



# **new**directions

May 2010  
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serving Catholics and Evangelicals seeking to renew the Church in the historic faith

## **The T-junction**

Preparing for  
major decisions  
later this year

### ***Also in this issue:***

- **Two unexpected enthusiasts for the Ordinariate**
- **Sombre reflections on the child abuse scandals**
- **Christina Rees after thirteen years leading *Watch***



# parish directory

Tel: 01366 382187, email: [rector@saintedmund.org.uk](mailto:rector@saintedmund.org.uk), web: [www.saintedmund.org.uk](http://www.saintedmund.org.uk)

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

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

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

**HARLOW St Mary Magdalene** *Harlow Common (southern side of Harlow, Chelmsford diocese) Resolutions ABC* Sunday: Low Mass 8am, Parish Mass 10.30am, Evensong and Benediction 6.30pm. Weekday Masses: Tues 7.30pm; Wed 9.15am; Thurs 10am; Fri 6.30pm; Sat 9.30am. Vicar: Fr John Corbyn 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).** *The Church on the Green. Under the episcopal care of the Bishop of Richborough.* 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

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

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

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

**LEAMINGTON SPA St John the Baptist** *Parish under the Episcopal Care of the Bishop of Ebbwfleet. Resolutions ABC.* 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](http://www.fifparish.com/stjohnleamington)

**LEICESTER Blackfordby and Woodville** Fr TVale 01283 211310; **High Framland Parishes** Fr P Botting 01476 870188; **Leicester** St Aidan, New Parks, Fr S Lumby 0116 287 2342; St Mary de Castro, vacancy; St Chad, Fr M Court 0116 241 3205; St Hugh, Eyres

*Continued on page 36*

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

**BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 10T)** *"Any similarity between the Church of England and St Agatha's is purely coincidental!" (A Diocesan Official - 2001)* Sunday Mass 11am. Canon John Hervessc - 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 9.30am, Wed 10am, Thur and Sat 9.30am, Rosary Mon 6.30pm. Parish Priest: Canon Robert McTeerssc 01388 604152 [www.sthelschurch.co.uk](http://www.sthelschurch.co.uk)

**BLACKPOOL St Stephen on the Cliffs, Holmfield Road, North Shore** Vicar: Canon Andrew Sage ssc. Sundays: Said Mass 9am, Solemn Mass (Traditional Language) 10.30am, Evensong 6pm; easy access and loop. Tel: 01253 351484 [www.ststephenblackpool.co.uk](http://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](http://www.forwardinfaithlincs.org.uk/stnicholasboston.html)

**BOURNEMOUTH St Francis of Assisi, Charminster Road (corner of East Way)** *A Forward in Faith Parish* under the care of the Bishop of Richborough. *Resolutions ABC* Sunday: 8am Low Mass / Service of the Word with Holy Communion, Parish Mass 10am, Evening Prayer and Benediction 6.30pm monthly. For information about all services during the Interregnum contact Churchwardens: Martin Taylor 01202 570321 or Barbara Greatrell 01425 470370 [www.stfrancis-bournemouth.org.uk](http://www.stfrancis-bournemouth.org.uk)

**BRADFORD St Chad, Toller Lane** (B6144, 1 mile from city centre). Sunday services: Low Mass 8.30am, Solemn Mass 10.45am, Evensong and Benediction 6.30pm. Weekday Masses 8am (except Wednesday 7.30pm and Thursday 9.15am). Parish Priest: Canon Ralph Crowe ssc 01274 543957. *Resolutions ABC*. English Missal/BCP [www.stchads.dial.pipex.com](http://www.stchads.dial.pipex.com)

**BRIDPORT St Swithun** *A Forward in Faith Church.* Sunday: Low Mass 8am; Solemn Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 7pm, Wed 8.30am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

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

**BRISTOL Holy Nativity, Wells Road (A37), half a mile from Temple Meads Station** *A Forward in Faith Parish, Resolutions ABC* Sunday: Mass 8am, Solemn Mass and Junior Church 10am, Evening Prayer and Benediction 6.30pm. Mon 7.30pm Mass, Tues and Sat 9.15am Mass, Wed and Fri 10.15am Mass, 2nd Tuesday 7.30-8.30pm Eucharistic Adoration. Confessions: Saturday 10am. Days of Obligation: Solemn Mass 7pm. Fr James Brown ssc 0117 977 4260

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

**CARDIFF near rail, bus, Millennium Stadium, city centre and Bay** Daily Mass; *Gredo Gymru*. **Bute Street St Mary:** Sunday: Solemn Mass 11am; **Pentre Gardens St Dyfrig and St Samson:** Sunday: Solemn Mass 9.30am; **Paget Street, Grangetown St Paul:** Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr Ben Andrews 029 20 228707

## St James: May 3rd

### WEDNESBURY, West Midlands

#### SS James and John

5 mins from J9 M6 (car)

or B'ham/Wolv'n tram (foot)

*A Forward in Faith Parish. Resolutions ABC*

Sunday: Low Mass 9am, Sung Mass

9.45am. For further information and

Daily Mass times phone the Rector:

Fr Kevin Palmer on 0121 505 1568



**CHARD The Good Shepherd, Fumham.** *Resolutions ABC* Sunday: Mass 8am, Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am, Wed 8am, Thur 10am. Contact: Heather McCann on 01460 64531 or June Roberts on 01460 62333

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

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

**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](http://www.oldheath.org.uk) Vicar: Fr Richard Tillbrook ssc 01206 797481 [fathercarp@hotmail.com](mailto:fathercarp@hotmail.com)

**DEVIZES St Peter's, Bath Road, Devizes, Wiltshire** *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbwfleet. 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

**DOWNHAM MARKET, NORFOLK St Edmund's on A10 and railway between Ely and King's Lynn.** *ABC.* Daily Mass etc. Sunday Parish Eucharist 9.30am. Good road and rail links. Handy for Walsingham and Coast. A good place to visit and a good place to live.

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## Unripe cheese is a badness

I am a wimp. So when thirty years ago in southern France, in the wonderfully named Alpes de Haute-Provence, I bought a Banon cheese at the market, took it back to where I was staying, unwrapped it (they are bound in sweet-chestnut leaves) and discovered that it was crawling in maggots, I metaphorically shrieked and threw it in the bin. Wimp that I was, it never occurred to me that there was any other appropriate response.

What I should have done was kill all the maggots by flattening them with a knife, and spread the resulting gloop onto my piece of bread. And eat. Now, older and wiser, I shall never know whether it would have been delicious, or merely revolting?

It surely no longer exists. Did it ever? Or was I being



fooled? I'm no longer sure. It's part of distant and braver world.

Cheese is about risk. If you are looking for safe protein for vegetarians, choose tofu. It is true, not all cheese needs to be aged, and not all the milk needs to be unpasteurized, but a lot more does than we think. Young, bland, cold, dull. Why do we treat cheese so badly these days?

'Best before'? It should be translated, 'Do not even consider starting this cheese until well after the following date.' OK, so sometimes it really does rot – there is risk, and you must be prepared to pay for it – but how often do you open it two months after the BB date only to find – wimp that you are – you should have left it at least another six weeks.

James Stephenson





## LEAD STORY

# Standing at the junction

**Anthony Saville** considers how we should be preparing for the decisions we will have to make later this year about the Ordinariate and the General Synod provision

if all risk  
is carefully  
removed  
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Ordinariate  
in this  
country  
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be far less  
attractive  
to join

**W**e are once again waiting. We seem to have done a lot of this over recent years. At the moment we await the debates and decisions of General Synod in July. But rather more, we await the first sketches of an English Ordinariate, which seem likely to come some time after that, and before the Pope's visit to this country.

Of course we have been praying while we wait. But I wonder how far we have been devising the framework for making a decision, as and when fuller detail is offered us from the Roman Catholic hierarchy in this country. Our task is not just to wait, as mere passive recipients of what others will or will not do for us. It is true we cannot make decisions until matters become clearer, and we know more precisely what it is that we are to make a decision about; but we can prepare ourselves for the making of those decisions.

A number of themes appear to be emerging from these current months of waiting. Let me share some of them.

First, there is the question of symmetry. Or rather the lack of symmetry. You remember Buridan's Ass? This poor donkey, according to Jean Buridan the medieval French philosopher, was placed equidistant from two identical piles of hay: the sad creature died of starvation, being quite unable to choose between the two, there being nothing whatsoever that favoured one pile of hay over the other. There was nothing with which to make a decision.

The point is that there is always an asymmetry between two choices: we do not, in other words, stand at a 'cross-roads'. I put the word in quotation marks because even the traditional model is odd – at a true cross-roads one could always continue straight ahead, without as it were making any choice at all. In fact the popular image is more of a T-junction, with the road going both left and right. We must choose, therefore, which to follow.

Where is the asymmetry at this T-junction, between the Ordinariate and provision provided by General Synod? All other things being equal – and of course all other things are very rarely equal – there is a huge bias towards the Ordinariate. Reunion with the See of Rome must, in the context of church unity, take an

overwhelming precedence over anything CofE bishops or Synod could provide. Even if we were now offered what we originally asked for, namely a free province within the Church of England, it would still come a poor second to communion with Rome. In other words, there is no symmetrical T-junction. It is not 'Ordinariate or Synod's provision,' but rather 'Why not the Ordinariate?'

It is, however, not quite that simple, for the Ordinariate will not be a theoretical concept but a practical reality. We are called not simply to choose the Ordinariate, but to discern whether it offers something of real value in the wider life of the Church. And when we consider this question, it is clear there is an asymmetry in the opposite direction.

The CofE has many faults, as any NEW DIRECTIONS reader could tell you, but it contains all the structure of what you might call a real church – historic buildings, a parish system, above all the expectation of a universal ministry, that even the worst excesses of our bishops have not yet managed to destroy. By contrast, what is the Ordinariate? Yet another tiny sect, with more clergy than laity, struggling to proclaim its worth in fierce competition with rivals in a declining market? Which is the more obvious vessel from which to proclaim the Gospel to a disbelieving world? The CofE, like it or not?

This does not mean that we should choose the CofE, but simply that there is a distinct asymmetry, a strong bias, in this matter, towards it rather than the Ordinariate. We are not being called to choose, but to discern or, in that term so hated by theologians and loved by philosophers, to calculate. What does this mean?

From our existing, shared understanding of the unity of the Church (garnered largely from our Anglo-Catholic heritage) there is a strong bias towards the Ordinariate. Now, you may want to alter the first part of that last sentence, but if it holds, then the second part follows from it. If union with Rome has always been part of our historic calling as Anglo-Catholics, then we are heavily biased in favour of the Pope's offer.

If we had a bias towards Rome before 22 October 2009, we still have one afterwards. Therefore, as we follow the debates and resolutions of General Synod this July, the



question we ask is, 'How does the provision being offered (or not) alter my preference for the Ordinariate?'

From our existing, shared understanding of the mission of the Church (garnered largely from our Anglo-Catholic heritage) there is a strong bias towards living the Gospel where we are now, and perhaps especially in our inner-city shrine churches. Therefore, when the RC Bishops of England and Wales issue the details of the Ordinariate in this country, we shall study them in this light: can it do more for the preaching of the Gospel than the CofE as we now know it?

If asymmetry is one feature that frames the questions, another is risk. There is a fear, expressed or (more often) suppressed, of what was called on day one, the 'tanks on the lawn' perspective, summarized in such phrases, 'We'll all have to become Roman Catholics,' 'The only elements of Anglican patrimony we'll be allowed to keep will be Choral Evensong and surplices,' 'It's only a way of stealing more clergy for Rome.' Some of this may be little more than residual anti-Romanism, some a reaction to Anglo-Papalist over-enthusiasm. None of it however, it seems to me, arises from *Anglicanorum coetibus*, and still less from anything Pope Benedict has said.

True, we must wait for the detail, but the indications so far are that the Ordinariate is intended to be open not closed, and therefore that its existence contains real risk for the Roman Church itself. It will be 'a new way of being of church' within the Roman Communion. There is a real chance that other Catholics may be changed by a closer relationship with the Anglican heritage. The possibility of influence and conversion should work both ways.

Consider it from the other way round. One disgruntled comment going the rounds is, 'Why doesn't Archbishop Rowan establish an Ordinariate for disaffected Romans?' Why? Because there is no need for a second such institution. The one structure should work both ways. What the Ordinariate will offer is the Anglican contribution – a way of being church – and the Roman contribution – unity, magisterium, apostolicity.

A reverse or alternative Ordinariate, that offered Anglican schism with modern Roman liturgy, would be an nightmare. Wouldn't it? What Anglicans offer in liturgy is the doing of it, with care, beauty and reverence; what Roman Catholics offer in liturgy is the guarantee of authenticity. Now, whether Anglicans will work quite so hard at their liturgy, once they no longer have to (because it will come with the guarantee of authenticity however it is performed), we shall discover in a generation's time. What is clear is that it is Anglican liturgy in a Roman setting that is of value, not Roman liturgy in an Anglican

setting (even if the words are the same).

There is only one type of Ordinariate. And it will not be a success, unless it recognizes that it may also be an opening door for Roman Catholics to become members of the Church of England. Free to enjoy Anglican worship and spirituality in an Ordinariate church, how many (liberal-minded) RCs might become tempted to join the real thing? For in this case, there is a much easier, less formal means of entry – no Tiber to swim, you might say, only a street to cross.

Even now when, with falling attendances, congregations are more congregational, there is still no real cultural sense of a need to 'join' the Church of England. Your parish church is simply there, and you walk in: it's yours. Supposing then you were a RC but in favour of women's ministry. Or newly married to a divorcee. Or otherwise of a more liberal persuasion and inclination. It is possible to see how an Ordinariate church could become – unintentionally of course and by way of a double effect – a half-way house to a properly welcoming and liberal church.

I do not imagine, for a moment, that nearly as many would go this way, from Rome to the Church of England, as the other way. But it is surely essential, and in accordance with

the breadth and courage of Pope Benedict's vision, for conversion to work both ways. If all such risk is carefully removed from the

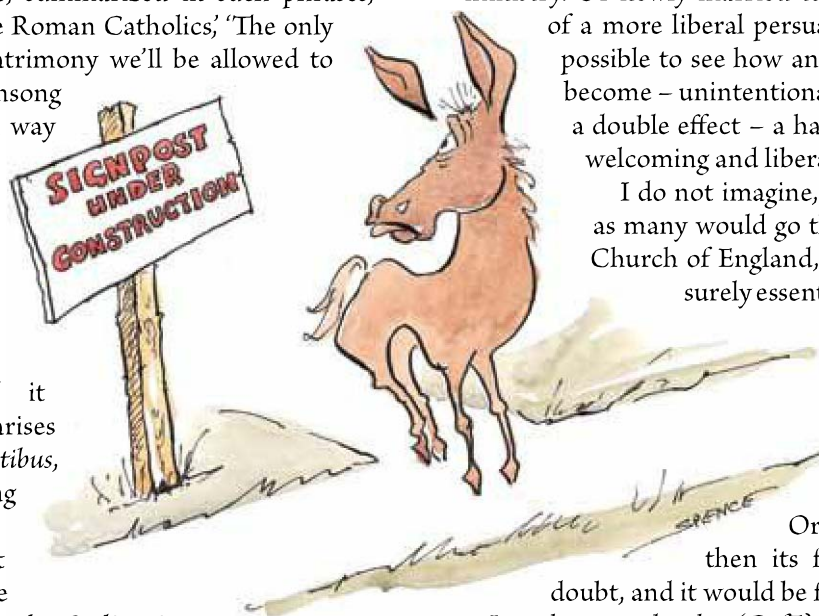
Ordinariate in this country, then its future would be much in doubt, and it would be far less attractive to join.

In other words, the (CofE) House of Bishops should learn to see this imaginative experiment as exactly that, an imaginative experiment which may (if their liberal agenda is as persuasive as they claim) work to their advantage. It would be foolish for Rome to use it as a mere vehicle for recruitment – the tanks on the lawn approach – and foolish for the Church of England hierarchy to react to it as though it were.

Of course, there will be those who will enter the Ordinariate with a strong desire to make it as narrow as possible. We know this already from one or two of the reactions and statements of members of Forward in Faith most enthusiastic to join. And it might be, we say to ourselves, that the Roman Catholics charged with preparing or influencing this initiative, being in many cases ex-Anglicans, are also keen to stamp out any risky Anglican elements.

Such fears are possible, but they are not probable. A generous and imaginative initiative is unlikely to be derailed by such narrowness and mean-spiritedness. But if we are to apply this criterion to our judgement of the Ordinariate – that it is open to risk – we must do the same to ourselves. We will all have to give up a great deal, if we are to be part of it in its initial stages.

And so to a third perspective on the forthcoming decisions we shall have to make: culture. If the first perspective, asymmetry, derives from the nature of decision-making;





and the second perspective, risk, from the nature of the two denominations and the asymmetry of their history and structure, this third perspective is much broader, more fluid, and a good deal more difficult to pin down.

At its crudest level, there is the visceral anti-Romanism, that troubling and shameful element of the English psyche, and which has often been discussed and as often condemned in *NEW DIRECTIONS*. More important is the largely northern phenomenon of national identity, where Roman Catholicism has been Irish and Anglo-Catholicism English, simply as a matter of history. When clergy tell us their people would as soon consider becoming Muslim as becoming Roman Catholic, this may no doubt be true. Faithful to the Gospel, but residually loyal to the Church of England as an institution, for reasons that have nothing to do with the Gospel and little to do with reason.

I regard this cultural fact as part of the background against which we all make our decisions. The cultural foreground is about what it means to be Anglican. The *via media* was always between the Roman Church and the Puritans. If those two approaches to the Gospel were rejected, this was often not because they were different but because they were so much the same. Anglicanism is not a third way between two opposites, it is a middle way between two expressions often similar and sometimes identical. Of course this is not how Catholics or Puritans see it, but it is the Anglican perspective.

There is a strong axiomatic foundation in Rome and Geneva, with a strong use of logic to construct the rest of the building. The empirical approach of Anglicanism is based

on a lesser degree of assurance. It is because they are not *absolutely* sure it's the real thing that Anglo-Catholic priests celebrate the Mass with greater care than so many of their Roman colleagues.

For Anglicans, it is because certainty is not guaranteed in the foundation that so much care must be taken in the building. Like other organizations in second place, 'We try harder.' That is part of the Anglican patrimony, and always has been. Back in Saxon times when the church in this country was at the edge of the known world, there was the same care at doing everything properly, for it was never absolutely certain exactly what was happening at the centre, half a world away.

The need to prove our worth is part of what we have to offer as Anglicans. How far this will still be the case in an

Ordinariate is something we shall discover, but though I am vague as to how we may decide, I remain certain that it will be a feature of our discernment, and disagreements.

When writers assert categorical conclusions, Catholic or Puritan, on the basis of simple axioms and even simpler logic, I cannot help feeling that, though they may be right, from an Anglican point of view they are also wrong. This is not how we have received the Christian tradition, nor how we understand it, nor how we have passed it on.

In our own day, we suspect this *via media* is a cover for liberal fuzziness or even a general moral laziness, but in the seventeenth century it was the reason Church of England clerics strove so hard for solid theological learning. This need to prove oneself takes many forms. Vague as a perspective on our current decisions, but decisive nevertheless. **ND**

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## the empirical approach of Anglicanism is based on a lesser degree of assurance

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**B**eing a Country Parson for over twenty-five years means that I have tried most stunts for Rogationtide. They all involve getting folk into the fresh air and gathering them to ask for God's blessing on the growing crops and the work of those who care for them. It seems important for people to get muddy boots and have a sniff of the crew yard.

There is a real point to having a good look at the shin-high corn or the hint of green in a beet field. There is a long way from the field to the table, from May to Harvest Festival. There is a lot of work to be done and a lot of things can go wrong.

Rogation (from *rogare*, to ask) is the best season to renew the Church and the individual in the discipline of asking. We must not forget it is Our Lord's command to 'ask and it will be given to you'. He also teaches us 'to ask in my name.' Asking is one way we can deepen and renew our relationship with God. The discipline of asking assumes two facts of life.

# Ghostly Counsel

## Rogation

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

The first is that we have needs we cannot meet ourselves. We are dependent on others and through them the bountiful goodness of God. The three days after Rogation Sunday are designated fast days in the BCP but are now honoured more by the breach than the observance. They are days in the Christian year to let go of 'easy luxury' and take hold of the reality of our poverty and weakness without God's grace.

The second fact is that 'the Lord gives and the Lord takes away.' Asking is the shadow of thanking in the symmetry of our lives in God. We ask because we have

needs, we thank because God meets them – in the ways that he chooses. If we cease the discipline of asking we will soon become followers of the false god of self-sufficiency.

The other important aspect of Rogation is that it recognises the need for God's guidance and blessing on our corporate stewardship of creation, and the reality that we are co-workers with God in creation. You may live in a setting where all you have is a window box or a back yard.

Nevertheless even if your field is no bigger than a plant pot of lettuce, it won't grow if you talk to it. It will grow if you ask God to bless it and the work of your hands in caring for it.

Because you have asked for God's blessing that lettuce has a different meaning. It is a sign of God's goodness to you. It is not growing for your glory but for his.

The same is true for the fields around Edenham because we have asked God to bless them – and he has.



# Crimes assessed

**Geoffrey Kirk** agrees with Professor Richard Dawkins and asks for more sober and critical investigations of child abuse from the media

‘**H**appily I was spared the misfortune of a Roman Catholic upbringing (Anglicanism is a significantly less noxious strain of the virus). Being fondled by the Latin master in the Squash Court was a disagreeable sensation for a nine-year-old, a mixture of embarrassment and skin-crawling revulsion, but it was certainly not in the same league as being led to believe that I, or someone I knew, might go to everlasting fire. As soon as I could wriggle off his knee, I ran to tell my friends and we had a good laugh, our fellowship enhanced by the shared experience of the same sad paedophile. I do not believe that I, or they, suffered lasting, or even temporary damage from this disagreeable physical abuse of power. Given the Latin Master’s eventual suicide, maybe the damage was all on his side.’

## Sober evaluation

I never thought that I would be in whole-hearted agreement with Richard Dawkins; but there is more: ‘The Roman Catholic Church has borne a heavy share of such retrospective opprobrium. For all sorts of reasons I dislike the Roman Catholic Church. But I dislike unfairness even more, and I can’t help wondering whether this one institution has been unfairly demonized over the issue, especially in Ireland and America... We should be aware of the remarkable power of the mind to concoct false memories, especially when abetted by unscrupulous therapists and mercenary lawyers. The psychologist Elizabeth Loftus has shown great courage, in the face of spiteful vested interests, in demonstrating how easy it is for people to concoct memories that are entirely false but which seem, to the victim, every bit as real as true memories. This is so counter-intuitive that juries are easily swayed by sincere but false testimony from witnesses.’

How the Voltaire-de-nos-jours

reconciles these statements with seeking to arrest the Pope on his forth-coming visit to the United Kingdom on charges of ‘crimes against humanity’ is hard to say. But Dawkins has, in these two statements, raised the very major issues about the child abuse scandal which most press reporting has shamefully neglected.

The first is quite simply why the issue is so powerful and emotive in a society which has progressively accommodated itself to almost every other form of sexual deviancy.

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## there must be sober evaluation and assessment

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The second is a question about the over-all statistics of ‘child abuse’. How much of it takes place? How many alleged cases are there – by comparison for example with the number of alleged cases of rape of adults? Is there a typical profile of likely offenders, and if so what is it? Do certain classes of persons (men, homosexuals, priests, schoolteachers, scout-masters, etc.) feature disproportionately in the statistics? In short, from whom should I seek to protect my nine year-old child? It is clearly not enough to claim, as many do, that even a single crime of this kind is too horrid to contemplate. There must be sober evaluation and assessment.

## Character of the crime

The third set of questions is about the nomenclature of the offence. Clearly, like other crimes, there is a simple issue of degree. What precisely is meant by ‘abuse’? *Der Spiegel* recently gave lurid accounts of monks at a boys school in Bavaria forcing pupils to swallow live salamanders. If credible at all, how does this relate, on the scale of ‘abuse’ to the rape of a twelve-year-old girl or the buggery of an altar boy? It is clearly not enough to claim, as many do, that

any offence against a child deserves the most draconian punishment and merits widespread social opprobrium.

Last, but not least for Christians, is the psychological profile of the crimes in question. Are they hard-wired in the brain of offenders or are they, like theft or murder, acts of the will which can be repented? The extent in the United Kingdom of the requirement for CRB checks on all those in any kind of contact with children suggests (or reinforces) a superstition that ‘once a child abuser, always a child abuser’. The failure to establish or respect a statute of limitations on such crimes has much the same effect.

## Past scandals

The failure of the press to ask these salient questions and to provide what answers are currently available should come as no surprise. It will be clear to all, from the discrepancy between Richard Dawkins’ expressed opinions and proposed actions, that there is a mood abroad to ‘get’ the Catholic Church, whatever the evidence and whatever, statistically, may prove to be the case.

The collocation of Geoffrey Robertson, Christopher Hitchens and Hans Kung should surely have raised an eyebrow, even in the editorial offices of the New York Times. But the newshounds have been impervious to the scent of rodent. Even our own dear Ruth Gledhill has been selective, sensationalist and ill-informed. The collective hysteria about child abuse has united with atavistic protestant prejudices among Anglo-Saxon post-Christians to generate a feeding frenzy in which the rational and the charitable has been cast to the winds.

It is as if we had all forgotten the child abuse scandals of Cleveland (1987) and South Ronaldsay (1991) and what became of those cases. Google ‘Marietta Higgs’, ‘Geoffrey Wyatt’ and ‘Elizabeth Butler-Scloss’ and you will see just what I mean. **ND**



# HEARING THE WORD

## Word and Spirit

Different versions of a single Bible verse and what they show

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

**P**rior to listing the generations of Adam in Genesis 5, holy Scripture makes a special note relative to his grandson, Enosh, at the end of the previous chapter. The text of this note, which is obscure and uncertain, is worth extra attention.

The traditional Hebrew of the second half of Genesis 4.26, in the Massoretic text, may be literally translated, 'Then it was begun to call on the name of the Lord.' Although a bit awkward, the sense of the statement is at least intelligible. The King James Version paraphrases it, 'then began men to call upon the name of the Lord,' and many translations provide a variant of that rendering. The curious thing about this reading is that the invocation of the Lord's name is not ascribed to Enosh himself.

St Jerome's Vulgate presupposes a different underlying Hebrew reading of the first two words: 'he began [to call on the Lord's name]'. The merit of this reading, surely, is that it ascribes to Enosh himself the invocation. This is also true of the Septuagint, 'He hoped to call on the name of the Lord God.'

### Three versions

It is difficult to determine which of these three readings is the most original. All have been used by believers over the centuries, and profitable sermons preached on each of them. St Augustine of Hippo best expressed the Church's traditional view. As he worked his way through Genesis, comparing the *Vetus Latina* (translated from the Septuagint) to the new Vulgate translation (made directly from the Hebrew text), Augustine worked hard trying to reconcile the ages of the patriarchs in these two versions of Genesis 5.

He observed that the ages of these patriarchs, when they conceived their respective sons, are different in the two versions. Moreover, he noted they are different in consistent and manifestly

intentional ways, impossible to attribute to scribal error. That is to say, Augustine admits, the Septuagint translators deliberately changed the text. They were not the least bit interested in preserving an 'original'.

For many modern readers, who think it important to get to the 'original' text, this would be a matter of either-or: one must choose between the Hebrew and Greek texts. Most Protestant readers, unless I am mistaken, feel not the slightest compunction about rejecting the Greek manuscripts, copied by Christians since the dawn of the Church, in favour of the Hebrew manuscripts, copied by Jews during the Middle Ages. I confess that this preference has always astounded me.

### A still worse choice

Many Orthodox Christians, on the other hand, because of the canonical status of the Septuagint, don't hesitate to ascribe the variants in the Massoretic text to deliberate textual alterations made by Jewish scribes. Truth to tell, I find this explanation even more objectionable. Those who imagine that God-fearing Jews would deliberately alter God's Word don't know much about the Jewish faith.

According to Augustine, however, there is no need to choose between these two textual sources, because each represents God's revelation at a particular point in history. That is to say, Augustine accepts both readings, ascribing the prophetic Spirit, not only to the original Hebrew authors of holy Scripture, but also to those translators who gave us the Greek version.

'It is to be believed,' he wrote, 'that they were moved by the divine Spirit to say something differently, not by their gift as translators, but exercising the freedom of those that prophesy.' This, said he, is what the Apostles implicitly taught, when they quoted holy Scripture in Greek [*City of God* 15.14]. **ND**

## Miracles

**A**s it did following the tragic death of Princess Diana, *The Sun* again assumed the role of England's spiritual leader when, in March, another tragedy seemed likely.

Although the country was looking for guidance, Lambeth was silent. Rowan too busy rehearsing his faux pas for the Andy Marr Show. Westminster was also distracted from calling the country to prayer. England's Roman Numero Uno was wondering how he could make Benedict's Apologia as appealing as John Henry's.

What was the issue needing intercession? Prayer for a Hung Parliament so that expenses fiddlers could be trundled off to Tyburn? A barbecue summer to turn the heat up on climate change deniers?

Nothing as trivial. The problem: Wayne Rooney's injured metatarsal. With Becks vexed by his Achilles (tendon, not his latest perfume sponsorship) England needed Rooney's rifle to shoot goals in next month's World Cup. Even FiF ignored England's plight.

When prayer was urgently needed for Wayne's physiotherapy, 'Breaking News' was offering Bishop Burnham on Liturgy.

However, Heaven heard *The Sun's* call. Wayne's ankle was marvellously restored. Couch potatoes will now be able to tune their televisions to view the spud faced nipper playing in South Africa. and lager-fuelled English fans able to re-enact Rorke's Drift.

Last year was that of St Thérèse, and her bones made a spiritually uplifting tour. Could 2010 be the year of Wayne's Metatarsal?

The Roman Church has long valued relics. Could those departing for the Ordinariate, *Roma Secunda*, enhance their patrimony by taking with them the cult of Wayne's Miraculous Metatarsal? The Spud Faced Nipper in the same team as The Little Flower.

The wondrous power of Rooney's Metatarsal was shown when Gordon Brown invoked its English owner when attacking the Tories. Broon, son of a nation whose football motto is 'Any b\*\*\*\*s but England'.

*Alan Edwards*

# Considering the financial prospects of the Ordinariate

**Maurice Carter** urges those interested in the ordinariate to consider its financial requirements and begin to plan and organize the means for raising the needed funds

In assessing the health of a church, sensible people look at vocations, attendance and other indicators, not least of which is money. The churches, both Anglican and Roman, seem reluctant to talk about it. It is said that various dioceses of both denominations are bankrupt, or would be if they were obliged to make full disclosure of their assets and liabilities as any other business has to do. The churches much enjoy condemning businessmen but are remarkably coy about their own financial health.

Forget them, for the moment. What about the ordinariate? Those interested in it, just like the churches, talk about the theology, the ecclesiology, practical questions about how many clergy and laity will join, and what problems they might have, questions about church property and church law, but not, as far as I have read, about the money. Where is the business plan? Is there one? If not, this is not just a financial mistake but a moral one.

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**all I want to establish  
is that money will be  
needed on a serious scale**

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## Three money questions

The money issue is not only important but urgent. There are three money questions. What will the ordinariate need money for? Where might it get it? What chance does it have of getting the money it needs? These all depend on the sort of body it becomes. At present, gossip suggests that a fair number of clergy will join, though in a stream rather than all at once. A few parishes will join *en bloc*. Comparatively few individual laity will join, at least in the early years. The clergy, in particular may have problems of housing, incomes and pensions. Both clergy and laity may lack church buildings. No doubt one could think of all sorts of other problems.

The point is that, fairly obviously, money is the solution to many of these problems. Money can help clergy in financial straits after leaving their former church. Money can rent buildings. It can also buy transport for a dispersed clergy and laity to get to and from buildings more distant than those currently used. No doubt one could think about all sorts of other things for which money will be needed; all I want to establish is that money will be needed on a serious scale. And the matter is not only important but urgent.

## Three possible sources

This money might come from three sources. Laity, and some clergy, joining the ordinariate should be made aware that they should support it financially according to their means. This principle is widely understood in the Roman Catholic church, though not always honoured in practice. In that church, as in the CofE, there is disproportionate

reliance on dead money – bequests. However, there is reason to think that the whole process of leaving one church for another will sift the laity, so that those who do join will be people who have worked hard for their church in the past and given disproportionately much. So the lay members of the ordinariate may make up for their small numbers in their quality as active church members and generous donors.

The reason this source of funds is urgent is that right from the beginning it ought to be spelt out that this new body expects its members to be generous, even before they join. Indeed just as the number of those joining affects the level of income, so the expected income will affect the number of those joining. You have to be a particularly holy sort of fool

to join an institution financially unable to survive or, worse, so indifferent to matters financial that it will actively court collapse.

Second there will be donations from institutions. The ordinariate will be a registered charity. It may in addition set up a fund-raising arm as a separate charity. Charities may give to other charities if the aims of the recipient charity are within those of the donor. The Anglo-Catholic movement is not poor. Its churches, trusts, Societies and other institutions have funds which will be large from the point of view of the initially small ordinariate. There is a legal task to be done in determining how existing AC charities might support the ordinariate.

## Serious fund raising

Last, the ordinariate's fund raising body will do what all other charitable bodies do and set about identifying possible individual donors and approaching them. Will this be successful? It could be very successful and comparatively easy. Experienced fund raisers know that you need two conditions to raise money, a list of clearly identifiable possible donors who have given to other causes in the past and a clear, unusual and in this case new cause. It is difficult to think of a cause as attractive as this. It has no competitors. It has strong emotional and intellectual appeal and the donor will get 'a lot of bangs' for comparatively few 'bucks'. With some already assured funding the cause will be able to offer matching donations.

Without delay, a charitable fund raising arm of the ordinariate should be set up and start work. It is a fine act of the Sovereign Pontiff to offer the ordinariate. It will be equally fine of those who set it up and join it. But while it is fine to will the end, it is fine too to will the means. Money is one of the means. Recognizing its importance and raising it is God's work. **ND**



# faith of our fathers

## Arthur Middleton on English Catholicism and the priestliness of the Church

Last month I wrote of Neville Figgis CR and his ministry in Edwardian England where the pervading spirit of those times was the repudiation of supernatural religion in general and the Church of England in particular, a dominant attitude towards life that questioned our Lord's credentials.

He stressed that there is a claim on all of us for our loyalty, not only to the men of a far past, but to those of a nearer past. He was thinking of a generation after the Tractarians to whom we owe much for their sacrifice and costly witness in recovering the greatness and the richness of our Catholic life in the Church.

### A special contribution

Their sense of the value of English Catholicism is one of the most important elements in their whole spiritual life. It is to the value of English Catholicism, to the special contribution of our Church to the life of the great Church as a whole, and to the glorious chances of the future, that we need at this time to be loyal

and devoted. Stressing our need to recognize the great claim of Rome for her real gifts to us in the past, we need to be loyal to the distinctive type of English Catholicism, and accept that we are right and have a place set us by God to minister to the needs of the present, and to the hopes of all.

### Authoritative standard

The pastoral spirit of these people, priests and laity, in the Catholic Revival, is supremely evident in their concern for the souls of men and women in the parishes and their faithfulness to that tradition of English Catholicism.

Further they believed that we are to convert the culture, adapt our life and culture to the ideal and not the ideal to the culture. That ideal is authoritatively set before us in the Scriptures, the Creeds and Councils and in the Book of Common Prayer. So what they preached is not 'personal opinion' or 'my view' but the faith and practice of undivided Christendom.

That is a fundamental principle on

which the Book of Common Prayer stands and to which they were loyal. The Church of England's mind as embodied in her Prayer Book mirrors the tradition of the wider historic Church.

For these Anglicans this authoritative standard outside ourselves is embodied in the Book of Common Prayer where the Church of England is claimed to be continuous in identity with the Primitive Church. In the Preface, Canons and Formularies it claims the Primitive Church as its model. Canon A5 stipulates that the doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the Thirty-nine Articles of Religion, the Book of Common Prayer, and the Ordinal.

### Priestly character

They would have agreed with R.C. Moberly, who wrote that there is much more to ministry and priesthood than the fulfilling of roles and functions: 'it is the spirit of the priestly Church. But those who are ordained 'priests' are bound to be eminently leaders and representatives of this priestliness of spirit, and they have assigned to them an external sphere and professional duties which constitute a special opportunity, and a charisma of grace which constitutes a special call and a special capacity for its exercise' [*Ministerial Priesthood*, SPCK, 1969].

The traditional word used by theologians for the peculiar being of the ordained priest, that which underlies and unites his various roles and functions, finding expression in them, is the word 'character'. It is an unpopular word, especially to those whose minds are pragmatic, empirical, analytic. For them, character is a mystification. They feel safer in dealing with functional man. **ND**



*My problem is that I was at University with Hans Kung!*

# Are Liberal Christians incapable of telling the truth?

Mark Stevens gives a straight answer to a simple question

It would, I admit, be a profoundly offensive question if their problems with veracity were not so painfully evident. Take two cases: the ordination of gay bishops and the so-called doctrine of reception for women priests.

In both cases, whilst preening themselves on the effortless occupation of the high moral ground, they have nevertheless said one thing and done another.

On 15 May 2010 the Presiding Bishop of the Episcopal Church intends to do what the recently renamed Standing Committee of the Anglican Communion – of which she is a member – has urged The Episcopal Church *not* to do. She will consecrate a partnered lesbian woman as a bishop. We cannot, of course, be sure what Mrs Schori said in the close confines of the Standing Committee, about her intentions. But we can be sure of two things: that she did not then reveal her decision to consecrate Ms Glasspool, if elected; and that all this has happened before.

## Presiding Frank

In October 2003 the Primates' Meeting similarly urged restraint on the American Church. A Press Conference was convened at which the Archbishop of Canterbury outlined the *unanimous* agreement of the Primates. At the table was one Frank T. Griswold III, who consecrated Gene Robinson as Bishop of New Hampshire just three weeks later.

Now it may be – and some will argue forcefully – that the Presiding Bishop is merely the servant of the General Convention of The Episcopal Church and has no power or authority to act contrary to its rulings, or contrary to the decision of an individual diocese whose choice of bishop has received the required consents.

If this is the case (and in this, as in so much else in the 'polity' of

the American Church, it is hard to be certain), the Presiding Bishop should surely declare as much before allowing him or herself to be party to agreements which they know they cannot keep.

There is here an element of wilful deception which masks the real tactics, which is to feign acquiescence, whilst preparing a decisive and pre-emptive strike: to pretend fellowship whilst challenging others to break

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## there is here an element of wilful deception which masks the real tactics

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communion. It is a technique of which any Christian ought to be thoroughly ashamed, and one which is intolerable in the leader of a national Church.

## English deceiving

But similar deceptions are not unknown on this side of the Atlantic. You do not have to be very long in the tooth to remember the fervent protestations of 'Bonds of Peace' and the tears shed at the Manchester meeting of the House of Bishops of the Church of England in 1992.

There emerged from that meeting and from others (for example the conference on 'Reception' at St George's House, Windsor in 1991) a clear affirmation that those who could not in conscience accept the ordination of women had an honoured place in the Church. Things were not, and could not be, finally resolved, it was said, until there was a consensus not only in the CofE and the Anglican Communion, but in the wider Church.

The Act of Synod (voted in by a larger majority than that which sanctioned women's ordination) attempted to give substance to those affirmations by the

creation of structures which would express them.

In 2010 opponents of women bishops have been given notice that ecclesially coherent provision for them is to be removed, and that effectively the period of reception is to be summarily terminated. Women bishops will signal the death of tolerance, and the demise of the tolerant and inclusive church which the Act of Synod bravely brought into being.

## Desire to be angry

It would be easy to be angry about this chicanery. But such anger would be misplaced. The truth is that the opponents of women's ordination, whilst using the doctrine of reception as a polemical tool for their own purposes, always knew that it was at best fragile and at worst fraudulent – then talk of reception could be no more than a ploy to overcome the practical political difficulties of gaining the required Synodical majority. This was hotly denied at the time, but so it has proved.

The lesson to be learned from these two distressing examples of prevarication is not simply that Liberal Christians cannot tell the truth but that, like all idealistic totalitarians, they suppose that ends justify means. The real victims of the deception, in both the cases I have cited, are not the opponents (who were, for the most part, astute enough to know that something nefarious was going on) but the proponents of the innovations, who genuinely believed the rhetoric and sought an honourable agreement with those who took the opposite view. They – the Communion Bishops in the United States and individuals like John Hapgood and Mary Tanner in this country – are the most to be pitied.

Are Liberal Christians incapable of telling the truth? The proof of the pudding is in the eating. **ND**



# devotional

## The forgotten value

Florence Allshorn

There was a mystery before which you could only stand like a child wondering. A child, who sees for the first time or hears someone who knows more than he does and listening, never questions. After all, our knowledge of God can be little more than the fantasy of an ignorant child. And the question is: 'Do you believe Jesus Christ was the Word, the Truth, or do you believe only the reasonable word of the brain? Do you think he saw further behind the facade of things than the earthly mind, or do you think he was living in a realm of fantasy himself?' It is the crucial question and, unless you answer, it is impossible to believe. Everything that is evil, cruel and corrupt rises up to defeat you when you face that most difficult-to-believe statement: 'God so loved the world.'

There is a revolt of human pride against God. We have fallen sick over values. The saints met just such a sickness, and they pulled it right by insisting with all that was in them that God was the most important thing in the Universe. They wrote this fundamental truth in letters a yard high so that people couldn't side-step seeing what they were doing. They told us in most certain voices of that central and easily forgotten truth that we exist for

God – the value people have forgotten.

Every time when the Church has failed to hold true to that supreme value, it has been the saints, the remnant, who have brought back the norm. When Benedict went into his mountain retreat near Subiaco he did what most of us would have called an 'escape'; what he really did was to take a band of laymen, and because God had been pushed into the background and was being written small in the contemporary world, he put him in the foreground and wrote him large.

We need not approve their choice, yet we must grasp their motive, for it is the turn of the remnant again – who can doubt it? They were defenders of the norm, upholding laws which they considered more fundamental than those the world was upholding. They came to be called the 'Fathers of Europe' and they kept the world of their time stable and sane.

The world is faced with bad news, and yet there is a great Christian Church which is the custodian of good news; there is the Church's awakened evangelistic concern, and the world's bewildered groping for the light, and yet they seem to pass each other in the dark. It was just such a bewildered man facing this situation, a young RAF pilot, who said to a Christian, 'Don't try to help me or preach to me, or tell me what I ought to think yet. Don't work for my salvation, show me yours, show me it is possible, and the knowledge that something works will give me courage and belief in mine.'

That is all we are asked to do at the moment, and nothing less will do.

*From the Notebooks of Florence Allshorn, founder of the St Julian's Community* **ND**

## sacred vision

'Pentecost' by Joseph Ignaz Mildorfer (1719–1775) from the 1750s. This was an altarpiece for the Church of the Holy Spirit in Sopron, now in the Hungarian National Gallery in Budapest.

Born into a Tyrolese painter family, he moved while still young to Vienna, where he studied at the Academy of Fine Arts, later becoming professor there in 1751. He received many commissions as a fresco and altarpiece painter, both in Austria and neighbouring countries in the Empire.

He may be less well known than he deserves, for he was clearly a victim of changing tastes in church decoration. Many of his commissions are now lost, removed, destroyed or covered over by later commissions, and can only be surmised from surviving preliminary sketches and historical records.

Trained in Late Baroque, he developed a style well suited to the looser and more flowing forms of Rococo. This one, like other biblical scenes shows fine dramatic movement particularly on the vertical –



## Pentecost: Joseph Mildorfer

the eye is led naturally up into the busy celestial world.

His animated style and the liveliness of his compositions, seem to have come from previous commissions for battle scenes. There is much of that ferocious energy here. Gone is the calm coherence of the infant church, as the disciples sit quietly around Christ's Mother, that we are familiar with in earlier artists. Mary remains at the centre, but the group of men and women have almost been torn apart by the violence of the spiritual experience.

The tongues of fire are neither calm nor discreet, but actively searching out the individuals who are to be enthused. There is a sense of fear as well as excitement. Certainly a memorable shared experience. It is easy to imagine that crowds would have gathered when they heard the sound, but less easy to imagine how Peter and the Eleven preached to them so soon after this terrifying scene.

*John Turnbull*

# Parting friends

Giving up her *Watch* responsibilities after thirteen years **Christina Rees** writes us a farewell summing up of past decades and their battles for the truth in the Church

**T**he evening of 17 October 1990. A tense debate in a village hall somewhere in Hertfordshire. Robbie Low is explaining why he is against ordaining women as priests. I am scribbling notes as he talks. I will be speaking next in favour of the move to include women in the priesthood. Robbie likens the disagreement over ordaining women in the Church of England to a civil war or family strife. He declares that the Anglican Church is a body in crisis.

That event took place nearly twenty years ago. Both Robbie and I were doing what many church members were doing that year – taking part in debates across the dioceses in advance of the decisive vote on women priests, which was to take place in two years' time in General Synod. Robbie's wife, Sara, and I would be among those elected from St Albans diocese to serve on that historic term of General Synod, from 1990–95.

There would be many more such debates in the years leading up to the vote in November 1992, often speaking against my friend and neighbour John Easton, who argued passionately that the Church of England should not go ahead with this move until and unless the Church Catholic had determined it was right. John and I remained friends for the rest of his life, even after he and his wife left to join the Roman Catholic Church. We disagreed on the ordination of women but we continued to recognise, accept and value one another as fellow members of the Body of Christ.

## Anglican break up

Looking back, Robbie Low's pronouncement on the state of the Anglican Church seems prescient, even more true now than it was then. Many other fault lines across the Communion have appeared, eclipsing in their intensity the long-standing disagreements over the issue of ordaining women.

The Anglican world has both expanded and shrunk, as alliances have spread out across the globe, and technology has brought new virtual friends and allies into our homes and offices. It has been an extraordinary two decades.

In our own Church, after debating the issue of ordaining women for over thirty-five years, we await the report from the Women Bishops Revision Committee, which will be debated in July at the final session of the current quinquennium of General Synod.

If I were to have the gift of foresight, I would say that in July the General

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## a time of transition far bigger than any of the issues in Anglicanism or even in Christendom

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Synod will commend the draft legislation for debate in the dioceses. It will return to General Synod for final approval within 18 months, and within about two years the Measure will be ratified by Parliament and become law. I would add that only a small number of parishes and individuals will choose either to accept the Vatican's offer or, at the other end of the churchmanship spectrum, to align themselves with the growing number of breakaway Anglican groupings. I also expect that most of those who continue to oppose opening the episcopate to women will continue to minister and worship faithfully in the Church of England.

## Most will stay

Why do I think this? My predictions are based on over thirty years' membership in the Church of England, with twenty of those years as a member of General Synod. During that time, first working for the *Movement for the Ordination of Women* and then as chair of *Women and the Church*, I have taken



part in countless debates on national, diocesan and deanery levels. I have been invited into nearly every diocese in the Church of England. I have spent untold hours listening to both clergy and laity telling their stories and expressing their hopes and fears. I have heard shocking and distressing tales of dishonesty, prejudice and mistreatment. I have listened to wonderful stories of growing acceptance, reconciliation and restored trust. I have heard of endless acts of loving and sacrificial service.

## Painfully slow progress

I am conscious that when I express my joy at the prospect of finally having our Church accept women to all three orders, many of you will be feeling only sorrow. I am aware that it is inevitable that some of you will feel the sense of loss and regret that change, especially unwanted change, can bring. Without meaning to in any way trivialise or diminish anyone's sense of sorrow or pain, I would like to explain why I believe that it will be possible for us to continue to go forward, together, by the grace of God.

Recently a leading member of Forward in Faith confessed to me that he could not understand why the women bishops' debate is taking so long. He acknowledged that he has found the past few years to be depressing and frustrating. He feels that the process is taking a heavy toll on us all.

I have heard others who oppose women bishops in principle express the urgent desire for resolution, for the sake of the Church. I have heard many heartfelt pleas from those of



all perspectives directed principally at the bishops, and in particular, our two Archbishops, asking them now to give a lead of positive and prayerful confidence about moving forward. There seems to be a strong sense that the necessary process, and work undertaken in preparing legislation for women to be included as bishops in our Church, now feels as if it has gone on for long enough.

The energy that continues to be expended is seriously draining the Church. The process has indeed been necessary and is of vital importance on a number of levels, but for many of us inside the Church, and most certainly for those outside, it now appears as if we Anglicans spend more time squabbling about issues of gender and sexuality than doing anything else. Although I consider these issues to be among those at the very core of our understanding of who we are, and what is our relationship with God, the length of time this is taking is now impeding our overall mission to the people we exist to serve.

I believe that part of the Good News we are called to preach, and part of the Kingdom of God we are called to proclaim, has to do with healing broken and distorted relationships, including those between women and men.

### The labourers are few

As part of the new creation we have been given both the message and ministry of reconciliation, and this involves a transformed dynamic between men and women. We have

been invited – and are continually being invited – into the intimacy with God that Jesus had. An aspect of accepting that invitation to partake in the life of the Divine Trinity is to accept one another's unique gifting and calling. I would find Jesus' sobering comment to his disciples that 'the harvest is plentiful, but the labourers are few' to be even more challenging if I did not think that the task of mission and ministry, whether by lay or ordained ministers, does not need to be limited to half the work force.

Within a few days, the Report of the Women Bishops Revision Committee should be published. Over the past year or so, some of us on General Synod have been invited, repeatedly, to speak to the points we raised in our written submissions.

A small group of us had found ourselves sharing the same room as we waited to be ushered in to make our presentations and face the inevitable cross examination by members of the Revision Committee. Over the hours of waiting, old friendships deepened and new, perhaps unlikely, friendships began to be forged.

The dynamic between us gradually changed as the months passed. A feeling of camaraderie developed as we moved from politely discussing areas of disagreement, to discovering shared interests and mutual affinities. We became friends.

Even the relationship with our inquisitors on the Revision Committee subtly began to change. What started out as relentless and, at times,

somewhat aggressive, verbal theological duelling, began to include gentler bouts of good humour.

### Tectonic shift

I genuinely believe that we are in a time of change and transition that includes us in the Church of England, but that is also far bigger and more profound than any of the issues we face either in Anglicanism or even in Christendom. My sense is that we are part of an altogether deeper spiritual process. I think some of the realignments we are seeing, and the strangeness we are experiencing, are the visible manifestations of the spiritual equivalent of the shifting of the vast tectonic plates.

It is important for us all to keep before us the Cross and the Resurrection, and the unshakeable understanding of who we are in Christ. We must also remind ourselves that we are not alone, but that we have the Comforter, the Counsellor, the Spirit of Truth, who will guide us into all truth.

We are on the brink of taking an important decision which we as a Church now need to take: I am confident that we can do so with mutual good grace, recognising beyond our differences, our shared commitment to the well-being of our Church, our joint membership of the Body of Christ, and above all, our common determination to 'press on toward the goal for the prize of the upward call of God in Christ Jesus' [Philippians 3.14]. **ND**

## Ascension

Looking back at the Ascension from Whitsunday, it is hard to remember that in a sense Jesus was actually, physically, going away from his friends. He was leaving them to manage as best they could.

In that sense, we are all experts at being left by our loved ones: they die or go into a far country, or put us on a train to one. Like a swimming coach who pushes you in the deep end, we are supposed to think as the people of Philippi when Paul said to them: 'Wherefore, my beloved, as ye have

always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling'. Indeed.

Of course the Holy Spirit was coming by way of rescue, but not like the United States cavalry: his help was fundamentally different from that given by the actual presence of God as a human being in his own material world. Men were commanded to stir their stumps and witness Christ 'unto the uttermost part of the earth'.

When Jesus left them, the Apostles

felt as we feel, and asked anxiously about the future; to which Jesus replied that it was not for them to know the times and seasons. I suppose the poor fellows thought vaguely that divine Providence would take charge. They certainly thought the Second Coming was imminent. Nothing of the sort happened, only a cold wind blew about their ears, as it blows about ours. They just had to get on with life, and regard the future with interest rather than anxiety.

Which may seem at first sight not a very cheerful way of expressing our situation; but surely it is true.

*Paul Griffin*

# Confusing motives

**Ed Tomlinson** on how the blogs have been dealing with the frenzy of reports on the Roman Catholic Church and the child abuse scandals

Open any newspaper and you will discover that 2010 is fast becoming an *annus horribilis* for the Roman Catholic Church. The presenting issue being the disgusting revelation of clerical child abuse, which is causing people to question the behaviour and attitudes of those in authority. Did bishops knowingly cover up abuse at the cost of justice to victims? Were offenders protected and therefore at liberty to offend again? These are serious questions which demand serious answers, not only from the Roman Catholic Church but every institution in which children have come to harm.

We in the Anglican Church might feel relief that the spotlight is focussed elsewhere, but the questions are equally pertinent. Are we doing enough to safeguard our children? Do we know of sins in the past that need bringing to light in our day? Ordained child abusers are wolves in sheep's clothing and a disgrace to the priesthood. Divine words concerning little ones and millstones spring to mind.

### Criminal proceedings

I am also of the opinion that every bishop who knowingly protected an abuser should face criminal proceedings where such 'protection' led to further abuse. Such cowardly behaviour is wicked, for it leaves defenceless children at the mercy of perverts. Who could *knowingly* send a child rapist to work in a parish as a priest in whom people should trust?

We must therefore praise the media where they have acted in the public interest to discredit abusers and expose those who would protect them at unimaginable cost to children. But what do we make of the allegation found on many a blog post of late which suggests a more sinister motive is at work? How should we respond if, as is claimed, the press are simply using these sordid stories to their own

twisted end?

It is certainly true Pope Benedict is unpopular amongst the secular intelligentsia and that his opposition to gay rites and abortion have earned him powerful enemies. Might these be behind the campaign to use a lamentable truth to bludgeon the Church to its knees? Damian Thompson seems of this opinion having entitled a blog entry, 'Journalists abandon standards to attack Pope.' Let us ponder the evidence.

### Questions to ask

Firstly the press are not reporting current cases, but resurrecting ancient ones. Many of these are resolved (with abusers dead for example) and others have already been extensively reported. How does it serve victims to expose these stories again? Secondly the press is operating a drip-drip policy ensuring new allegations are printed daily, with a staggering nineteen of Ruth Gledhill's last thirty blog entries focusing solely on this issue. The effect on the reputation of the Church is devastating, with every priest taken for a paedophile and every bishop assumed guilty. Where are the reports of the robust child safety procedures being enforced by every modern diocese today?

We must then ask why no other institution is given the same media treatment as the Roman Catholic Church. This is especially perplexing when reliable statistics from the *Washington Post* suggest that less than 1% of Catholic priests abuse, in comparison with 2% in protestant denominations, 5% in teaching and a staggering 10% or higher in secular care homes. Evidence backed up by Ernie Allen, President of the *National Centre for Missing and Exploited Children* whose response was 'We don't see the Catholic Church as a hotbed of this or a place that has a bigger problem than anyone else,' yet still the frenzy continues.

Let us finally ask how it serves victims of sexual crime when the media create a scapegoat instead of pursuing the true abusers? For scapegoating is the only way to describe what is being done to Pope Benedict XVI. Despite overwhelming evidence that he has done more than most to ensure healthy practice, despite no substantive evidence that he was involved in cover up (as opposed to scurrilous half truth) the media are screaming for his head. His apologies are ignored, his actions played down. It matters not what he says or does. The BBC have pondered his resignation, *The Times* endorsed his arrest, and money is offered to any who can produce damning evidence. Why this braying for his blood?

### Interesting witness

It took an orthodox Jew, and former mayor of New York, Ed Koch, to say it as it is. In his blog entry for the *Jerusalem Post* he wrote, 'I believe the continuing attacks by the media on the Roman Catholic Church and Pope Benedict XVI have become manifestations of anti-Catholicism... Many of those in the media who are pounding on the Church and the pope today clearly do it with delight, and some with malice. The reason, I believe, for the constant assaults is that there are many in the media, and some Catholics as well, who object to...opposition to all abortions, opposition to gay sex and same-sex marriage, retention of celibacy rules for priests, exclusion of women from the clergy, opposition to birth control measures involving condoms and opposition to civil divorce.'

Quite! And so we get to the terrible truth of what unfolds before our eyes. We now live in a hostile secular culture and spiritual warfare rages. Is it co-incidence that all this is happening in the Year of the Priest? Or is it evidence that our adversary the devil is prowling like a lion to devour us? **ND**