on us, rather than making the Word the object of our work. This technique was taken a step further by St Ignatius, who developed repetition of prayer with Scripture into an art form.

There are, of course, times when repetition equals tedium and stirs up a deep frustration. This must be faced squarely and examined; often the reason is some sense of dis-ease in a key relationship in our life, or lies in some worry or anxiety. Don't think it will go away by 'trying something new'!



# Confused or faithful

**Chris Sugden** reflects on ACC-14 and why both Evangelicals and Catholics need to stand firm together in the faith

**A** case is being heard this week in the Vancouver courts to settle whether St John's Church, Shaughnessy, the largest congregation in the Anglican Church of Canada, is an authentic Anglican church and therefore entitled to retain its property, or whether it has to cede it to the Diocese of New Westminster and its bishop, Michael Ingham. Bishop Ingham's authorization of same-sex blessings in 2003 was the earliest expression in the Anglican Communion of the current wave of heterodox practices causing the current crisis. In the USA, members of the church vestry at Grace Church and St Stephen's Parish, Colorado Springs, are being personally sued for hundreds of thousands of dollars. Their rector was turned out of the rectory by The Episcopal Church in March. These realities seem to be little known in the Church of England.

## The listening process

The strategy of the senior leadership in the Anglican Communion would appear to be to keep both those promoting the liberal agenda, through suing faithful Anglicans, and those being persecuted, while maintaining traditional Anglican faith and practice, talking. This was clear at the Anglican Consultative Council in Jamaica (May 1-13). First, referral of the Anglican Communion Covenant to the Provinces was delayed by at least nine months. The General Convention of TEC can proceed in July without the restraint of the Covenant being accepted by the ACC. Court cases can continue without the conservatives, who are being sued, able to claim the moral high ground, of being

ready to accept the proposed Covenant, while being sued by those who are not. Second, the 'listening process' will be prolonged for three years, and extended to ways in which the Bible and tradition are handled. It is funded by a \$1.5 million grant from the Satcher Institute in Atlanta, Georgia, which is part of an institution funded by the Ford Foundation which has a goal of harmonizing opposing views on human sexuality. Thirdly, plans – but not funds – are in place for a Communion-wide study on the interpretation of the Bible. A pilot scheme in New Zealand began with biblical interpretation, then culture, and then human sexuality. The proposal at the ACC presented the conservative view on Scripture as a man of straw.

## Clarity of purpose

The underlying assumption of 'keeping talking' is that contradictory points of view are finally reconcilable. Those who persist in this approach, though holding orthodox views, are admitting that the truth cannot be known well enough to say that some things are wrong, and should not be part of a church's belief or practice. But while we do not know everything – we see in a glass darkly – the Christian view is that we have been shown enough to make the choices that need to be made. Those who hold the levers of power are offering further delay and prolonged discussion. The Archbishop of Canterbury expects, even if he does not will the outcome 'that the Communion shifts towards an agglomeration of more strongly bonded and less strongly bonded Provinces or constituent parts' in which the less strongly

bonded are still part of the instruments of unity. The GAFCON Provinces will form the heart of the strongly bonded parts. As 80% of the Communion they are already



bonded as such in the Primates Council. For this reason Archbishop Henry Orombi, a member of the GAFCON Primates Council, preached at the New Wine Leaders meeting in Harrogate in early May on Elijah and the Prophets of Baal: 'How long will you waver between two opinions? If the Lord is God, follow him: but if Baal is God, follow him' [1 Kings 18.21].

## Looking forward

Between June 23 and 25 the Anglican Church in North America will be inaugurated. Bishop Bob Duncan holds that the coming together of Anglo-Catholics and Evangelicals was the seed-bed of the strong orthodox developments now in the United States. Such a coming together will be expressed in the United Kingdom and Ireland at the *Be Faithful!* gathering on 6 July at Westminster Hall.

It is most important that Evangelicals, Anglo-Catholics and all concerned to maintain the faith once delivered to the saints, to express fellowship with the 80% of the Anglican Communion whose bishops and leaders issued the Jerusalem Statement in June 2008, and to identify the medicine of the Gospel in mission afresh for the financial and political crises facing the nation.

You may register online at <[www.anglican-mainstream.net](http://www.anglican-mainstream.net)>; or send a cheque for £15 a head to Anglican Mainstream, 21 High Street, Eynsham, OX29 4HE. Bring a coachload! **ND**



# Dunstan of Canterbury

*St Dunstan, as the story goes, once pulled the devil by the nose  
With red-hot tongs, which made him roar, that he was heard three miles or more*  
**William Davey** commends a great churchman

**F**olk memory and hagiographical excess survive better than the careful sifting of evidence by historians. Dunstan's temptation by the Devil in human disguise was thwarted when Dunstan twisted his nose with red-hot pincers. On another occasion Dunstan nailed a horseshoe to the Devil's hoof instead of to his horse. In pain, the Devil was released only after Dunstan had extracted a promise that he would not enter a house which displayed a horseshoe above its door: hence the lucky horseshoe. Until the martyrdom of St Thomas Becket, Dunstan was the most revered of English saints.

## Most attractive man

He was the most attractive of people. Some of the contemporary evidence was written by those who clearly knew him. He was slender, good-looking, refined and gentle. He had a developed and gifted aesthetic and artistic sense. He was learned, wrote, drew, was musical, played the harp; he worked as a silversmith and worked on illuminated manuscripts in the monastic scriptorium. There is a charming marginal drawing which he made of himself as a monk kneeling at the feet of Christ. His career moved between the cloister and the court, Church and state.

He was born to wealthy parents in 910 at Baltonsborough, near Glastonbury, and they were well connected to the Saxon nobility and powerful ecclesiastics. An uncle Athelm (Bishop of Bath and Wells, later Archbishop of Canterbury) secured him a position at the court of King Athelstan, where his intellectual ability and personable disposition made him a favourite. However, he also attracted enemies, jealous at his early influence and potential, and was the victim of a plot that led to his exile from the court.

While recovering, he resisted the persuasion of relatives to become a monk. He was unconvinced that he was called to the celibate life and seems to have been close to marrying. However, he changed his mind and became a hermit monk at Glastonbury. He built a reputation as an illustrator of manuscripts and a musician and craftsman. He inherited land and property on the death of his parents and became powerful and influential with the

new King Edmund.

Edmund made him Abbot of Glastonbury and granted the abbey lands and relics. Here was his first great work. As Abbot, he re-created the monastic life by introducing the Rule of St Benedict, the greatest of monastic reformers, and began a scheme of rebuilding the abbey. He also founded a school for the local young and was known for his gentleness as a teacher. None of this was enough when, having gained the abbacy as a result of royal patronage, he lost it when that patronage was withdrawn by Edmund's son Eadwig.

Recalled by the new King, Edgar, he

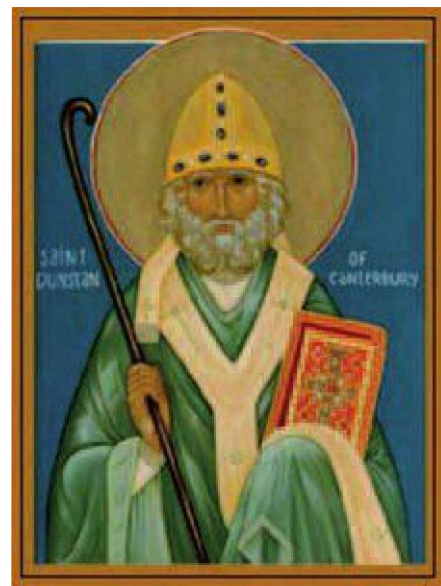
## he was a man of his time; that humanity formed the basis of his popularity

was the recipient of substantial royal favour and was appointed Bishop of Worcester in 957, Bishop of London in 958 (without relinquishing Worcester) and Archbishop of Canterbury in 959 when he entered the final phase of his career. He began a major reformation of the monastic life, based on what he had witnessed during his exile. He championed a significant re-ordering of liturgical life and ensured the Offices and the Mass were at the centre of community life. Working life was to centre on teaching, writing, illuminating and craftwork.

## Difficulty and conflict

There was opposition, as there had been earlier in his career: Dunstan's life was not without difficulty and conflict. Not all the reforms had universal assent, but Dunstan was supported by the King and relied on his political support. This relationship between crown and mitre was articulated in the prologue to the Rule: 'We seek only to establish brotherly unity, with the advice of our king, and trusting in the commandments of those who have gone before us in this way of life.'

As the King had given his support to Dunstan's monastic and ecclesiastic reforms, so Dunstan gave the support of the Church and its authority to enforce laws seeking to curb theft and violence, as well as to standardize the currency



and introduce a consistent system of weights and measures. We can see Dunstan's political theory and the relationship between the Church and the State, between the King and his people in the Coronation Rite where Dunstan's revisions have survived.

Underpinning this theory was the image of Christ as servant and shepherd of souls. The King was to respect the liberty, rights, privileges and integrity of the Church and was to act consistently against violence and to rule with justice and mercy.

## Spiritual sensitivity

Hagiographical stories usually arouse amused scepticism, but the stories about Dunstan's encounters with the Devil in several guises suggest that his life of prayer and spiritual intensity made him sensitive to manifestations of the malign. With the gift of second sight, where he foresaw the death of kings and monastic brethren, he showed a deep and resonant sympathy with his fellow men. Such was that sensitive engagement with the sufferings of others that his monastic vocation was a martyrdom. He died on 19 May, shortly after preaching sermons on Ascension Day 988 when he appeared 'as if he were an angel of the Lord.' A popular cult quickly developed and he was canonized in 1029.

His struggle with a monastic vocation and a celibate life; the twists and turns of fortune in the complicated and disputatious politics of the age; and the opposition, some of it vehement and sustained, against his reforms did not make Dunstan's life tranquil.

He was a man of his time and no plaster saint. That humanity formed the basis of his popularity.

*Alleluia, come, beloved Dunstan, and pray for your humble servants before the throne of Christ in Heaven. Alleluia.* **ND**



# Words too late

*Dr George Carey has been speaking for orthodoxy  
It is a pity, suggests **George Austin**, he didn't do so  
rather earlier when he was Archbishop of Canterbury*

**A**rchbishop George Carey had some fierce and challenging comments to offer at a recent conference of the Anglican Communion Institute held in Houston, Texas [ND May, 'Correspondents']. Surprisingly (and I will explain 'surprisingly' later) he was highly critical – rightly so – of some North American provinces who on the one hand demand 'total autonomy theologically from the Communion, while at the same time (imposing) total canonical authority within their dioceses.' As a result, the bishops appear to have 'unfettered control over their rapidly diminishing flocks (and) from which all who dissent from the regnant liberalism, are being driven out.'

No-one could argue with that. And with the recent behaviour particularly of the majority of bishops in synodical discussions in England, it would be hard not to believe that the same will soon be the case here.

## Holding together

So far as the whole Anglican Communion was concerned, Carey went on to ask if it is to become more a 'loose federation of ecclesial bodies' or 'are we serious about being a Communion, united by doctrine and shared faith, and thus willing to pay the price [it] will entail to recover what we have lost?'

His expression of hope that new leaders might arise in the United States and Canada who will realign TEC and the Canadian Church 'with the rest of us.' Carey's comment, 'We will be waiting in hope' seemed to have within it more than an element of doubt that this could really happen.

Why do I suggest it is 'surprising' that Carey should speak in this way? Well, it should have been obvious to any close observer, especially one as close as a former Archbishop of Canterbury, that this has been building up for at least two decades.

At one time, the canons of York Minister were invited every year to preach a sermon and in September 1991 it was once again my turn. I did something I had never done before and have never done since (believe it or believe it not) – I released it beforehand to the press. Because of its content, I was never again

invited to preach there.

A quarter of the sermon was about my personal beliefs – in the virgin birth, the incarnation, the resurrection, the salvation that comes to us through the cross of Christ, that sin is a reality, that the Scriptures set out for that faith through which we are saved, that all this is the Gospel of God revealed to us. Nothing too odd or offensive about that, at least in those far-off days.

## The historic faith

I went on to examine the growing conflicts within the Church of England between those who on the one hand share those beliefs and on the other those 'who wish to impose upon us a substitute faith and morality which in the end can never satisfy.' I suggested that the way to deal with this was not through the prolonged, time-consuming and bitter periods of debate, that were already developing, but by a mutual recognition that each side must respect the other.

I said that there should be no bar to those of orthodox beliefs being ordained or appointed to senior posts; that any liberal plans to 'to deal with orthodox clergy by legislation to dispense with conscientious safeguards or remove the freehold would have to be abandoned'; and that where dioceses brought pressure against traditionalist clergy they must be made to cease doing so.

## The Gamaliel principle

The price for that might have to be a 'church within a church' though as one who had worked for church unity, locally, nationally and internationally, it gave me 'no pleasure to suggest this.' It was better to have a measure of disunity within the one church, rather than 'the progressive alienation of loyal church folk whose only crime is to hold to the traditional faith' or to have no place in its ministry for 'clergy who claim the right to continue to accept their church's basic formularies of doctrine.'

I ended by suggesting that each side within the Church of England should say to the other, in the Gamaliel principle, 'If their undertaking is of men, it will fail. But if what they stand for is of God, nothing will be able to overthrow it.'

All hell broke loose, with some bishops

and archdeacons jumping in with critical (and sometimes unpleasant) comments not only attacking what I had said but questioning my right to do so. There was some support, from the then Bishop of London, Graham Leonard, and to some extent from senior religious journalists such as Damien Thompson and Clifford Longley.

Archbishop Habgood compared me to the Fat Boy in *Pickwick Papers*, seeking to make people's flesh creep. But to the fiercest of critics, Archbishop Carey, I was like Humpty Dumpty wanting the Church to split (in fact I had said the opposite). In a letter to *The Times* he went so far as to suggest that I had no evidence for my claims and that I was 'making words mean what I wanted them to mean.'

## Eighteen years late

Carey must have known well enough that such an attack, printed in the leading broadsheet, would be an endorsement and encouragement to lesser mortals within the church hierarchy to dismiss what I had said as fiercely as they might determine and so prevent any real discussion on what was, even in those days, a serious and major issue for the Church.

So if, as he says in North America, bishops are claiming unfettered control over their rapidly diminishing flocks, and from which all who dissent from the regnant liberalism are being driven out, and if here, at the last July Synod, two-thirds of our present diocesan bishops could not bring themselves to support an amendment simply asking that both sides in the argument on women bishops could be recognised as loyal members of the Church, must Carey not bear some little responsibility for this now deeply unpleasant and entrenched characteristic which has infected and undermined present-day Anglicanism?

If he had used the authority, leadership and power he then possessed, to support the faithful and to challenge that which he now has decided to condemn, maybe this would have gone some way towards curbing the growth of the secular liberalism by which we are now so severely challenged.

Unfortunately he did not say so then, and 18 years on it is now too late. **ND**

# Voting psychology

*What does the BNP vote tell us about our church?*

**Ed Tomlinson** wonders what Synod thought it was doing and does not like one bit what this suggests

**H**ave you ever watched a weak leader attempt to gain control in a group dynamic? What tends to happen is that the mask of authority does not fit, meaning the group sees through the 'act' very quickly. The result is predictable; with requisite gravitas lacking, the leader's ability to lead is exposed as sham, matters descend into farce and a situation arises worse than before. Real power shifts elsewhere, leaving the one in charge in a place of uncomfortable weakness. Thereafter the (now bogus) leader limps along, ridiculed in private, and bypassed in public.

## Marks of weak leadership

But weak leaders are seldom fools and often learn from their cruel humiliation. In future, controversy will be avoided; fudge and compromise becoming watchwords of the day. And yet strangely, considering this subconscious shift in tactics, the sham leader will often remain blind to their impotence. And in order to keep up the delusion of importance, they will forcibly tackle problems which everyone agrees about. Using sledgehammers to crack peanuts, they repeatedly back the populist voice in an attempt to seem relevant and in control.

Cue Synod's decision to ban clergy from the BNP. What *was* that all about? I am not suggesting that support for this ludicrous party is not at odds with faith – it clearly is. What I question is the reason Synod felt a need to underline it. After all, how many clergy does it *actually* effect? I would estimate less than the fingers on one hand. Thus the vote troubles me, as it says more about our troubled church than the threat of far-right politics.

## Displacement activity

Was this vote of Synod, whose authority has been so crushed by an inability or unwillingness to deal with women's ordination and the homosexual issue, clutching at straws to demonstrate unity and power? Why else waste time legislating for something which will, in all reality, barely affect either church or BNP?

Yet had the exercise been *purely* futile, we might end this article and allow the matter to pass. A joke could be had at the expense of weak leadership with no harm done. But I fear its not that simple; this

strange decision has opened Pandora's box and could actually have far reaching implications on future decisions.

For starters, precedent has been set. If we now legislate against distinct parties, what of others equally abrasive to the faith? I struggle with Marxist philosophy, which tends to be atheistic, anti-Catholic and anti-family. So why has Synod not banned all support of Socialism, for it has proved a graver threat to faith than the BNP thus far? And for that matter the present government has pushed Christianity to the margins, attacking the family,

## this strange decision could actually have far reaching implications on future decisions

promoting same-sex marriage and rampantly supported abortion. Might we not ban membership of New Labour too? Tricky, for we are a State Church, but where do we draw the line?

## What it might mean

Which leads me to question what the BNP ban actually reveals. Was this vote a robust defence of Christian faith, or does it expose a church rooted to left-leaning politics and the PC opinions of middle England? The answer to this is crucial in determining the integrity of this vote, and I am worried the answer is the latter.

I now find myself in a church which allows me to: deny the real presence, ignore Scripture in matters of sexual practice, endorse non-biblical revelations as regards holy orders, opt for the deplorable act of abortion, divorce and remarry in church, deny the virgin birth and/or physical resurrection... And yet I have no freedom to vote for a certain political party? Is not BNP membership, whilst utterly repugnant, the least offensive item on this list? Does the present Synod really rate infanticide a lesser evil? The crippling silence concerning abortion suggests it does.

And what of the decision to apply this ban *only* to those in holy orders? This separation of clergy from humanity

has become a favourite of Synod, but it makes no sense at all. What is good for the goose is good for the gander: if something is sinful, it is sinful for all, if permissible, it must be free to all. That goes for BNP membership and gay sex alike.

This may seem a moot point but we must ask what message differential treatment is sending out? Were I a layman it might tell me that Church laws are only for clergy, that my own behaviour was not important. I might even reach the perilous conclusion that matters of faith are negotiable. In a land where faith dwindles, people need a strong lead. Pity the fool then who looks to the current establishment!

## Finding the real issues

Finally we turn attention to Synod itself, for this vote highlights its fatal flaw. Namely that the governing body of our Church is increasingly resembling modern politics, where all is decided by popular vote. Little wonder we find ourselves less in step with Jesus and more in step with society by the day, for our doctrines and practice now lie at the mercy of a show of hands, mostly gleaned from the chattering classes of middle England!

The ban on BNP membership was passed because someone bought a favourite topic to the floor. Proof, if any were needed, that the councils of our church have become nothing more than a body for legitimising popular opinion. If this does not terrify you it should, popular opinion chose Barabbas not Jesus!

How sad that so many bishops choose weak leadership – and a Synod of choice – simply because they have lost faith in Christ to transform. I say this with confidence – for it is the only explanation as to why they seem more concerned with Fair Trade, racism and the environment than in calling sinners to repentance.

Racism is evil, BNP membership foul, but the same is true of many things. If the present hierarchy were as robust in preaching the true faith as tinkering in matters political, they might actually bring about the genuine revival of faith that this country desperately needs. Then the threat of the BNP, and all other man-made lies, would fade, as fear gave way to love, and God's kingdom was established on earth. **ND**



# devotional

## God's knowledge of us

Raymond Chapman

**'G**od beholds thee individually, whoever thou art. He calls thee by thy name. He sees thee, and understands thee, as he made thee. He knows what is in thee, all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness' [J.H. Newman, *Parochial Sermons*].

We may too easily blame the period in which we live for problems which have been common to the human race at all times and in all places. There is, however, no doubt that today we are suffering from an impersonal society, a lack of individual contact partly caused by the technology of communication. We live in a world of emails and call centres in unknown places.

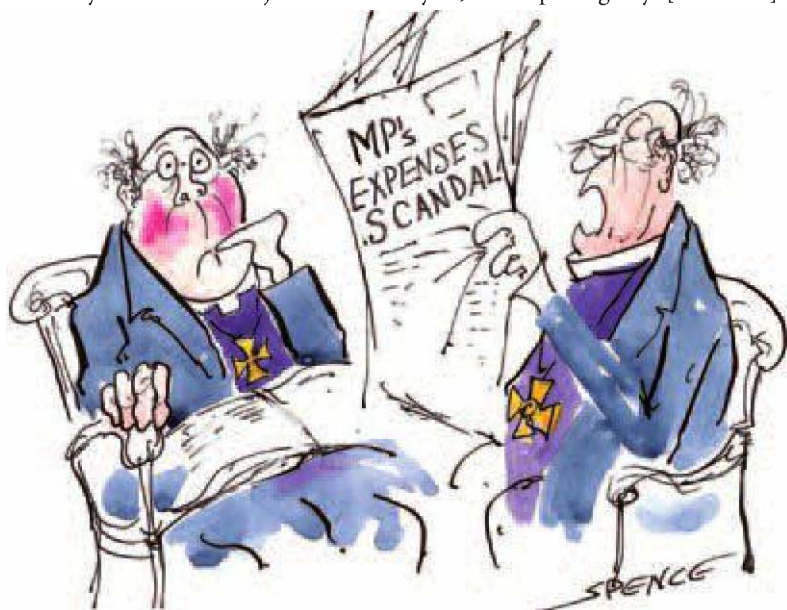
Alienation and loneliness are negative features of the modern world, especially in big cities. But what keeps us apart from one another does not come only from outward conditions. There is also the fear of opening up to others, of exposing our inner selves and perhaps becoming involved in other people's problems. We are rightly concerned about the loss of personal contact, while at the same time we are becoming more withdrawn from one another.

We worship God as transcendent, above all things of his creation, unknowable. It is the source of proper awe and reverence, with full scriptural warrant, but if it is our only idea of the divine, it can unhealthily nourish our rejection of

human contact. The sense of a remote God can for some be reassuring. It takes away the certainty that what we do and say, our inmost thoughts, are known and under judgement. The harsher approach that has damaged some religious teaching in the past is partly to blame: the fear of the accusing eye, the condemnatory 'God is watching you'. The God revealed to Christians is indeed beyond our comprehension, but he is also our heavenly Father, closer to us than even our most dearly loved in this world.

Newman writes of God's knowledge of us as a positive assurance of love and understanding. Christians will learn not to be afraid of God who knows all. He knows it not only with the divine omniscience attributed in all monotheistic faiths, but by having been here, having shared our condition. He has felt our human loneliness, physical exhaustion, hunger, betrayal, disappointment. He knows our suffering even unto death. No human being has ever been so willingly vulnerable, so exposed to others, as Jesus. This is a great mystery but it is at the heart of our incarnational faith. Our God cares for the fall of a sparrow, numbers the hairs on every head, calls his sheep by name.

Strangest and most wonderful of all, he gives strength to resist temptation, because he has known what it is to be tempted. It is at first intimidating, but ultimately comforting, to be assured that he knows all about each of us. Our private prayers need no formal preparatory approach. Some may find traditional methods useful, but essentially prayer begins when we open ourselves to the love that is perfect, because unlike our human love it has no illusions, no reservations, no fear of disappointment. Prayer humbly acknowledges 'Christ in you, the hope of glory' [Col. 1.27]. **ND**



"We'd better keep our heads down - it may be us next."

## Darwin's cultural evolution

**O**ne of the problems with many Christians' initial assault on Darwin, both in the nineteenth century and in the twenty-first, is that it has to do with the timescale of creation. Darwin's theory of evolution appeared to have knocked chapter one of Genesis into a cocked hat, and many churchfolk were, and still are, instantly on the defensive.

I would suggest that the real problem with Darwin lies not in how he might have tampered with the theology of creation, but rather how the consequences of Darwinism have tampered with the theology of society.

Darwinism has been, too often and too easily, characterised by the phrase 'survival of the fittest'. Devised by Herbert Spencer, the phrase was adopted by Darwin himself, and many others, as a synonym for 'natural selection'. However, throughout the Judæo-Christian Scriptures, the emphasis has rather been on 'support of the weakest'.

The Old Testament repeatedly adjures the Israelites to look after the poor and needy, the widow and the orphan, even the stranger that is within their gates. The New Testament quickly requires deacons to distribute financial aid to those in need, in accordance with the teachings of Jesus, who instructed us to love our neighbour as ourselves, not just the strong and the fit.

Indeed, it might be argued that only a mild perversion of this version of 'natural selection' was needed to bring about the hideous ethnic policies of the Third Reich – have we forgotten that certain vital SS men were coupled with appropriately-featured girls, to help foster the 'master race'?

And in that context of social improvement, what of pre-natal scans to seek defects for the purpose of offering terminations?

We stand against social Darwinism, not as anti-historical ostriches, but as Christians who believe in the equal value in his sight of all God's children. Certainly, if survival were only of the fittest, I for one would no longer be here...

Stephen Cope

# Table teaching

*Sirach teaches us that the learning of basic etiquette is an important step towards virtue*  
**Patrick Henry Reardon** is a Senior Editor of *Touchstone: A Journal of Mere Christianity*

**P**erhaps I am mistaken, but I suspect one of the problems involved in the pursuit of Wisdom is that some folks fancy they are further along than they really are. I am thinking of those who read the Upanishads and Plato when they have yet to master Mother Goose. Normally the simpler things come first: grammar before logic. We crawl first, then walk. We take the pen in hand after we are competent with the pencil, and maybe the pencil should wait until we are sufficiently skilled with the crayon. And we don't begin alone. The aforementioned implements of learning, in fact – all of them normally employed in private – depend on our competence with the one human implement we learned to use in a social setting. I mean that most basic utensil: the spoon. The nature of the pursuit of Wisdom

Let me state my thesis outright: the quest of Wisdom commences with learning how to eat. The most basic steps towards virtue are mastered at the family table. Character begins with etiquette. Teach a child how to dine like a human being, and you have gone wonderfully far in his education. If I had not known this fact before, I would have learned it from Sirach [especially 31.12–32.13]. This aspect of Sirach's theory flows from his conviction that the quest of Wisdom is a social enterprise. This is a proposition on which he insists repeatedly: the wise man is one who knows how to live wisely in society and spends his life in pursuit of its greater good. And where does a wise man acquire the rudiments of this calling?

When he first learns to eat with his family. It is at home (domus) that human beings are – literally – 'domesticated'. It is during meals that they increase, not only 'in stature', but also 'in wisdom' [Luke 2.52].

Here they acquire those patterns of affability, restraint, courtesy, and cultivated joy that prepare them for a wise life in a larger world. In acquiring table discipline, which pertains to language

and posture as well as eating, young human beings are instructed in the simple pleasures of what is called 'conviviality'. This literally means 'living in common'.

It is largely from eating with the family that helpful information is conveyed and the foundational lines of character are formed. There are things that must not be done at table – and certain subjects never spoken of – and certain other things must be said or done at table. Without this inner check of discipline, there is no chance of conviviality. The eater 'conforms' to a standard, adopting as his own a 'form' common to those who share the blessings of the meal.

## The lesson of gratitude and self-control

First, a person learns to pray at table, to thank God for his blessings, some of which the family shares at mealtime. He thus acquires the habit of gratitude, which is essential to a soul pleasing to God. A man that does not pray at meals is no better than a dog. Second, because he has just thanked God for his food, one cannot logically complain of it. This would contradict his prayer of thanksgiving. On the contrary, he eats gratefully what is put in front of him, and a child is correctly given no choice in this matter. He thus learns to receive what life offers and does not entertain the fancy that experience must conform to his preferences. This simple lesson is indispensable to the formation of character. Third, a person learns elementary self-control. He is discouraged from gorging himself like a mule. He thus acquires the habit of restricting his passions and appetites, a lesson fundamental to the moral formation of character. Fourth, at the family table one becomes versed in the formalities of speech common in a polite society. Under the gentle discipline of his elders, he acquires the ability to communicate with others kindly, a trait also vital to the contouring of character. **ND**

## Sacred vision

**I**t is impossible to portray the Most Holy Trinity. It is also, in most circumstances, inappropriate. And yet, in a visual theological culture, of manuscripts, paintings and stained glass, it was not always easy to avoid the challenge. It may be more orthodox not to portray the Trinity, but this righteous refusal does lead to the danger of implying that the Trinity is somehow not personal.

Triangular symbols do not convey the *personal* nature of our God. We may mock and revile the medieval presentations, but at least they maintained this most crucial truth. One of the less well known attempts is this: a person with two faces, the old man and the young man, and with the wings of the Spirit.

Odd, isn't it? But it does convey the personal, without falling into the

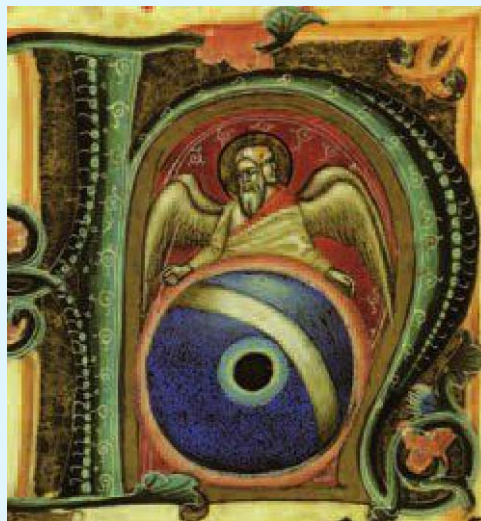
## The Trinity - Cristoforo Orimina

homely and banal, and indeed so odd is this figure that we are perhaps less likely to anthropomorphize the Godhead. This truth is perhaps most important when considering creation.

Cristoforo Orimina, working in Naples around 1350, shows God the Trinity holding and directing a large sphere within which are shown light, darkness, the separation of the firmaments, and the earth. All is harmonious, infinite and abstract. By contrast, the God of creation is personal, not a mere force, nor a deeper abstract, but one who guides, orders and sustains.

The reader is given further hope and assurance, by the enthusiastic decoration of the initial letter H, with delicate detail and lively vine leaves enclosing the presentation. This is a great mystery, the artist is saying, but a source of joy not fear.

*Anthony Saville*





# Our Lady of Fernyhalgh

**Roger Parker** provides a brief history of Ladyewell and its development into a popular pilgrimage centre

**F**ernyhalgh is mysterious; it is not superstition. It is tranquil; it is not hysterical... Even today it represents a haven of silence and prayer; a vibrant centre of pilgrimage and devotion for thousands of Christians.' Mysterious and tranquil, two words that perhaps best sum up the essence of the attraction of Ladyewell, a little haven which sits so close by the busy M6 motorway.

## Ancient well

Ladyewell means 'Our Lady of the Well', though the origins of the well are ancient; and many know the place as 'Fernyhalgh', possibly an Anglo-Saxon name meaning 'ancient well'. Its history in more recent times began around 1100. Fr Christopher Tuttell, Catholic Missionary Priest at Ladyewell (1699–1727), wrote of the legend of a merchant, Fergus Maguire, who was directed to Fernyhalgh in a dream.

He was informed that by a crab apple tree bearing fruit without a core he would find a spring of clear water. Eventually he found the site; nearby was a statue of Our Blessed Lady. So he erected the chapel, placing the statue within. It became known as Our Ladye's Well.

The early documentation to Ladyewell appears in the archives of York Diocese showing a licence was granted in 1348 to have divine service conducted by a 'fit and proper' chaplain within the manors of Broughton, Fernyhalgh and Farmunholes.

The 1547 Act against chantries led to the demolition of the old chapel and confiscation of furnishings and revenues. However, in 1685 a lease was granted to local recusants for a thousand years for a new chapel building. This was designed to be unobtrusive and blend in with the local larger houses and by September 1687 Bishop Leybourne had confirmed within one thousand and ninety-nine people.

However, following the demise of James II, life became more difficult; Fr Tuttell had to leave the House and Chapel

in 1700, 1714 and 1718. Over the years various missionary priests succeeded and things began to settle down. In 1774 Saint Mary's Parish Church was built to serve the Well and its pilgrims. Then when the old Roman Catholic Diocese of Lancaster was restored Ladyewell became part of one of its parishes. From 1901 to 1980, Ladyewell House, as it is now known, was in the care of the Sisters of the Holy Child Jesus and since then there have been two secular priests serving as Shrine Director.

## Recent changes

These latter years have witnessed many practical developments, not least disabled facilities and all of the other amenities expected by modern pilgrims, and there have been many important religious additions to the fabric and furnishings. The old altar from 1560 was preserved in an upper room and was made into a Reliquary.

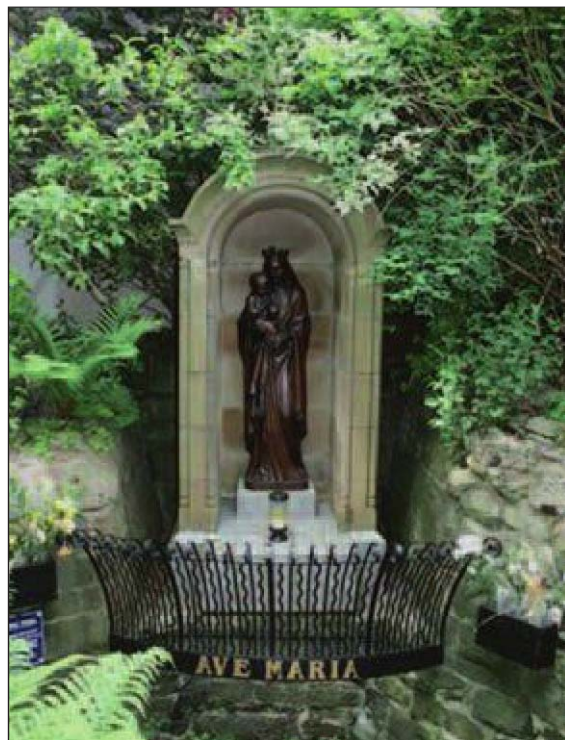
In 1997 the Little Sisters of the Poor in Toulouse found on their property a bell engraved with a Madonna and Child and bearing the name Maguire. One of the Sisters had visited Ladyewell and heard the story of the twelfth-century merchant; it was conjectured that the bell

had been the property of the Maguire family and taken by them to France during the persecutions of the sixteenth century. The bell was taken to Ladyewell that year.

Thus its history, relics and facilities all combine to make Ladyewell today a hugely popular pilgrimage centre. There are many highlights in the Ladyewell year, not least the Anglican Joint Society of Mary and Forward in Faith Pilgrimage which takes place on the first Saturday in June.

This event has continued to grow over the last five years and now attracts more than four hundred pilgrims. Fr Hoole, the Shrine Director, and his volunteers are most hospitable, sparing no effort to make Anglicans feel at home. The Joint Pilgrimage consists of a Rosary Procession, Solemn Mass and Sprinkling, and it concludes with Benediction given by the Shrine Director. **ND**

**This year's Pilgrimage will be on Saturday 6 June, at Noon, with the Rt Revd John Goddard, Bishop of Burnley, as chief celebrant and Fr Paul Plumpton as preacher. Traditionalist priests are invited to concelebrate.**



## Bring back the guillotine!

In 1998, Janet Bristow and Victoria Galo, two graduates of the 1997 Women's Leadership Institute at The Hartford Seminary in Hartford, Connecticut gave birth to a ministry as a result of their experience in this program of applied Feminist Spirituality under the direction of Professor Miriam Therese Winter, MMS. Compassion and the love of knitting/crocheting have been combined into a prayerful ministry and spiritual practice – at <www.shawlministry.com> – which reaches out to those in need of comfort and solace, as well as in celebration and joy. Many blessings are prayed into every shawl. Whether they are called Prayer Shawls, Comfort Shawls, Peace Shawls, or Mantles, etc., the shawl maker begins with prayers and blessings for the recipient. The intentions are continued throughout the creation of the shawl. Upon completion, a final blessing is offered before the shawl is sent on its way.

To make a shawl personal, the giver or the recipient may want to adorn the shawl with beads, shells, feathers and charms. A blessing or ritual may be offered when the gift is presented.

The sort of thing they mean? Try this:

Holy One, Whose womb is threaded and waiting,  
guide us to pick up the thread and walk the spiral  
through the dark and difficult passages.

Life Cord, Who sustains us as we move to our center,  
give us courage to meet our souls.

Comfort us through our dismantling, wrapped in  
Your loving embrace.

Mantle of Love, Rebirth us with Wisdom,  
as we are knitted once again back into wholeness.



## Bitter Pill

Editorial staff at the right-on, well-trendy, Catholic journal *The Tablet* must have been in seventh heaven when they published this letter in their issue dated 11 April 2009:

Just before our 10 a.m. Sunday Mass, John, one of our eucharistic ministers, explained that our priest had phoned to say that he had trouble with his car and would not be able to get to us. The priest had asked that John lead us in a Liturgy of the Word and then distribute Holy Communion from the tabernacle.

Veronica, our other eucharistic minister, then came forward to say that she had taken Holy Communion to the house-

bound parishioners on Saturday and she thought that there was only one small consecrated host left in the tabernacle. We had a brief discussion about what we could do. One gentleman said we should just listen to the readings and then go home. A lady suggested we place the one consecrated host on the altar and have a short period of exposition. Another gentleman suggested that we say the rosary. And then a lady spoke up and said, "Jesus said, 'Do this in memory of me.'" We asked her what she had in mind and she explained.

And so we listened to the Sunday readings. The eucharistic ministers placed sufficient altar breads, the chalice with wine and a little water on the altar as we have so often seen done by the priest. Then, in unison, we read the second Eucharistic Prayer. We said the Lord's Prayer, exchanged the sign of peace and shared in Holy Communion. The ministers cleaned the sacred vessels and we all prayed for God's blessing on each other before leaving.

We have a midweek Mass on Wednesday – when we look forward to explaining to our priest what we felt able to do.

Michelle Street

Lower Grasmere, Cumbria

What a disappointment it must have been for them to have to pen the following for *The Tablet* of 15 May:

A letter from Michelle Street entitled 'Act of memory' was published in *The Tablet* on 11 April. It described a moment in a church where parishioners took over the celebration of the Eucharist when the priest was unable to attend to celebrate Mass. This letter caused great interest, as well as consternation, among some readers. We published the letter in good faith, but it has since emerged after lengthy enquiries that the address in Grasmere, Cumbria, given on the letter does not exist, which causes us to be concerned that the letter might not have been genuine. We therefore apologise to readers and assure them that there will be even greater vigilance in future to establish that correspondence is authentic.

If 30DAYS had a heart, it would go out to them!



## Inclusive View

30DAYS has been besieged with expressions of concern following our report

last month that *Inclusive* (sic) *Church* is strapped for cash. You'll recall that *IC* needed to double its monthly income from £1,000 to £2,000, and fast, as all the money it raised two years ago runs out, er, this month. Well, the great news is that everything is sorted! For, on Friday 26 June, there is to be a three-hour *IC* Private Viewing at the National Gallery with a former Director of the gallery *and* the Vicar of St Martin-in-the-Fields.

Apparently, the evening will afford 'a unique opportunity to view some of the famous works hung in the National Gallery' (!) *and* there'll be 'a reception buffet with wine at St Martin-in-the-Fields' afterwards! All this for just £75 a throw! It'll only take 100 odd people to sign up for this exciting initiative and *IC* will be safe till Christmas!



## Insight

Lest we provoke the Croydon clergy to take up their pen again to give us the sort of savaging they recently gave our dear friend Samuel Davidson on the pages of *NEW DIRECTIONS*, we hesitate to mention the Bishop of Croydon who, writing on his blog last month, opines that the *real* scandal surrounding the Honourable (sic) Members and their addiction to gravy is the behaviour of *The Daily Telegraph*, which 'should be sued for incitement to criminal activity, if it is demonstrated that they (sic) paid for this leaked information (which was due to be published in the autumn anyway)'. Golly. Talk about catching the *real* mood of the person on the Croydon omnibus. He goes on: 'They are also responsible to the public whose moral purity they claim to uphold – arrogating to themselves an unchallengeable priestly power.' Golly again. Petty rhetoric indeed.



## Stop Press

The *Inclusive* (sic) *Church* 'Directory of Inclusive Churches' has shot from last month's cracking 36 up to a stupendous 39.

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

30days@forwardinfaith.com



# Glastonbury progress

**Robin Thwaites** looks back on his 25 years of involvement in the Pilgrimage and forward to Saturday 20 June

It is often said that a day can change your life. Well, Saturday 30 June 1984 certainly changed mine as it was my first visit to the Glastonbury Pilgrimage.

It was one of those perfect June days with warm sunshine but tempered with a cool breeze for which Glastonbury is so well known. I had never attended a Mass outside before, nor with a congregation of upwards of 3,000. It had a profound effect on me and it is a day that I will never forget.

The afternoon procession from St John's down the High Street and back into the Abbey for Solemn Evensong was spectacular. It seemed to go on forever, with parish banner after parish banner streaming out of St John's. I think that the procession took almost an hour. That was the one and only pilgrimage that I have attended as just a pilgrim, for the following year, dear Fr Bill Portnall of blessed memory, from Holy Trinity, Bath, roped me into helping in the Sacristy tent. One year the famous wind became a veritable gale and I recall the sacristy staff trying to catch the consecrated flying hosts with as much dignity as they could muster!

## Memorable celebrations

I suppose the next great pilgrimage for me and 8,000 or so others was in 1988 when we celebrated the St Dunstan Millennium with Robert Runcie, the Archbishop of Canterbury, as the principal celebrant, arriving and leaving by helicopter. That year must be the highlight in

all of the 84 years that the pilgrimage has been going. In October of that year I was elected to the Council.

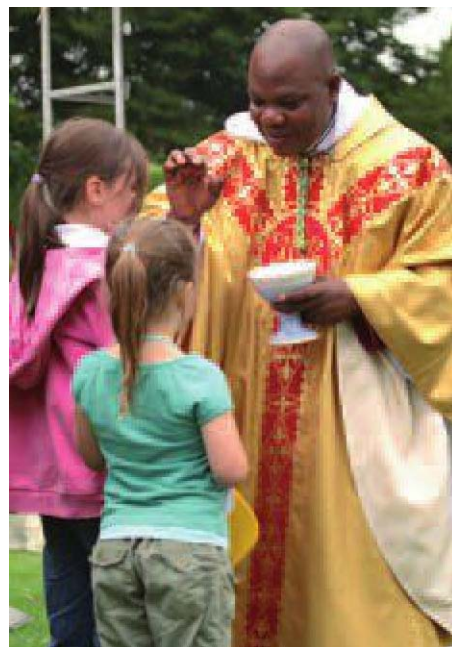
It was at about that time that I came to the notice of Chris Verity. I am not quite sure how many jobs I did for him over the next twelve years but there were many. In 1995 Chris asked me to be MC to the presiding bishop at Evensong. In those days the altar was in the arch with the very high throne situated at the extreme east end of the chancel.

At the end of the Magnificat, the bishop called me up and asked where the nearest loo was! Luckily for him the

## our friends from the Church in Wales have come over the water in enormous numbers

St John Ambulance station was up the bank behind the throne, so I removed the bishop's cope and mitre in case of an embarrassing photograph being taken and watched the bishop sprint up the hill and back in time to preach. I haven't named him as he is still very much alive and living in North Norfolk! The said bishop happily returned to the pilgrimage in 2007 to preach, arguably, the finest sermon we have heard in many a year.

Chris Verity was for many years the



Liturgical steward who retired from the Council at the AGM last year. I would like to pay tribute to him and to thank him again for the many, many years of loyal support and hard work he gave the Association.

## Taking a stand

With that infamous vote by the General Synod in 1992 our numbers dropped dramatically, but I think it should be remembered that the pilgrimage was one of the first Catholic organizations to state publicly that it would not allow women priests to either concelebrate or officiate at the pilgrimage.

The first and, in my opinion, the greatest tragedy to the pilgrimage following that vote was the loss of St John's and a number of their vital personnel. It is my earnest wish that one day we will be able to share this great day together again.

At the AGM in 2000 Fr David Cossar stood down as Chairman and his place was taken by Bishop John Richards. I was elected Secretary at the same meeting. I remember with some affection JR's attitude to the meeting when no one would volunteer to become treasurer. He said, in that booming voice of his, 'Well, we will just sit here until someone comes forward to take on the job as we can't function without one.'

After some five minutes Fr Alwyn Jones, a retired priest from Bristol, agreed to take the job. Thank you, Alwyn, for saving the day! Having a bishop as our chairman was indeed a novelty, but one that has been a great success.

Following Bishop John's sudden and untimely death, Bishop David Silk, newly retired as the Bishop of Ballarat, agreed to become our Chairman.

Over the past six years Bishop David has overseen a number of major changes,

