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The Call for Diversity

Reports from General Synod

Also in this issue:

- **The Royal Visit to Camden**
- **Christopher Trundle on celebrating the Diamond Jubilee**
- **Ian McCormack considers Thought for the Day**

parish directory

stpeterschurchfolkestone.org

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

HARLOW St Mary Magdalene Harlow Common (southern side of Harlow, Chelmsford diocese) *Resolutions ABC*. Sunday: Low Mass 8am, Parish Mass 10.30am, Evening Service and Benediction 6.30pm. Weekday Masses: Tues 7.30pm (preceded by Exposition at 7pm); Wed 9.30am; Thurs 10am; 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 Beverly*. Sunday: Sung Mass 9.30am, Benediction 6pm. Daily Mass, Offices and Confessions as displayed. Parish Priest: Fr Graeme Buttery SSC 01429 273201

HEMPTON Holy Trinity (near Fakenham, Norfolk). *ABC, FIF*. The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 9.30am. Linked to the Shrine of OLW. Parish Priest: Fr Allan Buik SSC 01328 820030

KINGSTON-upon-THAMES St Luke, Gibbon Road (short walk from Kingston railway station) Sunday: Low Mass (English Missal) 8am, Sung Mass (Western Rite) 10.30am, Evensong and Benediction 5pm. 3rd Sunday each month: Teddy Bears Service for pre-schoolers 9.30am. For further information phone Fr Martin Hislop: Parish Office 020 8549 4551 www.stlukeskingston.co.uk

LEAMINGTON SPA St John the Baptist *Resolutions passed*. Daily Mass. Sunday: Low Mass 8am, Parish Mass 9.30am, Solemn Evensong and Benediction (1st Sunday only) 3.30pm. Traditional Catholic Worship in a friendly atmosphere. Parish Priest: Fr David Lawson SSC 01926 422208 www.fifparish.com/stjohnleamington

LIVERPOOL St Agnes and St Pancras, Toxteth Park (FIF & ABC) Sunday: Parish Mass 10am; Solemn Evensong and Benediction 6.30pm. Daily Mass. Sunday School. Glorious J.L. Pearson Church, with modern catholic worship, good music and friendly atmosphere. Parish Priest: Canon Christopher Cook SSC 0151 733 1742 www.stagnes.org.uk

LONDON EC3 St Magnus the Martyr, Lower Thames Street (nearest Tube: Monument or Bank) *Resolutions ABC*. Mass: Sunday 11am, refreshments following, Tues, Thur and Fri 12.30. Visitors very welcome. www.stmagnusmartyr.org.uk Fr Philip Warner saintmagnus@bulldoghome.com

LONDON N1 Holy Trinity, Hoxton Sunday: 10am Solemn Mass and Sunday School. Midweek Services: contact Fr Andrew Newcombe 020 7253 4796

LONDON N17 St Benet Fink, Walpole Road, Tottenham *A Forward in Faith Parish under the care of the Bishop of Fulham*. Sunday: Sung Mass 10am. Friday: Low Mass 9.30am. Contact Fr James Hill - 0208 888 4541

LONDON N21 Holy Trinity, Winchmore Hill. *A Forward in Faith modern catholic Parish. Resolutions ABC*. Sunday: Mass 9am and 10.30am. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday: Rosary 9.30am, Mass 10am, Reconciliation 11am. Confessions Saturday at 11am or by appointment. Contact: Stephen Whittam on 0208 886 5217

London NW9 Kingsbury St Andrew *A FIF Parish under the Episcopal care of the Bishop of Fulham* Sunday: Mass at 8am and 10am. Tube to Wembley Park then 83 Bus to Church Lane. Parish Priest: Fr John T Smith SSC 020 8205 7447

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham*. Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 7am, Tues 7.30pm, Wed 12.15pm, Thur 8am, Fri 6.30pm, Sat 8am. Parish Priest: Fr Geoffrey Kirk 020 8318 1295

BARRY near rail, bus and town centre *Gredo Gyrnu (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 with Benediction 1st Saturdays. Daily Mass in Parish except Friday. Priest to be appointed - 01446 406690

BEXHILL on SEA St Augustine's, Cooden Drive, TN39 3AZ Sunday: Mass at 8am, Parish Mass with Junior Church at 10am. Further details: Father Robert Coates SSC on 01424 210785

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

BISHOP AUCKLAND St Helen Auckland, Manor Road, West Auckland Medieval church, *Forward in Faith, Resolutions ABC*. Sunday: Sung Mass 10am, Evensong and Benediction 6pm. Weekday Mass: Mon 7pm, Tues, Thur, Fri, Sat 9.30am, Wed 10am, Rosary Mon 6.30pm. Parish Priest: Canon Robert McTeer SSC 01388 604152 www.sthelenchurch.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, Evening Service 6pm; easy access and loop. Tel: 01253 351484 www.ststephenblackpool.co.uk

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck Boston's oldest Parish Church. *Forward in Faith Parish* under the Episcopal care of the Bishop of *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 Ambrose, West Cliff Road, BH4 8BE. *A Forward in Faith Parish with Resolutions ABC in place*. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, modern Rite, 6pm Evensong, last week: Choral Evensong. Parish office 01202 766772

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 Barbara Geatrell 01425 470370 or Hubert Allen 01202 529336 (Parish Office) Churchwardens 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.st.chads.dial.pipex.com

BRIDPORT St Swithun *Resolutions ABC*. Sunday: Low Mass 8am; Sung Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 12 noon, Wed 9am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

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 Christ Church, Broad Street, Old City Centre BS1 2EJ *Resolutions ABC*. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs

and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). Parish Priest: Fr Richard Hoyal 0117 9706776 www.christchurchcitybristol.org

BRISTOL Holy Nativity, Wells Road (A37), half a mile from Temple Meads Station *A Forward in Faith Parish, Resolutions ABC*. Sunday: Solemn Mass and Junior Church 10am, Friday Mass 10.15am. 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 Gyrnu*. **Bute Street St Mary:** Sunday: Solemn Mass 11am; **Pentre Gardens St Dyfrig and St Samson:** Sunday: Solemn Mass 9.30am; **Paget Street, Grange Town St Paul:** Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr Ben Andrews 029 20 228707



LONDON WC1 - Christ the King

CHARD The Good Shepherd, Fumham. *Resolutions ABC*. Sunday: Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am. Contact: Heather McCann on 01 460 64531

CHESTERFIELD St Paul, Hasland, Derbyshire Sunday: Sung Mass 9.45am (Family Mass 1st Sunday), Evening Prayer 3.30pm. Masses: Tues 7.15pm (Benediction last Tues of month), Frid 12 noon, Sat 8.30am. **St James, Temple Normanton, Chesterfield, Derbyshire** Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Fr Malcolm Ainscough SSC 01246 232486

COLCHESTER St Barnabas Church, Abbott's Road, Old Heath, Colchester *A Forward in Faith Parish. Resolutions ABC*. Sunday: Said Mass 8am, Sung Mass 10am. Weekday Masses: Mon 6pm, Tues 10am, Thur 7pm, Holy Days 7.30pm. Check website for other daily services www.oldheath.org.uk Vicar: Fr Richard Tillbrook SSC 01206 797481 fathercap@hotmail.com

DEVIZES St Peter's, Bath Road, Devizes, Wiltshire *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet. Resolutions ABC*. Sunday: Low Mass (BCP/EM) 8am, Sung Mass 10am, Exposition, Devotions and Benediction (First Sundays) 5pm. Thurs Low Mass 7pm. Mass on major Saints Days and other Festivals (times vary). Fr Peter Moss SSC 01380 724785

EASTBOURNE St Saviour's *A Forward in Faith Parish with Resolutions 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: 8am Low Mass, 10.30am Solemn Mass, 6pm Evensong. Weekday Masses: Mon 10.30am, Tues 7pm, Thur 12 noon, Sat 8am. Daily Offices. During Interregnum: 01303 254472 www.folkestoneparish.org.uk

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The Call for Diversity

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The Society is launched in Southwell and Nottingham

The Mission Society of St Wilfrid and St Hilda was officially launched in the Diocese of Southwell and Nottingham on Monday 30 January 2012, after Evensong in the Minster. Many members of the Society were present, along with Bishop Paul Butler (*the Bishop of Southwell and Nottingham*), Bishop Martyn Jarrett and Reverend Mother and the Sisters of the Community of the Holy Cross.

Fr Nicolas Spicer, Vicar of Worksop Priory, welcomed everyone to the Minster on behalf of the Cathedral staff and introduced our episcopal guests. Both Bishops spoke encouragingly about the Society and about how it was hoped that the Society would help to maintain the diversity which has always marked the Church of England. As with any good Catholic meeting, the wine flowed in abundance. Grateful thanks are offered to all at the Cathedral and beyond who helped to make the evening a memorable one.





LEAD STORY

The Call for Diversity

Members of the General Synod call on the House of Bishops to offer full and proper provision for our constituency

REBECCA SWYER on letting all Anglicans flourish

This debate isn't about what particular individuals or groups *want*, but about what it means to *be* the Body of Christ. By necessity, a body has different limbs and organs – it needs that diversity to live. The body is at risk of ailing. Traditionalists like me fear that – at worst – we will become an amputated limb, or – at best – have a painful, debilitating limp. A painful limb in the Church will make the *whole* body limp.

The figures mentioned earlier showed that a quarter of people in the dioceses are in this position – no small amount and far more than just a little toe in the body! Let's strive to find a way that doesn't just allow traditionalists to limp, but a way that enables us to thrive.

Making secure provision will *not* be an excuse

to go off on our own and have nothing to do with the rest of the Church of England. That would be profoundly un-catholic and Congregationalist. Proper provision will instead bring equity and mutual accountability between bishops who are colleagues and partners in the Gospel; doing as much together as their consciences will allow. I've been ordained for most of my adult life and am passionate about proclaiming the good news of the Gospel.

I don't want to merely exist or just about be tolerated because that will compromise my capacity to do what *God* has called me to do. The Manchester motion gives us an opportunity for healing in the body of Christ and to move away from this issue and so to enable and equip us for God's mission and to glorify him.

EMMA FORWARD on why the Manchester Motion would have helped young people like her

I speak to you today as a young Anglo-Catholic who in conscience cannot accept women as bishops, and who therefore really needs the Manchester motion to be passed. I come not to repeat the reasons why this is so important, but to say thank you.

When the Archbishops' amendment was lost in July 2010, I, as a young member new to Synod, was surprised at how the will of the majority could be bypassed in a vote by houses as it was. But now, in the light of experience, I realize that to get things right Synod sometimes needs two bites of the cherry.

So, first thank you to the Diocese of Manchester for bringing this back to Synod and to the other Diocesan Synods (Exeter, my

own diocese included) who voted for something similar.

Thanks especially to those of you who have no personal difficulty with women in the Episcopate nor with the code as it stands and will function easily with no amendment, but who will vote for better legislation to help those of us who do need it. Thank you.

Thank you on behalf of young Anglo-Catholics like me who are relying on this amendment to pass in order to thrive and flourish. Ladies and gentlemen, we want to stay and we are grateful to those of you who will vote for this, our best chance to have a future in the Church of England.

ARCHBISHOP ROWAN WILLIAMS, during the Synod made a helpful distinction between derivation and delegation

First then – I'd like to pick up some of the questions that were asked yesterday about this question of 'derivation' and 'delegation', and see if that can be clarified at all for members of Synod. (As you will be aware, attempts by the Archbishop of Canterbury to clarify any theological point are likely to end in its obfuscation! But I hope you'll bear with

me.) When a person is ordained, they receive *authority*. That's the language we use in our Ordinal. They receive the Church's authority to preach and to teach and to minister the sacraments. That's now part of who they are within the Church. It's part of how the Church recognizes their calling to a specific ministry. But the Church exists in ordered form – legally

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and canonically ordered form – and somebody who has received authority in that general sense through ordination, then has (to use a rather crude metaphor) to be ‘plugged in’ to the legal and canonical system. They have to receive a licence to exercise that ordained authority legally and canonically here, here, or here.

And that’s the cornerstone of the distinction between derivation and delegation. Any ordained person receives – ‘derives’ – the authority for preaching, teaching and ministering the sacraments in general as part of who they are before God *by the Church’s act in ordination*. Ordained persons also receive in various ways licence to *perform those functions* in a specific context. And that’s where delegation comes in. Because if the context is a diocese where there is a legally, canonically constituted diocesan bishop then that’s the legal authority which lets a deacon or a priest, or another bishop, perform acts within that area. It doesn’t in any sense *qualify* the authority they receive from the Church at large. It gives them intelligible place, a defensible and legitimate place, within the workings of a Christian family within a diocese. It’s the diocesan bishop in effect saying, ‘Here is my licence to do what *I would otherwise do*’, and that’s why we say ‘delegation’.

Now, I suspect that if we get that distinction

right we might avoid *some* of the confusion that is around which sometimes seems to assume that delegation must mean you *derive* your authority as an ordained person *from* the person who ‘lets you do it’. And just to reinforce that point, you’ll notice that in the draft Measure and in the draft Code it’s quite clear that a diocesan bishop inviting *another* diocesan bishop to act in his or her diocese, does it by way of delegation. There’s no suggestion that the other diocesan bishop somehow becomes a ‘subordinate’ (in terms of theological order) to the bishop making the request and issuing the permission. Likewise it’s the case that in some circumstances the ordinary authority of a diocesan is exercised by someone who isn’t a *bishop*. For example in a vacancy-in-see, or in a period between a bishop being confirmed as bishop-elect and being ordained as a bishop.

All of that might sound a little bit full of fishbones but I hope that if we can keep that clear we may avoid *some* of the misunderstandings that are around, and allow ourselves just a little bit more lee-way in thinking about delegation and why and how it matters. The authority that is *received* from the Church at large is *received* in ordination: nothing prejudices that. *Somebody* has to make decisions about what is good order in a particular area.

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THOMAS SEVILLE CR reflects on the idea of derivation and delegation

I have problems with the draft Code of Practice; the motion from the diocese of Manchester offers some way of making them something with which I would be content to live. My worry concerns that distinction between derivation and delegation which we find in paragraph 20. This paragraph assures us that episcopal character would remain the same in a bishop who is delegated as it would be in the one who is the ordinary, the diocesan. It could have echoed that fine statement in *Episcopal Ministry*, the Cameron report of 1990, where it states that ‘a bishop’s ministerial acts derive their character and authority from what is given in ordination’.

Fair enough you might think, but what both of that report and the draft Code of Practice ignore is that those things consequent upon a bishop’s ordination are not all the same. His capacity to ordain and to confirm can never be taken away from him, for example, but there are other aspects of his office which are dependent not only on gifts of the spirit which may be lost through sin, but also because he is not given due by authority to exercise them. Such gifts of the office of teaching and ruling, what more demotically might be put as ‘going about and doing things.’ That ‘going about and doing things,’ that power to enable or to inhibit the mission of the church is something which is

mediated through law, as indeed the draft code does note. In the case of a suffragan bishop, what they exercise is regulated through the diocesan and the diocese, very happily and fruitfully as so many of us know.

In the way the draft code of practice seems to envisage, the proper exercise of the delegated bishop’s ministry is unduly limited, a limitation which could potentially reduce him to no more than one who ordains and confirms in a couple of parishes. I hope there is no one here would regard such a bishop as fulfilling that ministry which he does indeed derive from God through the prayer of the church. At the moment it seems that a delegated bishop would be in many ways a poor person’s suffragan, an English version of a *chorepiscopus*, an episcopal skivvy. What it will not do – what the Code does – is to suggest that derivation is all that matters. There is the authority to be a bishop, but there is also the authority to do what a bishop does and they cannot be divided respectively according to derivation and delegation. It will not work. This is why both authorities need to be established in law, in the measure.

It has been said that law is there to protect the weak. True; but it is put too negatively for our church which is supposed to work together. Richard Hooker, that great teacher about the

laws of God and of nature, knew about law protecting the weak, that for him it was 'a directive rule unto goodness,' something which is there to direct us to God. We need something

which will do that for us, in law. It is what Anglicans like me need; better put, it is what is our due.

JOANNA MONCKTON calls on Synod to keep the Church of England together

We have a chance now to hold the whole Church together in this difficult question by following the clear lead given by the Archbishop of Canterbury when he spoke yesterday morning, stating that he wanted the Manchester proposals to go through un-amended. For the beauty of the Church of England is that it is a broad Church, encompassing many differing ways of worship and is a Church for the whole nation.

I wonder how many of you think that what is going on in the Church of England is remarkably like the battle fought by the Suffragettes led by Emily Pankhurst when they were demanding votes for women – for then women had no rights at all. It was a battle that women should not be discriminated against. They eventually won the right to vote but they did not deprive anyone of the right to vote by so doing. They merely won the vote for themselves and no one else was disenfranchised.

The fight that is going on here is led by a number of militant women within the Church of England who not only want their own, or their friends' preferment, but they are quite prepared to un-church many loyal Anglicans who have been promised a place in the Church in perpetuity. This is the difference! *Watch* and many women clergy are fighting for women to

become bishops in exactly the same way as the suffragettes, but at the expense of the significant minority of traditional Christians who are being sacrificed on the altar of discrimination. This behaviour is entirely the way of the secular world and is not the way of Christ. We should remember 'Love one another as I have loved you.'

For those of you who did not attend the service of reconciliation, and healing of memories with the United Reformed Church last night, I should like to read you part of the passage read at the beginning of the service entitled 'The Reformed Pastor' written by Richard Baxter who lived from 1615 to 1691: 'And, therefore, ministers must smart when the Church is wounded, and be so far from being the leaders in divisions, that they should take it as a principal part of their work to prevent and heal them. Day and night should they bend their studies to find out the means to heal such breaches. They must not only hearken to motions for unity, but propound and prosecute them; not only entertain an offered peace, but even follow it when it flieth from them. They must, therefore, keep close to the ancient simplicity of the Christian faith, and the foundation and centre of Catholic unity'. Surely we cannot have a repeat of this 350 years after the great ejection.

VERONICA HEALD reflects with an ecumenical mind

A few weeks ago, many of us were engaged in the week of prayer for Christian Unity and at the same time, if you were like me, you would have been thinking about the predicament we are now facing in this Synod. I ask you today to think with an ecumenical mind before making your decision and to ask yourselves which of the choices we face today will give the Church of England the best chance of cohesion whilst respecting those with conscientiously held differences.

As a life-long Anglo-Catholic, I know that the goal of unity is a core attitude of mind. Unity is a precious goal; not a luxury, but a duty. We are at present in that condition which Our Lord warned against; we are a house divided. One of the greatest tragedies of recent times in the Church has been the divisions within the English Church and throughout the Anglican Communion. This situation must grieve the heart of Christ and betrays our understanding of the God who was revealed by Jesus as a

Communion of Persons.

The search for unity has been our ingrained hope over many decades and I'm sure that the House of Bishops will acknowledge that if we have been tough, we have never been disloyal. We have never deliberately sought division. Division is not in our mind-set and we have always tried to engage with all the bishops in the work of the Gospel in our country. An amendment giving us provision rather than dividing us even further will give those of us who believe in seeking the greatest degree of unity, hope for the future.

We know that we are not able to find a perfect solution to our situation, but the Manchester amendment could be a sign to us all that we are determined to find a way forward together. How determined are we actually? We hear a great deal about being an inclusive Church. Surely then we have an obligation to include those with whom we disagree; our own minority of faithful, loyal Anglicans? Not to do so would be at best ungenerous and at worst un-Christian. I, and

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those like me, want to remain in our Church; not just remain and be tolerated, but remain and thrive. A truly inclusive Church would not seek to drive us out.

One of the great strengths of our Church has been its breadth; an accommodation of a wide variety of core beliefs, worshipping styles and

practices. There are gifts which are born from all traditions – gifts which should not be cast aside. We have before us today the opportunity to put an end to over 20 years of bitter division, and I pray that the Church which I love will draw back from further division.

RICHARD BROWN on the important lessons to be learnt from looking at other Church of England organisations

To begin with I would like to especially thank the Venerable Cherry Vann for moving this motion today on behalf of the Diocese of Manchester.

As an ordinand in his second year of training on the Yorkshire Ministry Course I would like to offer some thoughts from some of those training alongside me and my own feelings on the Manchester motion.

YMC declare the following on their website: 'one of the great strengths of the course is that every theological outlook and Church tradition is represented. This makes for a very *rich* environment in which to study.'

At YMC we come together from many different walks of life. There are people from different Church backgrounds who come and meet together for prayer, formation, academic study, and worship. We are an inclusive bunch of people with widely differing views but we meet as one community, collectively to move forward in our love for God, our love for his Church and for the sake of the Gospel.

We fully support the Manchester motion, because essentially we are deeply concerned about unity, about the unity of God's Church and, for us, the unity within our community. We want to remain together as a community. We don't want division. We see the aim of the Manchester motion in upholding the unity of this Church and therefore keeping our community together.

So why do we urge you to support the Manchester motion? Because there are members of our community who welcome and look forward to the advent of women bishops. The Manchester motion *will* enable the Church to move forward through this process. It will stop any further major delay.

We do not want *any* of our community to feel as if they were unable to stay in the Church of England as a result of this particular topic and together believe that the Manchester motion provides the way in which all can stay and grow together in peace, love and unity. It will allow the whole Church to thrive and will seriously advance the mission of God's Church. It will allow the whole Church to have a working partnership or relationship together. It will allow all people to feel that there is good news

in this process and that there is equal light at the end of the tunnel.

It will also ensure that no bishop is *second class*. All Bishops, whether Diocesan or assistant, will work in partnership together – something that *we* do regularly on YMC. It will also ensure that the Diocesan retains all of his or her jurisdiction. I want to now go back to the beginning of my speech and commend to you the following declaration which I would like everyone to hold on to throughout this debate today, and that is: 'one of the great strengths of General Synod is that every theological outlook and Church tradition is represented. This makes for a very *rich* partnership in our mission to the people of God.' I urge you today to support the Manchester Diocesan Motion, and in doing so you will ensure that the Church of England remains an *inclusive, comprehensive* and *accommodating* Church that is able to focus on proclaiming afresh the Good News of Jesus Christ to the people of this land.

After a heated and passionate debate the Manchester Motion was amended by a motion from the Southwark Diocesan Synod; this meant that Synod was not able to vote on the actual text of the Manchester Motion which would have offered a life-line to our constituency. Readers of this magazine will want to offer their heartfelt thanks to the Catholic Group on Synod, to Archdeacon Cherry Vann and all who spoke up for an inclusive and diverse Church of England. **ND**



photo: C Broadrib

one of
the great
strengths
of our
Church
has been
its breadth;
an accom-
modation
of a wide
variety of
core beliefs,
worshipping
styles and
practices

Anglican Patrimony

Christopher Trundle on the Accession Service

OLORD, make thy servant,
Elizabeth our Queen, to rejoice
in thy strength; give her her heart's
desire, and deny not the request of
her lips; but prevent her with thine
everlasting blessing, and give her
a long life, even for ever and ever.
Amen. *Based on Psalm 21*

Although we must wait for the first weekend in June for the principal celebrations of the Queen's Diamond Jubilee, her Jubilee year began, of course, on 6 February. As I write this article on Accession Day it is good to note that the Forms of Prayer with Thanksgiving to Almighty God, annexed to the Book of Common Prayer for use on this day, have been used more widely than usual – not only in Chapels Royal and cathedrals, but in parish churches across the country – in celebration of this important occasion.

A long history

These Forms, including those commonly called the Accession Service, do not strictly form part of the Prayer Book, but are issued by the Sovereign in Council, a new Order being given at the beginning of each monarch's reign. Forms of this sort have been in existence since the reign of Elizabeth I but have been substantially revised over the years. Music written by Anglicans throughout the centuries, however, is often performed, from Byrd's *O Lord, make thy Servant, Elizabeth our Queen* to settings of proper responses by more modern composers such as Rose and McKie. Other choral works composed for Coronations are also frequently sung.

The current version of the services, largely unchanged since 1901, includes proper Psalms, readings, Suffrages, Collects and other prayers for Mattins and Evensong, and Collect, Epistle and Gospel for the Holy Communion. Lastly, there is a briefer service with Te Deum, responses and Collects. Interestingly, one of the prayers

directed to be used at each Office is the well-known prayer for unity, which calls us 'seriously to lay to heart the great dangers we are in by our unhappy divisions.'

Importance of the monarchy

The Royal Supremacy has, of course, not been an entirely uncontested issue in the history of our nation. No Accession services were issued during the reign of Charles II precisely because the date of his Accession was the date of the execution of his father, Charles I; already required was the observance of King Charles the Martyr, propers for which formed part of the Prayer Book until the reign of Queen Victoria (*Common Worship* now includes his *memorial* in the calendar).

The importance of the monarchy in the history (and even Catholicity) of the Church of England is not to be underestimated, for with the Restoration of King Charles II came the return of the Church of England with its threefold ministry of bishops, priests and deacons.

The Accession, and the provision of forms of service to commemorate it in the Prayer Book, reminds us of the dedication and devotion shown by so many monarchs over the centuries. It reminds us also of our Establishment as a national Church charged with a mission to call the whole population to faith and holiness of life.

OGOD, who providest for thy people
by thy power, and rulest over them
in love: Vouchsafe so to bless thy Servant
our Queen, that under her this nation
may be wisely governed, and thy Church
may serve thee in all godly quietness;
and grant that she being devoted to thee
with her whole heart, and persevering
in good works unto the end, may, by
thy guidance, come to thine everlasting
kingdom; through Jesus Christ thy Son
our Lord, who liveth and reigneth with
thee and the Holy Ghost, ever one God,
world without end. Amen.

The Collect for Accession Day **ND**

Great expectations?

Must celebrate Dickens' 200th. The BBC is, so why not ND? There's a link. Pioneer ND editor Sara Low is now a 'Beeb' super-star. My phone must have been on the blink when the Beeb rang for me.

The BBC obviously ignored Sara's excellent general knowledge know-how. TV's *Great Expectations* had Magwitch wading ashore in Essex, not Dickens' Hoo, and gave Pip's Kentish kin Norfolk accents.

'Fings ain't wot they seemed to be' – misquoting Dickens' devotee Lionel Bart. Could be the view of the Ordinarate as they celebrate the anniversary of wading ashore from the prison hulk they feared the CofE had become.

Hard Times? No, natural nostalgia for lost landmarks. No more Synods to hate. The Beatles were wrong with 'All You Need Is Love.' Most folk also need something or someone to dislike. What would life be like for Arsenal fans if Spurs weren't around? As newcomers to Rome, Ordinarians would be told 'Get Some In' if they criticised 'Benny' with the vehemence of some time-served RCs. Thus nostalgia for when 'Uncle George', or any ABC, could be criticised from A to Z.

'Roman Rite-ing' while still Anglican was exciting, but when everybody's doing it... Boring. Bit like decamping to the Dordogne and finding it more Peckham than 'paysan'. At least before the CofE withdrew the requirement that clergy be 'found learned in the Latin tongue', Father could have imitated the old-time Anglican Papalists and celebrated in that tongue, and showed his new Roman clerical colleagues that there's nothing 'extraordinary' in doing so.

Dickens again. 'I wants to make your flesh creep.' Take today's RC religious press. *The Tablet's* 'liberalism' makes 'South Bank' look like the Tea Party. Newton's neophytes should keep up their subs to ND. (As the BBC still hasn't called, do I get commission for this plug?)

Alan Edwards

When Joseph was in Egypt

Ross Northing on why the Code of Practice will not do

Much to say has the Report of Working Party on the 'Illustrative Code of Practice.' The authors of 30DAYS made much of this in the last edition of ND. The publication of this document, upon which much hope has been placed by those who believe that traditionalists don't really mean 'A Code of Practice will not do,' has hardly led to cries of exultation as if it is the answer to all our prayers – it is patently not, and clearly will not do. One is tempted to ask, 'What part of 'No' do they not understand? The N or the O?'

One of the problems with the report is that, being only illustrative, it serves to illustrate all too well that there will be a Heinz variety of Codes – if not 57 then at least 43...one for each diocese. For it is proposed that each bishop draw up his own Code of Practice based upon the 'Illustrative Code.' One can easily imagine the equivalent of the present PEVs struggling to recall which Code he is operating under as he travels from one diocese to another.

Instead of the much vaunted Statutory Code attached to the Measure we are now reduced to a series of options in keeping with the Church of England's approach to Liturgy.

An impossible task

However, we cannot criticize the Working Party as they were given an impossible task by a General Synod that would not heed the advice of its archbishops. Indeed, the relief the Working Party's members must feel at having finally produced this document is almost palpable when they write: *'we believe that the attached document discharges the mandate given to us to produce a draft Code consistent with the present form of the legislation.'*

The 'present form of the legislation' is precisely the problem. In not providing jurisdiction and legal safeguards, and being reduced to a single-clause measure with only a possibility of a Code of Practice, traditionalists have no honoured place, despite what some keep telling us. How can we

believe this when we constantly read and hear somewhat uncharitable calls for us to leave and where we see our views wilfully misrepresented without anyone remonstrating with the perpetrators?

Called to leave

Some of our members may well have heard the calls for us to leave the Church of our Baptism both within General Synod debates, on *Woman's Hour* on Radio 4 on 6 February, and read such an opinion expressed somewhat injudiciously in the *Sunday Telegraph* of 5 February where the Chaplain to the House of Commons

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is quoted as saying: *'We need to say, as a Church, 'We ordain men and women.' Full stop. All the way to the top. For those who feel that they can't live with it? They're adults. By all means, go to Rome. Join the Ordinariate. Don't stay and make demands of the Church. It's wrong.'* How very gracious of her. The article is headed with the strapline: 'Could she be the Right Rev?' I will almost certainly not be called upon to make that decision, just as I do not have to decide who becomes a Canon of Westminster.

Delegated authority

Forward in Faith and others have consistently argued that a Code of Practice is unacceptable because it would not be possible to devise a workable version. It has also consistently pointed out that it is jurisdiction that our bishops require.

To assume that somehow traditionalist bishops will agree to accept delegated authority from someone that they do not believe to be a bishop is to downplay theological

conviction to a matter of personal opinion, or to risk playing semantics at the expense of substance. However, this is not a matter of personal opinion, but one of obedience to Scripture and the consensus of the Church Catholic. It is not within our gift or authority to change what the Church has received.

No guarantee

There is grave danger in the current plan to bring forward a Code of Practice that is nothing to do with it being unacceptable. Those who, in my opinion, mistakenly believe it to be a generous and robust provision fail to realize that it may not even be possible to get a Code of Practice through the General Synod. Consistently, the innovators have prevented any motion that would have given jurisdiction and real provision to traditionalists from passing.

They have also secured the separation of the Code from the Measure that will permit women to be ordained as bishops. If the Measure as it stands passes through the General Synod and is eventually promulgated there is no guarantee that any subsequent Code of Practice will be passed by that body. On past showing the reverse is very likely.

Any traditionalist that believes that this 'Illustrative Code of Practice' provides a way forward either displays greater faith than I have or could be basing their degree of trust on Bishop X 'who is such a nice, honourable man.' Indeed he probably is, and indeed many of the bishops who voted for and implemented the Act of Synod, itself a Code of Practice, were nice, honourable men who did not view it as time-limited and really did intend to make it work. However, that Code of Practice is now to be rescinded; and any new Code of Practice if it is passed could go the same way.

Nice and honourable men we do tend to trust, but of course the problem is that a new Pharaoh will arise who may not know Joseph, one who may well take away the straw. **ND**

faith of our fathers

Arthur Middleton on the authority exercised by the Apostles in the New Testament and its continuation through the appointment of bishops

Apostles in the New Testament and their successors in the bishops in the subsequent history of the Church demonstrate one way of exercising the divine authority committed to the Church. Examples of the ordinary rule of an Apostle are found in the First Epistle to the Corinthians and the Pastoral Epistles. In 1 Corinthians St Paul gives authoritative decisions and makes authoritative statements on different matters. About a serious offence against the moral law he writes, 'I have already pronounced judgment in the name of the Lord Jesus on the man who has done such a thing' (1 Cor. 5.3).

Throughout his Epistles, not only does he give pastoral instruction to the churches but also he admonishes them with supreme authority, censuring errors in faith and practice, as one set over them in the Lord. On important doctrinal issues his words are 'I would remind you... I preached to you... I delivered to you' (1 Cor. 15.1–3). In the Pastoral Epistles Paul instructs Timothy and Titus about the choice of clergy and deaconesses and widows, and the methods with which they are to administer discipline (1 Tim. 3.1,

1–13; 5.9–11, 19; Tit. 1.5–9; 3.10, 11).

The Pastoral Epistles demonstrate the governing authority of an Apostolic delegate, where it is clearly shown that Timothy and Titus were rulers of the Church, becoming successors in the Episcopal office, Timothy as bishop of Ephesus and Titus of Crete. They were responsible for regulating the teaching of doctrine, approving candidates for the ministry, and the maintaining of discipline in general. Part of Timothy's duty was 'that you may charge certain persons not to teach any different doctrine, nor to occupy themselves with myths and endless genealogies' (1 Tim. 1.3–4). He was responsible for the selection of those to be appointed to sacred offices and it was his task to reprove sinners, and to receive and hear accusations (1 Tim. 3.1–13; 5.1–22). Similarly it was the duty of Titus to 'amend what was defective and appoint elders (presbyters) in every town'; to select those who were to be appointed; 'to exhort and reprove with all authority' (Tit. 2.15), and, when necessary, to exclude from communion (Tit. 3.10, 11).

During the lifetime of the Apostles, St Ignatius was made bishop of

Antioch and St Polycarp of Smyrna. The meaning of episcopus cannot here be misunderstood, as St Ignatius speaks of the three orders of bishop, presbyter, and deacon. St Polycarp was ordained bishop of Smyrna, as we are told in the Encyclical epistle on his martyrdom and in the *Apostolic Constitutions* we read of many others whom the Apostles appointed bishops of churches.

Thus bishops succeeded the Apostles in the government of the Church, and being their successors possessed the same power of jurisdiction, as indispensable to their office, and for extending mission to inferior ministers. St Irenaeus speaks of 'bishops to whom the Apostles delivered the churches'; and St Cyprian writes 'that the Lord chose apostles, that is bishops'; and again, 'for this, very especially, we do and ought to labour that we strive to hold fast as much as we can the unity appointed by the Lord, and delivered through the Apostles to us their successors'.

The episcopal order being of divine institution and unchangeable, the Fathers unanimously teach that it is essential to the constitution of the Christian Church. St Ignatius says, 'My soul be for theirs who obey bishop, presbyters, deacons... without these there is no Church'. 'The mark of the body of Christ,' says St Irenaeus, is according to the succession of bishops to whom the Apostles delivered the Church which is in every place; and St Cyprian tells us that 'the Church is in the bishop and the bishop is in the Church, and that he who is not with the bishop is not in the Church'.

From the beginning of the second century onwards the bishop is regarded as holding an authority, which is his because of divine appointment, like the Apostles who received their offices by the direct gift of Christ, so the bishop held his episcopate by means of his spiritual descent from the Apostles, and through them, from Our Lord himself. **ND**



'No! Fr Houilding asked for a lifebelt!

The call for diversity

Paul Cartwright urges the General Synod to support the Manchester following motion

I am one of the representatives from the Wakefield Diocese and I have to report that when we discussed the Manchester following motion it was supported in all 3 houses. The debate was highly charged, with emotions running high on all sides, but it was done so in a prayerful and respectful way.

A minority of members voted against the following motion, even though a majority of members are in favour of women bishops, and I think that here lies a live example for this synod to learn from.

Some of the arguments made had been heard time and time again, with the clergy members being expert at this, but some, if not the majority of convincing arguments which led to the synod to vote for the following motion in every house came from the laity.

Make or break

Today's business could be the make or break of the future of the Church of England, and certainly all media eyes are on us. We almost have women bishops, they are within the grasp of this Synod, but we need to ensure that we also care for those who hold a differing position.

Look around you, can you offer love and compassion to those who you don't agree with within this chamber? I think this was done in the Wakefield diocese as it recognized the importance of diversity within the Church. We talk about equality, but very rarely do we talk about diversity.

A win win situation

We must not have second-class bishops which are discriminated against, regardless of which side of the debate they sit on, a diocesan bishop male or female, or male bishops who care for those people unable to accept the ordained ministry of women. We need to work for a win win situation, and one way in which this can be achieved is by supporting the Manchester following motion. This is what the Wakefield diocese voted for,

and I urge you to do the same today.

The motion was proposed by the Dean of Wakefield, who said in his address that he fully supported women bishops, but he also said that he believed that proper provision should be provided for those who held an opposing view to that which he did. He had the courage to speak out for those who he believed needed protection in this process, just like Archdeacon Vann, even though he was strongly criticized by some for doing so, but this didn't stop him from doing what he believed to be right.

Chair, I am going to take synod back to several things which were said on

**wouldn't it be great for
the media to report
that the CofE had
finally decided
to stop squabbling?**

Monday this week during our debate on assisted dying. We heard that the law exists so that there is an equality of protection, which means protection for all; and we also heard one of our colleagues state that she would not cast a stone at people who think differently to her, as we need to take other people's thoughts and feelings much more seriously.

Making history

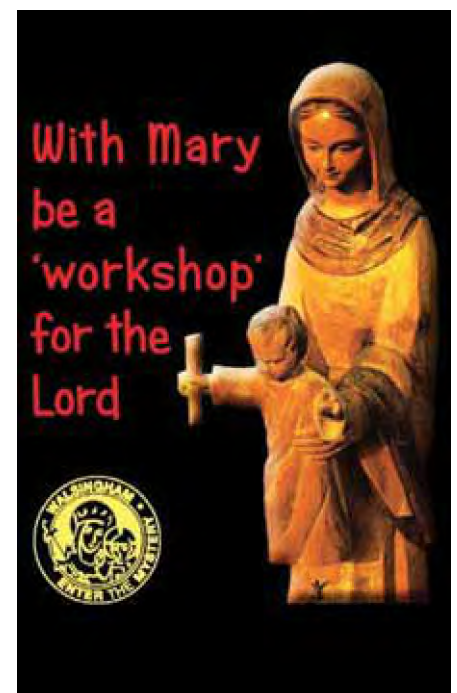
This is what is expected of us here today. Chair, for some in the chamber, they will have come with pre-formed ideas, already knowing how they will vote, and the people with these views will tend to be poles apart, but for others; they will actually listen to the debate and vote accordingly. This is one of the reasons why Wakefield supported the following motion, so that synod could consider the Archbishops' amendment properly with plenty of time. Today we can help make history.

Wouldn't it be great for the media to report that the Church of England

had finally decided to stop squabbling, that individuals in synod had stopped thinking about their own wants, and instead argued for the needs of others, that rather than offering fishbones (if I may use the Archbishop's analogy) we could offer a whole fish, maybe even we could have a true miracle and multiply the number of fish.

Proper provision

Chair, the synod has voted to have women bishops, let us now make sure that we hold the church together with our actions today and allow proper provision for those who need it, in a way that they have told us they need, not as we as a synod think they need. When on that day of judgement when we all have to account for our actions, I don't think that God will judge us negatively for being too generous to those who we don't agree with. As we have heard the spirit blows where it will, and it would appear to have blown with concern for those who need proper provision, maybe even led by our Archbishops. As the Wakefield Diocese did, I will support the Manchester motion, unamended, and I urge you all in the interests of fairness, love, compassion and diversity within the Church to do the same. **ND**



devotional

John Keble on 'soothing'

Keble describes the Prayer Book as having a 'soothing' effect. The clue to what he means lies in his poem for the Fourth Sunday after Epiphany. Here he contrasts the power of gales and storms, and the mysterious calm which follows them:

They know th' Almighty's love,
Who, when the whirlwinds rock the topmost grove,
Stand in the shade, and hear
The tumult with a deep exulting fear,
How, in their fiercest sway,
Curb'd by some power unseen, they die away,
Like a bold steed that owns his rider's arm,
Proud to be check'd and
sooth'd by that o'er-mastering charm.

This harnessing and directing of mighty forces, in nature, is a familiar theme in Scripture. Genesis speaks of the mighty wind of the Spirit sweeping over the chaos of the waters bringing order, telling us that the Spirit is not some untrammelled force, but an ordering power.

It was from Bishop Butler's *Analogy of Religion* that Keble came to see a pattern of type and fulfilment in nature as well as in Scripture; a sacramentalism, modes of God's activity. He became aware of parallels between the calm after storm

and tempest with our inner experience – a kind of pastoral symphony. As in the poem,

But there are storms within
That heave the struggling heart with wilder din,
And there is power and love
The maniac's rushing frenzy to reprove;
And when he takes his seat,
Cloth'd and in calmness at his Saviour's feet,
Is not the power as strange, the love as blest,
As when He said, Be still, and ocean sank to rest?

Keble's poem always has a biblical reference to one of the readings for the day; in this case, the story of the demoniac among the tombstones whose name was legion (Matt. 8. 34). So Christ stills the storm in the natural order and in the human order by casting out the tormenting demons. Deliverance comes from the Lord, not only in the natural order but from our own inner chaos.

When as a child I fell and found that it left a soreness in an abrasion on my arm, I remember my mother would put some germolene ointment on it saying 'That will soothe it.' That is the popular understanding of the word 'soothe'. Here Keble uses it to mean the 'soothing' that comes from finding the 'peace of God which passes all understanding'. The 'soothing' grace which Christ brings is the healing, strengthening and ordering power of the Spirit, and this is at the heart of Christian worship. Hence Keble's sense that the Prayer Book has a 'soothing tendency'. **ND**

*From 'John Keble, A Speaking Life',
by Geoffrey Rowell in A Speaking Life: The Legacy
of John Keble, edited by Arthur Middleton*

George Herbert, the sixteenth-century Anglican priest and poet, wrote about the country parson that it was on the words of Scripture 'that he doth both suck and live.' I like the image of 'sucking' the goodness out of the Word. It has echoes of the collect through which we ask God that we might 'read, mark, learn and inwardly digest' Scripture, that by the 'comfort and inspiration of the Holy Spirit we may attain at last to everlasting life.' This 'chewing over' or turning over of Scripture in the mind and heart is also known by the name of 'lectio divina' – 'holy reading'.

It is a reminder to our generation who enjoy the printed word as ever present and ever accessible that the words of Holy Scripture are precious – they are a treasure trove of multi-faceted light filled diamonds of beauty and truth. To return to the digestive theme, they are finely crafted dishes of the rarest and purest ingredients. This leads me to offer some thoughts about Bible reading in Lent.

There are two contrasting ways of using Lent to place oneself in the light of God's Word through Scripture. One

Ghostly Counsel

Holy reading

Andy Hawes is Warden of Edenham Regional Retreat House

is to set about reading large chunks of it; biting off more than one can chew! One suggestion is to take one of the Gospels and read it as one would a short story or a long article, and then do the same with another book of the Bible. This can help in completing and confirming often fragmentary knowledge; it will also lead the reader into seldom visited parts of the Bible. Both of these benefits will be a certain source of light and encouragement. I am not a great advocate of beginning on page one and then ploughing on; that seems to me a slightly unintelligent way to approach Scripture, as much of the material is repeated in from Exodus through to Deuteronomy and in the

history books. It is far better to take one book and get to know it well. Lent is also a good time to get to grips with the Passion Narratives of the Gospels in their entirety, and for reading 'around' other Scripture passages we hear on a Sunday.

The other way is the masticating way. To begin, select a morsel – perhaps look at the readings for next Sunday and read through them as if they were a menu. When something appeals (or appals) one's spiritual appetite, carefully select it and then read, mark, learn and inwardly digest it; 'suck and live' in it. It need only be a verse or two – something to carry and chew over in the heart and mind. Let it become part of your continuous mental reflection. In this way it will open and deepen your prayer moment by moment. St Ignatius Loyola had good advice about this kind of prayer. He suggests that if such prayer is nourishing one should stay with it until one is 'satisfied with its goodness'. There is no need to rush at these things; this is not an agenda to complete but a whole menu to savour. It takes time. As the waiter might say, 'enjoy'!

Looking forward

Eleanor Coss offers a different perspective on the meeting of General Synod

As a member of the Religious Society of Friends, or Quakers, I do not agree with a ministerial priesthood, but if a church is to have ministers at all, then they should be people most duly called and worthy of the job, regardless of gender, sexuality or any other consideration. My husband, on the other hand, is an incumbent in the Church of England who is theologically opposed to the ordination of women to the priesthood: in conscience, he will not be able to stay within the Church of England if no suitable provision is made for him, and those like him, in the event of women being ordained bishop. While I would wish for equality to be honoured in the ordained ministry, I also passionately believe that no one should ever dictate what another person can or cannot believe, or persecute them for following their conscience.

So, on 8 February, I came with my husband to London, with our 15-month-old daughter Rebekah, and I proudly stood beside him on the steps of Church House, as we all asserted his right to worship as he sees fit, in the church he has served for all his adult life, and will continue to serve, if Synod allows, for the next forty years at least.

I had been warned that things might not be pleasant when we arrived. Feelings were running very high, on all sides. One side was fighting for its life; the other for a principle held very close to their hearts for a very long time. Both felt they had compromised more than was fair, and neither was willing to give any more ground. Maybe because it was so cold, or maybe because we spent most of our time holding a baby, we only had one negative comment directed at us, suggesting that we were indoctrinating our daughter and preventing her from thinking for herself. The hostile reception never materialized: a very pleasant woman we chatted to in the lift informed us she was supporting Southwark, and quietly showed her disappointment that we were for Manchester, but held the door for us as we pushed the buggy along. 'You see, we are not all vindictive,' she said. I was relieved to find we could still be friendly towards each other.

Lack of respect

The debate itself was far gentler than any of us had feared, but I felt it was also characterized by a complete lack of willingness to listen. There were a couple of very unpleasant comments – I for one did not appreciate being told I was a 'discriminator', particularly as the comment was made by a middle-aged man – but by and large the superficial decency concealed the lack of respect that was shown towards the contributions from speakers for the Catholic Group. Everyone who rose to speak came with a speech prepared, and in only one instance was that speech discarded to respond to something said from the floor.

Time and again, people from the Catholic Group stood up to say, from their hearts and with tears in their eyes, that this was it. That without provision, they would not be able to stay. And time and again, people from the other side of the debate stood up and said that they did not really mean it.


They said they wanted unity within the church, but claimed that putting in place provision would prevent that. There seemed to be a genuine belief that, if no legal provision was put in place, both Anglo-Catholics and Conservative Evangelicals would simply forget that they had ever opposed the ordination of women, and be happy to worship in any Church of England service.

Failure to understand

That naiveté was troubling enough. But there is a deeper lack of understanding too, which made me even more uncomfortable. What I had not realized, never having been to a Synod before, is the strength of the group who believe that there will not be an Anglo-Catholic movement after this generation. If they did, they would understand why a Code of Practice will not do. I heard a lot about trust, and about how the Anglo-Catholics must learn to trust the women bishops of the future not to hurt them. But I did not hear anything about what will happen in fifty years' time, when there have been women bishops for long enough that nobody knows who has been ordained by whom, and when.

The most hurtful part, I felt, was the summing up in favour of the Southwark motion. This did not say anything against our side of the debate. Rather, it subtly gave the impression that the Catholic Group were a little like naughty toddlers. They were having their tantrum, and threatening to leave home, but don't worry, everyone else; when they get to the end of the road, with their backpack and their cuddly toys, they will realize that they do not have the capacity to survive on their own, and they will come back to their loving parents. Patronizing deeply religious, free-thinking individuals in such a way is simply not Christian. These are women and men who have examined their faith deeply, and dare to stand up for it in the face of a society that does not simply understand; it actively persecutes them for believing as they do. They have all had to face anger, mockery and ridicule for what they believe.

Writing on the wall

As we left Church House, the same elderly lady passed us again. She asked me how I was feeling, and I told her what I felt – that it felt like Synod had stated clearly that they did not want my husband, my friends, and my daughter to be part of the Church of England any more. She assured me, and I believe that she believed it, that she did not see it like that, and that what had happened had not, in her mind, been meant that way. I don't know her name, and I don't know if she will read this, but if she does, here is my message to her. If she is right, she needs to find a way of making that clearer, because she, and everyone who agrees with her, needs to understand this. If no provision is made, the Church will be divided by Synod's action. They have been told. The writing is on the wall. Now, if they mean what they say about wanting to follow Christ's plea to be a church united, they must act accordingly, and protect, rather than amputate, those who disagree with them. 

The call for a comprehensive church

The Bishop of Blackburn encourages the House the Bishops to make provision for our constituency

The very first Deanery Synod I attended a matter of days after my ordination as deacon in 1973 was on the subject of the ordination of women to the priesthood. In the run-up to the final debate on the ordination of women in 1992, I was heavily involved, though my time had not quite come to be on this Synod. In 2004, I was part of the 'Guildford five' which produced Transferred Episcopal Arrangements, accepted almost unanimously by Synod and then the decision was promptly reversed – and so it has gone on.

We have been round the track so many times over these last 40 years and, as we sit today in what is surely the last chance saloon, it is clear that none of the players have the fifth ace up their sleeve.

But this time, we did have something to keep us all together as the Church of England in the Manchester motion, and that something would have kept those unable to accept the consecration of women on ecclesiological and conscience grounds in the Church of England. Please can we be clear that there is no other lifeboat that most of us can climb into for very, very few wish to sail off to the Ordinariate or join any other denomination.

The Code of Practice

We have heard it said that there is already a half-way house and that is the Code of Practice. I can well understand those on the other side of the debate who do believe this, and who also believe they are being generous, but the problem is I and those who think like me don't believe it, and neither does a quarter of the membership of the Church of England. So I am tempted to ask, 'Why is it that I have to be told by others what I require to be a member of the Church of England when it's not what the Church has told me, since my baptism?'

As I have said to this Synod before, I still cannot see where I, as a bishop

of the Church Catholic, have the authority from to take part in the consecration of a woman. And yet, I want to work and minister joyfully with women bishops, as I have done with women priests over two decades. I certainly don't want to stop what the majority in the Church of England desire at the moment, and I don't want to be out of communion with so many people who see this matter differently from me, many of whom are friends, and all of course are brothers and sisters in Christ.

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The price we pay

The difficulty for me is that my head and heart together know that, unlike others, I just cannot be faithful to the received Great Tradition and embrace fully the consecration of women. So, I am thankful to the Archbishops and the Manchester Diocesan Synod that there is something now on offer that is a way forward for me and those like me. I acknowledge that it certainly doesn't give us all that I would like to see, but in the Church of England we know how to live the catholic and apostolic life with perhaps the minimum – and that's the price we pay for being a comprehensive Church.

In accepting co-ordinate jurisdiction, I recognize I would have to make sacrifices, but I would be able to hold to what I and the Church, down through the ages, have believed, and could be in sacramental communion with the rest of the Church on most occasions.

While to ordain women to the episcopate is indeed a very bold step when the great Church of the West and the great Church of the

East cannot do it, I wonder why it is necessary for things to be so different from 1992 when we said, 'The Church of England needs to understand itself as a communion in dialogue, committed to remaining together in the on-going process of the discernment of truth, giving space to each other, and remaining in the highest degree of communion in spite of differences that are crucial.' Could we not accept co-ordinate jurisdiction and move forward in this way?

Sacrifice

Yes! To do this will involve sacrifice by those on both sides of this debate, but let us remember when sacrifices are made, love grows and we can be confident that out of those sacrifices we will retain this delicate and precious balance that we have within this wonderfully comprehensive Church of England. If we want the Church of England to remain comprehensive, if we want to go on being a generous Church, let us continue to accept a degree of untidiness even in the Episcopate. Surely the words of Archbishop Michael Ramsey in *The Gospel and the Catholic Church* can help us here: 'For while the Anglican Church is vindicated by its place in history, with a strikingly balanced witness to Gospel and Church and sound learning, its greater vindication lies in its pointing through its own history to something of which it is a fragment. Its credentials are its incompleteness with the tension and the travail in its soul. It is clumsy and untidy, it baffles neatness and logic. For it is sent not to commend itself as 'the best type of Christianity', but by its very brokenness to point to the Universal Church wherein all have died.'

Let us be prepared to risk a little more untidiness in our witness to the comprehensive nature of our Church and ensure that we can continue to be the Church that serves all the people of this nation. **ND**

A way in the wilderness

Darren Smith reflects on the gathering of *Watch* members before the Synod

I must admit I felt somewhat awkward and it seemed almost like I was a foreigner in an alien land. A church I had known for many years putting on an act of worship that in other circumstances should have been perfectly normal and yet seemed distressing and unfamiliar. Is this the real Church of England?

I deliberately went in lay clothes as I wanted to remain inconspicuous; it is amazing what people will say, particularly clergy, if they think somebody isn't in the know. The people around me were talking in an animated fashion prior to the service beginning and described opponents to the ordination of women as being part of the same disgusting cancer that is at the heart of all prejudice against race and sexual orientation, something that needs eradicating from the church.

The people round about me were certainly not moderate, accommodating or kind towards those who disagreed. There was very little of the tolerance that you would expect to find by members of an 'inclusive church'. Yes, their church will include everyone, but not people like me.

Profound respect

It came as such a refreshing surprise when GERALYN WOLF, Bishop of Rhode Island, began her talk. There seemed to be no confrontation but actually a profound respect for the Anglo-Catholic position, and she reminded her hearers that on election one of her first tasks was to meet with her Anglo-Catholic brethren and to simply ask them 'what do you want?'

She wanted to emphasize the importance of working alongside Anglo-Catholics; to use her terminology, 'we need the Anglo-Catholics as they offer us something of the glorious.' And although we might disagree in all sorts of areas, we all have a shared vision of the Risen Christ.

She did point out that things in America were very different, nothing was enshrined in law, but given she was from the diocese and known by the priests and parishes, there was

already a position of trust which she built upon. She asked her Catholic brethren for a name of a bishop that they wanted to care for them and empowered him to extend her pastoral care.

She did point out that all she asked was once a year to visit the parish for an event, whatever they saw fit to invite her to, whether it be a jumble sale, parish party or Eucharist. All seemed happy to accept her administrative functions as a bishop, if not liturgical and sacramental.

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A salvation issue

Susan Moxely, Bishop from Nova Scotia, similarly seemed to have a very reconcilable tone to her presentation; with no legislation things were left for people to work out. Her message was that she was not hung up on power or authority but respected and valued diversity. Anglo-Catholics, she asserted similarly, had a place in her dioceses.



Neither of the bishops at this point seemed to gain the approval of those round about me. They certainly were not toeing the party line. The same cannot be true for the Bishop of Bath and Wells Peter Price, who much to my surprise told the gathered company that the ordination of women to the episcopate was no longer simply a justice issue, it was a salvation issue. He viewed the Code of Practice as an unexciting piece of work and for that reason deemed it to be a workable document that had huge potential.

No further concessions

Judith Maltby, Chaplain and Fellow of Corpus Christi, reminded people that unlike in 1992 opponents to Episcopal ordination of women would not find any support in law as the climate has now changed and no politician would have any desire to build into any legislation discrimination.

A point reinforced by Rose Hudson-Wilkin (who, according to Jane Hedges, Archdeacon of Westminster, needed no introduction) who told us all of her personal mission as Chaplain to the Speaker to not only confront every member of parliament and ensure they voted and supported women's ordination, but also to offer a conversion experience from her amazing pastoral sensitivity in the occasional offices. She felt passionately that no further concessions should be granted to opponents as this would build a wall that no one would be able to break down.

The day concluded with a sandwich lunch. There was an opportunity to purchase tea towels emblazoned with the motto 'A woman's place is in the House of Bishops' and large golf umbrellas which all came in handy for the silent walk of witness with unlit candles representing women's unused potential in the church to the steps of Church House to receive a blessing and dismissal. A further service has been planned for Birmingham Cathedral. **ND**