

CHURCH OF ENGLAND

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NEWSPAPER



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Lambeth's call for 'gracious restraint'

By George Conger

THE LAMBETH Conference has urged a "season of gracious restraint" from the warring parties of the Anglican Communion, asking for a cessation of gay bishops and blessings from the left and incursions from the right into the jurisdiction of the Episcopal Church in the United States.

The 42-page "Reflections" document released at the close of the conference on August 3 addresses a cross-section of issues from human sexuality to the humanitarian crisis in Zimbabwe, but is unlikely to have any meaningful impact as conservative archbishops have vowed not to pull back from their support for American and Canadian traditionalists, and American liberals have stated they will not honour the request to halt gay blessings.

Written as a "Reflections" paper, the conference statement was not subjected to vote or debate, but was produced through a committee process that sought to distill the issues and discussions raised over the course of the conference. Bishops were asked not whether they agreed with the document, but "whether they could see their voices" amidst the various reflections on offer.

Speaking to the media Dr Rowan Williams said Lambeth had proven that the bishops could speak to each other respectfully and prayerfully, and they had a "strong commitment to remain unified." Even in "its current rather wobbly state," the Anglican Communion was capable of being a witness for change in the world, Dr Williams said, citing the bishops' July 24 London march in sup-

port of the Millennium Development Goals.

In his final presidential address, Dr Williams promised to produce within two months a "clear and detailed" plan for a "Pastoral Forum" that would address the divisions within the church. He asked for more time for the Communion to work through its divisions, and urged a moratorium on gay bishops and blessings, calling upon the US and Canadian Churches to cease their innovations while the debates continue.

"The theological ground for a

plea for moratoria is the need to avoid this confusion so that discernment continues," Dr Williams said.

"The pieces are on the board" for the resolution of the Anglican crisis, he said. "And in the months ahead it will be important to invite those absent from Lambeth to be involved in these next stages."

The request for a moratorium on gay blessings did not last the day however, as the bishops of Los Angeles and California announced they would not honour ban and not stop their clergy

from performing gay blessing ceremonies. These practices, Dr Williams told the press, "continue to put our relations as a Communion under strain and some problems won't be resolved while those practices continue."

"One complication in discussing all this is that assumption, readily made, that the blessing of a same-sex union and/or the ordination of someone in an active same-sex relationship is simply a matter of human

continued on page 13

Married on a wing, and a prayer



Vicar George Brigham (right) conducts the marriage ceremony of Darren McWalters and Katie Hodgson over Gloucestershire. The unusual ceremony took place both on the ground, and then flying high as the couple exchange vows. Photo: Barry Batchelor/PA Wire

News

Archbishop defends stance

By Matt Cresswell

FOLLOWING a deeply critical letter published in a Christian newspaper by leading Irish evangelical clergy, the Archbishop of Armagh has issued a strongly worded response.

The Evangelical Fellowship of Irish Clergy (EFIC) had rebuked Archbishop Alan Harper for suggesting the Church might have to change its attitude towards gay people.

The Archbishop, who is also Primate of All Ireland, argued his position by referring to the Pastoral Letter from the House of Bishops of the Church of Ireland in September 2003. He said the Pastoral Letter both "affirms the centrality and authority of the Scriptures for all Christian discourse and sets out the range of views on human sexuality

held within the Church of Ireland."

The Archbishop highlighted that the church was "in a period of active listening on the issue of human sexuality".

His response also claimed that he recognized the views of the evangelical Irish clergy but also called on them to appreciate the "spectrum of positions held on same-sex relationships".

He also added that: "The Church of Ireland does not have any provision for the blessing of same-sex relationships and it defines marriage as between one man and one woman."

The Archbishop made his controversial comments at the USPG Conference on July 4. He suggested that if scientists could prove people were born gay then the Church may need to find a "new status for homosexual relationships".

Bishop gives vicar his blessing for civil partnership to his gardener

A CIVIL partnership between a retired vicar and his gardener has gone ahead last Saturday after the men received the blessing of a bishop.

The Rev Canon Rodney Bomford, and Paddy O'Neil convinced the Bishop of Exeter, the Rt Rev Michael Langrish, that their relationship was not sexual.

Ahead of the union, Canon Bomford said: "The Bishop has given his blessing because, although we are extremely close and have made a commitment to each other, we are not lovers. We have satisfied the bishop that we do not have a sexual relationship."

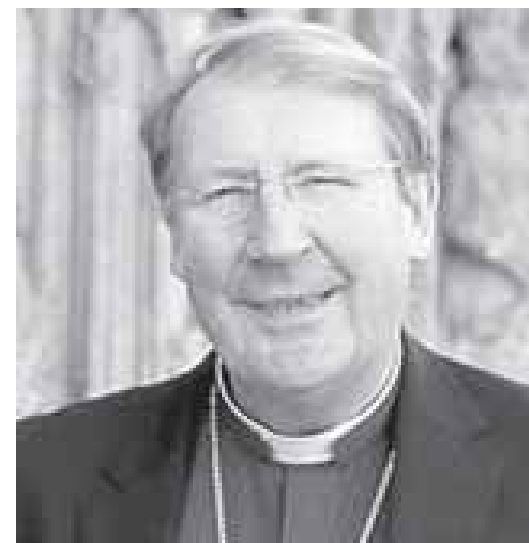
A spokesperson for Bishop Langrish said: "There is a long tradition within the Church of offering strong support to covenanted friendship, and a civil partnership is one model of this."

Their desire for a civil partnership was rooted in the need for Mr O'Neil to inherit their £400,000 farmhouse in Modbury, Devon.

Canon Bomford first employed Mr O'Neil 20 years ago as a gardener and handyman when he was the rural dean of Camberwell in South London.

Last week Mr O'Neil dressed up in a pink top hat with a sash saying 'Bride to Be' at a "stag and hen do" in the couple's local pub.

Canon Bomford still preaches at his local



The Bishop of Exeter, above, was approached by Paddy O'Neil and the Rev Canon Rodney Bomford to permit their civil partnership

church. One churchgoer from the village said: "The ceremony certainly raised a few eyebrows in the village. Personally, I thought that as a clergyman he should not make such a public display."

Your Church

News from your diocese

Lichfield: Following their generosity and prayers for Burma after Cyclone Nargis, the Primate of the Anglican Province of Myanmar, the Most Revd Stephen Than Myot Oo, has thanked the churches of Lichfield Diocese. The Archbishop made his comments as it was announced that the Bishop of Lichfield's emergency appeal for Burma was to be closed. The appeal, which was launched immediately following the devastating Cyclone earlier this year, raised £35,000. An estimated 100,000 people were killed by the natural disaster and Archbishop Than Myot Oo, visiting Britain for the Lambeth Conference, said the support from the Diocese of Lichfield had saved many lives. He said: "There is a saying: every cloud has a silver lining. So what is the silver lining for the Nargis cyclone people?"

"You, people of Lichfield are our friends who love us, have concern for us and give to us aid. You are our silver lining. That is why we sincerely and heartily thank the people of Lichfield. Please continue to pray for us — and that the crops we have planted will grow."

London: London celebrated the first inter-denominational Pentecost Festival this summer and is now gearing up for another similar event on October 8. The first festival attracted more than 10,000 people and its organisers, Share Jesus, are looking to at least double this for the next event.

The festival's director Andy

Frost, son of the late Rob Frost, said: "The Pentecost festival is something completely fresh and new. It's a dynamic expression of the Christian faith for a society bored with church politics and out-of-date religious dignitaries." He boldly adds: "Here, at last, is the richness and diversity of the church that Jesus founded. Here is creativity, colour, compassion, relevance, story, debate, action and laughter."

For more info e-mail linn@pentecostalfestival.co.uk

Ripon and Leeds: At the end of the month the Bishop of Ripon and Leeds, the Rt Rev John Packer and his wife Mrs Barbara Packer are to leave Ripon. In a "long and historic move" they will leave Bishop Mount in Ripon on August 28, and move to a new See House in Leeds.

Bishop Mount has been the traditional home for the Bishop of Ripon since WWII. The new See House, Hollin House in Weetwood Avenue, was bought and renovated by the Church Commissioners and will enable Bishop Packer and his successors to live in Leeds, closer to the majority of the population.

Bishop Packer, writing in the diocesan bulletin *Together* this month, said: "This completes the policy affirmed four years ago by the Bishop's Council whereby the diocesan bishop lives in Leeds, as the largest community by far in the diocese — nearly two-thirds of our population live in Leeds itself. The Bishop of Knaresborough in



York

consequence lives in the north of the diocese, so that since 2004, for the first time for very many years, we have had a bishop living north of Ripon.

The Dean and Canons continue to serve the diocese from our Cathedral base in Ripon."

Salisbury: A Sudanese secondary school in the Nuba Mountains is receiving backing from churches in Dorchester. This was the idea of Richard and Claire Budd who developed links with the school after travelling to Kadugli with mission agency Sudan Link. The school had been funded by a community in New Orleans, but after Hurricane Katrina in 2005 they had been unable to continue giving. Since the trip the school has been forced to close and the buildings have fallen into disre-

pair. Bishop Andudu, the Sudanese bishop, wants to rebuild the school on land near the existing primary school. "The project is of vital importance because secondary school education is virtually unavailable in the area," said Richard Budd.

He added: "In fact, in southern Sudan only an estimated two per cent of the population is educated even to primary level. This makes it arguably one of the most educationally needy places on Earth."

"Because of the remote area the new school will be a boarding school. It will be for boys and girls from both Christian and Muslim backgrounds. The first stage of the school will cost around £40,000 with annual running costs of £30,000, half of which will be for food." email

Claire@gracessecondaryschool.com or call: 07764 335892 for more information. www.Gracessecondaryschool.com

York: A York sculptor has won a £3,000 award for an Italy trip. Andrian Melka, who has a studio in Bugthorpe, has won the Queen Elizabeth Scholarship and will travel to Carrara in Italy, home of some of the world's leading sculpture studios. Here he will gain experience in new techniques of working in marble and creating statuary; techniques he will bring back to the UK. The respected Queen Elizabeth Scholarship Trust (QUEST) scholarships are open to men and women of all ages and are awarded twice a year.

Since 1991 the Trust has made cash awards worth over £1,215,000 to 191 craftsmen and women aged between 17 and 50 plus to develop their skills.

Andrian said: "Here I will be tutored by the best master carvers in Italy and gain experience unavailable in Britain. This will benefit not only me but the next generation of sculptors in the UK, as I can pass on what I have learned by training others. I want to push myself as much as I can professionally in carving to reach new levels in my career. I am passionate about marble sculpture and the techniques of creating it."

Andrian set up his studio four years ago and now takes commissions ranging from small bronzes to large public carvings in limestone.

News

The Covenant 'is the only game in town,' says Archbishop Gomez

By George Conger

THE ANGLICAN Covenant is the only game in town and is the Communion's hope for hanging together, the Primate of the West Indies Archbishop Drexel Gomez told reporters at the 14th Lambeth Conference last week.

Bishops attending the Lambeth Conference spent two days discussing the history and ideals of the covenant, and offering a critique of its current draft. Archbishop Gomez, the chairman of the Covenant Design Group which was charged by the Archbishop of Canterbury in 2006 with producing the document, told the conference the covenant seeks to define the "theology of [Anglicans] being in communion."

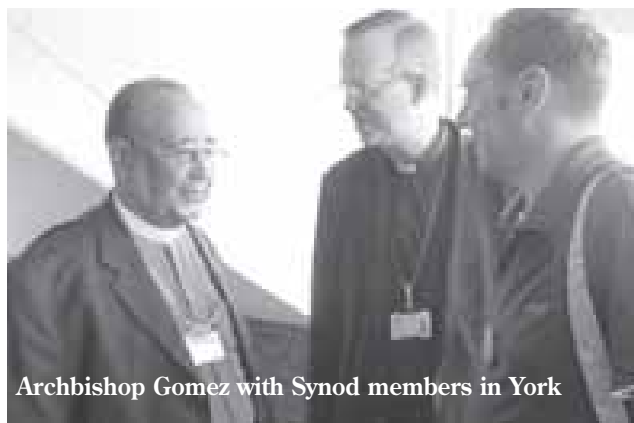
It will also set the limits of Anglican autonomy, he added. The covenant will "not be a legalistic document nor a punitive document," he said, but a "mechanism to redefine the basic tenets of Anglicanism."

The "only thing used so far" that defines what it is to be Anglican are "holy meetings. We have no magisterium, no legal framework that can bring discussion to an end," he said.

Whether enough time exists for the covenant process to unfold before the Anglican Communion implodes is unclear as it will take up to 10 years for the process to come to a conclusion and offers no immediate relief for embattled conservatives in North America.

However Lambeth Conference spokesman Archbishop Phillip Aspinall of Australia said the Anglican Covenant was a "vehicle of grace," one that called for "self-limitation" from the members of the Communion.

An Anglican Covenant was first proposed by the 2005 Windsor Report, published by the Lambeth Commission on Communion, a group appointed by Dr Rowan Williams



Archbishop Gomez with Synod members in York

to respond to the splits over doctrine and discipline within the Anglican Communion.

The Deputy Secretary General of the Anglican Consultative Council Canon Gregory Cameron explained the term "covenant" was chosen to describe the process to reflect the theological antecedents of the project saying that in Scripture, a "covenant" was "used to describe the committed relationship between God and his people."

The rationale behind an Anglican Covenant was to create a document that would "talk about the sort of committed relationship that holds the [Anglican] Communion together," Canon Cameron said on Aug 1. It began with the assumption that Anglicans held a "common inheritance in faith," and shared a common goal of "mission." The Covenant would answer the question "what holds us together," defining our "interdependence."

The bishops were asked to "add their own comments to the process," Canon Cameron said. However, they were

"free to comment" but "not free to change the draft," he added.

In their discussion groups, conservative bishops asked that dioceses be permitted to sign on to the covenant. However, Canon Cameron explained that the covenant was for provinces not dioceses. Dioceses could "express their sympathy" for the covenant, but as it was currently constituted a diocese or other ecclesial body was not able to "sign up" to the agreement.

"We will have to work this out if a province declines and a diocese says yes," Canon Cameron—the secretary of the Covenant Design Group said.

The bishops' comments will be forwarded to the September meeting of the Covenant Design Group, which meets in Singapore in September, he noted. The provinces have been asked to submit their critique of the current draft by March and a final draft will be compiled by the Covenant Design Group and presented to the Anglican Consultative Council for its May meeting in Jamaica.

Archbishop Aspinall said it was the bishops' expectation that the final text of the document would be completed within the year, but it could take several years for the document to be ratified by the provinces. Concerns over "autonomy and self-rule" were voiced in the bishops' discussions, he said, but "there's a commitment to hanging together as a communion" he said.

Bishop Trevor Mwamba of Botswana said that ideally, the covenant would "enhance the beauty of Anglicanism, which is its capacity to absorb different views." The communion sought to produce an agreement that "creates something that gives life, not distress" he said.

Bishop Mwamba said the Communion was not rushing the project. "We're not in a hurry. The devil is in a hurry," he said.

Appeal launched for Africa food crisis

Christian Aid has launched an emergency appeal for the African food crisis. The charity describes the situation, which affects hundreds of thousands of children, as a "crisis of proportions unmatched for decades".

The problem is the result of escalating food prices. Christian Aid stress that most African countries are not self-sufficient and rely on imports. However they report that these imports are now so expensive that it has triggered potential starvation. Major foodstuffs in the last three months of this year alone hit their highest prices in real terms for nearly 30 years, according to the World Food Programme (WFP).

Nick Guttman, head of Christian Aid's humanitarian division, said: "Christian Aid is doing everything we can to help — but we want to do more."

He added: "We are urging people in Britain, the churches and religious groups to help us increase our support to those most vulnerable to this crisis.

"With more cash, we can further develop work with our local African partner agencies, distributing seeds and livestock and helping communities improve their agricultural productivity to reduce their dependence on highly priced imported foods."

In Ethiopia 126,000 children are in immediate danger of death while in Kenya food prices have hiked up 50 per cent in six months. Meanwhile, in Burkina Faso, almost a quarter of children under the age of five are under-nourished.

Concern as sex debate rules 'change'

THE GROUND rules of the debate over homosexuality have been changed, organizers of the 2008 Lambeth Conference said last week, as those seeking to change the church's teachings on the morality of homosexual behavior no longer have the burden of making their case, convincing those holding the traditional view that an evolution in doctrine is necessary.

"We are going back to first principles" Archbishop David Moxon of New Zealand — the chairman of the conference's Bible studies programme, said. The conflicting views of the morality of homosexual behavior held by the bishops at Lambeth each contained a kernel of truth, and it was up to the church to engage now in a "hermeneutic" to come to a consensus on how the Bible can inform the debates on homosexuality.

The Bible studies at Lambeth sought to "honour and respect" the different ways the bishops used the Bible. We sought "not to pre-empt or to take a position" on divisive issues, but "to take the high common ground," he said.

The "envelope" of understanding "is in the hands of God," as the boundaries of Biblical interpretation were "an evolving process" under the authority of the "Holy Spirit," said Archbishop Moxon.

The Archbishop of Canterbury, Dr Rowan Williams told the bishops that the 1998 resolution on human sexuality, resolution 1.10, would "not be revisited at this Lambeth Conference" and remained the common mind and teaching on human sexuality for the communion. However,



the force of the 1998 resolution that said homosexual conduct was incompatible with the teaching of Scripture, has been undercut by the new terms of debate, neutering its importance, critics have charged.

In a discussion on how Scripture was being used to inform the bishops' deliberations, Archbishop David Moxon and conference consultant Prof Gerald West of the University of KwaZulu-Natal said the bishops were "seeking to build a consensus" on how to use Scripture to address the issue of homosexuality.

"The meaning of the Bible is not self-evident," Prof West said. The modern notion of homosexuality was foreign to the culture and mindset of the ancient Near East he argued, citing the story of Sodom and Gomorrah. The issue in this passage from Genesis was not homosexual conduct per se, but power couched in terms of "male rape" and dominance.

The "problem was inhospitality," he argued.

Prof West, who stated he did "not have a clear position on resolution 1.10, personally," said the task of Scripture in shaping the church's teaching on these issues was to "allow the historical and theological framework to be integrated" as part of the church's "missionary project" to find a common Anglican hermeneutic.

The Academic Dean of Moore College in Sydney and one of the architects of Gafcon's theological resource group, Dr Mark Thompson told CEN the quest of a common Anglican hermeneutic "ignores the fact that the essential Anglican stance towards the nature and use of the Bible has already been provided by the Thirty-nine Articles of Religion and expounded in the First Book of Homilies to which those Articles refer."

He noted that the "appeal to 'a scholarly use of the Bible' is far too often a device for evading the plain teaching of the Scriptures. The words mean what they say."

The Bishop of Quincy, the Rt Rev Keith Ackerman told CEN the attempt to use "Hegelian dialectics" to find a synthesis between the belief that homosexuality was a sin and that homosexuality was a blessing was inappropriate.

Changing the rules at this stage of the game was discouraging, he said. "The burden of proof falls on those calling for change," he argued. "Is there a terminal point for the listening project, or am I the terminal point?" When traditionalists "die the argument is over."

News

York Minster revealed in dramatic images

By Matt Cresswell

A NEW exhibition at York Minster is guaranteed to make its viewers dizzy and pleasantly disorientated. The display of 'photospheres' by artist Edward Hill includes spectacular circular photo montages which provide a truly dazzling 360-degree perspective in one single image.

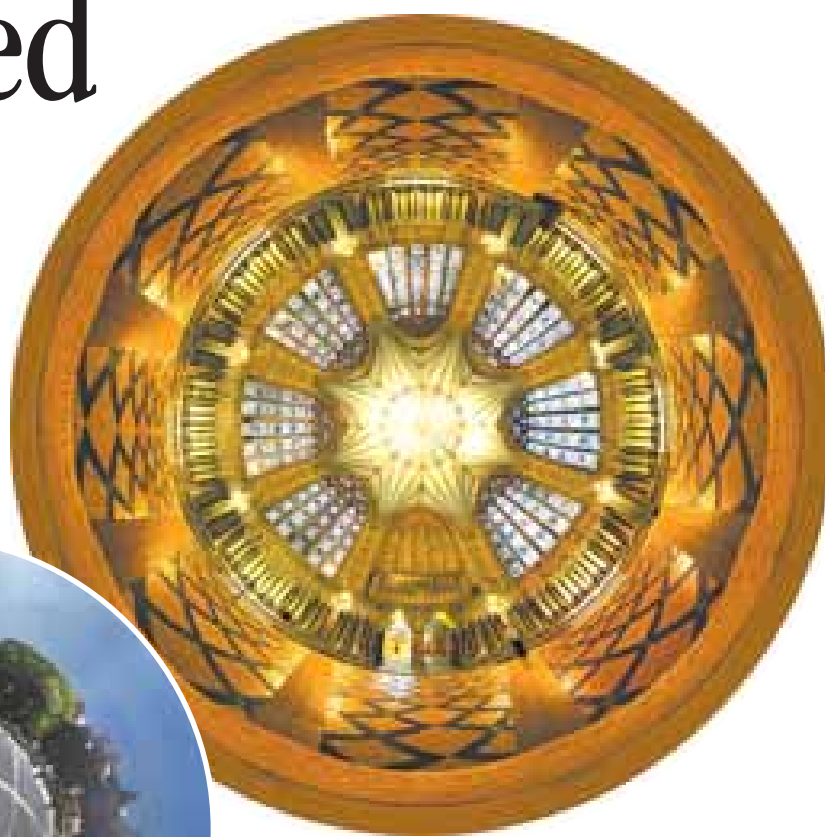
The exhibition is made up of 'triptychs' of the Minster which display everything visible around the cathedral at various points. This includes a 'down' photosphere, an 'up' photosphere and a central photosphere. The resulting effect is an awe-inspiring view of the cathedral interior which provides all focal points at the same time.

Mr Hill began his varied career at Venni Glass Factory in Venice, Italy, in 1973. He then spent the next 16 years working in a studio in Greenwich, designing and working with glass. He then worked as a landscape photographer before moving onto photospheres in 1999.

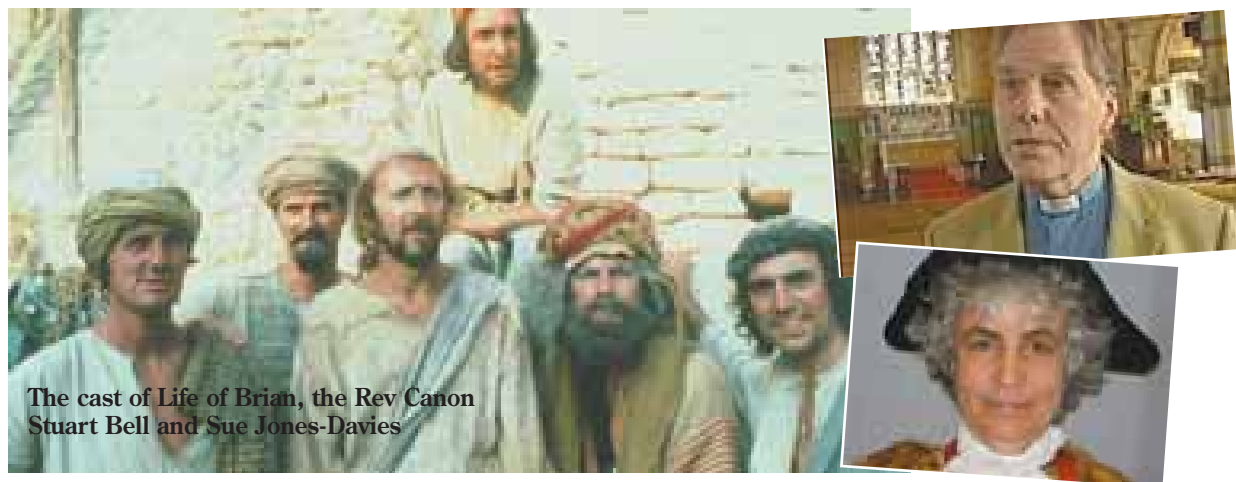
Between 2000 and 2005 Mr Hill developed a digital photographic method of creating unusual photospheres. For the last five years he has exhibited his work frequently in Cathedrals throughout the UK. He was recently selected for an international exhibition by the Royal Photographic Society.

The Rev Canon Glyn Webster, Canon Chancellor said: "We're delighted to welcome Edward Hill's Photospheres exhibition to York Minster during August and we hope that visitors will enjoy taking in these beautiful and unusual 360-degree views of this magnificent building".

The exhibition runs from August 4-9, 2008



Vicar supports Life of Brian ban



The cast of *Life of Brian*, the Rev Canon Stuart Bell and Sue Jones-Davies

WOMEN BISHOPS?

By John Pitchford

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IS SHE the mayor, or a very naughty girl? This is the subject of heated debate in Aberystwyth, Wales, where the ban against Monty Python's popular film *The Life of Brian*, is being opposed by the new mayor, who played Brian's girlfriend.

It was her own full-frontal nudity as she proclaims her Nazarene lover to be the Messiah, that most offended censors in 1979, when the film was banned in towns across Wales.

While most new incumbents are keen for notorious footage of their nudity to be suppressed, Sue Jones-Davies, now in her mayor's gown, is keen to undo the ban. Since it was picketed 29 years ago, it has become a beloved comedy classic to many. The Mayor said: "I think times have moved on a bit and I can't imagine people would still want it banned, although there may be a few who would."

The Rev Canon Stuart Bell of St Michael's Church, Aberystwyth, is leading the protest against the revoking of the ban. He said: "There's been no change in attitude or response to the film amongst the Christians who have spoken to me in Aberystwyth. The film at its root is poking fun at Christ and we don't want that to happen."

"If someone was going to make fun of my wife in a film then I would oppose that. Making fun of Jesus Christ, whom I love more than my wife, in a film is going to offend me."

The film parodies organised religion and the New Testament as revealed by the 1950s' spate of Hollywood biblical epics, by recounting the story of the unremarkable Brian from birth to crucifixion.

Canon Bell admitted he had seen a very small clip of the film.

Archbishop calls on Wales to avoid narrow nationalism

Wales should celebrate its identity without becoming narrowly nationalistic said the Archbishop of Wales, Dr Barry Morgan, last Sunday.

Dr Morgan had left the Lambeth Conference early for the service at Pontcanna Fields to mark the National Eisteddfod in Cardiff.

The National Eisteddfod, which lasts until August 9, was a time to celebrate both the nation and language of Wales, he said.

He warned worshippers to make a distinction between enjoying their pride at the Welsh Assembly and Welsh Language Act of 1993, and the hatred and violence that could follow from fervent support of race and nationality. Exclusiveness is contrary to the teaching of Christ, he reminded the congregation.

He said: "The particularities of culture, language and tradition are God's gifts to us for they define who and what we are, but we also need to foster openness towards those who are different, the peoples and nations of our divided world."

Petty sniping across the Welsh border has led to deterioration of relations within the United Kingdom, with members of the Welsh Assembly complaining of prejudice against them in the media.

Eisteddfod chief executive, Elfed Roberts, said: "We do appreciate the fact that Dr Morgan is leaving the Lambeth Conference early to preach at Wales' prime cultural festival."



News

Mixed reactions following Lambeth 2008

By Toby Cohen

AS CANTERBURY echoes with the last words of the Lambeth Conference, already bishops returning to their dioceses around the world are taking differing messages with them.

In his concluding presidential address, the Archbishop of Canterbury, Dr Rowan Williams, said: "Beyond peaceful diversity lies Christian unity; and this is what should matter to us."

"We are one with one another because we are called into union with the one Christ and stand in his unique place - stand in the Way, the Truth and the Life."

The Primate of the Anglican Province of the Southern Cone, the Most Rev Gregory Venables, said: "It was clear that the agenda of Lambeth was an inclusive church. And it was also clear that the majority of people there were orthodox and heard that and didn't agree with it."

"I think [Dr Williams] is trying to speak on behalf of everybody, but in reality he is missing the point, which is that the vast majority of the Anglican Communion don't agree with him."

Dr Williams said: "Person after person has said to me: 'There is no desire to separate.'"

"Gafcon said there is no desire to separate," responded Archbishop Venables, "because we believe we represent the mind of the Anglican Communion in its vast majority."

Schism still seems inevitable to many bishops. Nigerians felt obliged to boycott the conference after their Missionary Bishop for the Convocation of Anglicans in North America, the Rt Rev Martyn Minns, was not invited. Bishop Minns said: "Lambeth is not tackling the hard issues, they're not willing to deal with them, so sadly I think fragmentation will continue."

"I saw signs that Lambeth was carefully manipulated towards an inclusive Church, but I would not want to put such motives on my colleagues," said Archbishop Venables, expressing the view of a large contingent of bishops who feel the conference was designed to suppress the voices calling for schism. He agrees the fragmentation of the Communion is irreversible: "The toothpaste is out of the tube."

Dr Williams has called for a moratoria on the appointment of gay bishops and the blessing of same-sex unions, while provinces absorb the "new thoughts" and fully investigate whether they can be reconciled with Scripture. The proposed Covenant would reinforce this.

There is much skepticism that this will rein in all the Episcopal bishops who flouted Lambeth 98's resolution 1.10, which recorded the conference as "rejecting homosexual practice as incompatible with Scripture".

Bishop Minns expressed doubt

that more radical elements, like the Bishop of New Hampshire, the Rt Rev Gene Robinson, could be restrained from pursuing their own agendas: "I'm sure [Bishop Robinson] thought he was helping the communion, but in fact he was just helping himself."

Many bishops have left Canterbury with a positive outlook. The Bishop of Lincoln, Dr John Saxbee, is prepared to put the liberal agenda to the side to address more pressing concerns.

He said: "The Anglican Communion has an immense opportunity. There doesn't have to be

fragmentation if we all recognised the major priority.

"I found it deeply humbling to be with bishops facing challenges that are very different from those we're experiencing in the UK. I and others were challenged and changed by that experience."

"Lambeth '08 said the Anglican Communion is a powerful voice for the voiceless, an advocate for justice, and an agent for change consistent with the values of the Kingdom of God."

Dr Williams said: "Part of the wonderful recovery of the Anglican Church in Zimbabwe was due

to the passion of Zimbabwean Anglicans to stay united with the rest of the Anglican family."

There is widespread enthusiasm for these benefits of unity throughout the Communion. The crucial question then, is not whether the Communion can unite, but which point it will unite around.

Archbishop Venables said: "Of 46 people who spoke in the major meetings, 38 were white, Western and articulate in the English language. A number of the Spanish-speaking bishops were outraged at the marginalization of those

who are not fluent in English. There is a Western arrogance in all of this"

Although a white, Western, English-speaking leader of a Latin American Church himself, Archbishop Venables has been constantly elected to that position by that Church.

He said: "I've got enormous respect for Canterbury, and our particular Archbishop, but I think it's weird that the Communion is being presided over by somebody named by the British Government. What would we say if it was the Nigerian government?"



15 million people are in urgent need of food

Failed rains and critical food shortages are threatening East Africa. Without emergency help, 15 million people face severe hunger and malnutrition. Since January, the price of maize has more than doubled in parts of Ethiopia. In Somalia, cereal prices have risen by up to 375% in the last 12 months and the food crisis is said to be among the worst in living memory.

'The children are continually losing weight,' says Matheus Mada in Gale Wargo, Ethiopia. His son's legs are as thin as his arms, about two inches across. His three cattle died in the drought.

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News

Spouses Conference proves more positive than main event

By Matt Cresswell

DIVERSITY was the key to the success of the Lambeth Conference's Spouses Conference, claims Margaret Sentamu.

The wife of the Archbishop of York, who served with Jane Williams on the Spouses' Conference Planning Group, said it was enriching to hear from women from a wide range of backgrounds.

Mrs Sentamu said: "We have not seen this as a barrier but as a blessing, and we have sought to work with it, and we have sought to focus on those things that unite us," she said. Stories exchanged from around the world had been humbling at times, she

claimed, as some women spoke of the enormous hardships they faced.

She told the press on the penultimate day of the conference: "Above all we're going away determined to do something, each one of us as individuals, but also to encourage our dioceses and provinces to do something to reach out to our brothers and sisters across the continents... We're going away as a people of hope."

In total 550 spouses from around the Communion, including six male spouses, attended the three-week conference at the University of Kent at Canterbury. The sessions focused on story-telling and on sharing own stories and testi-

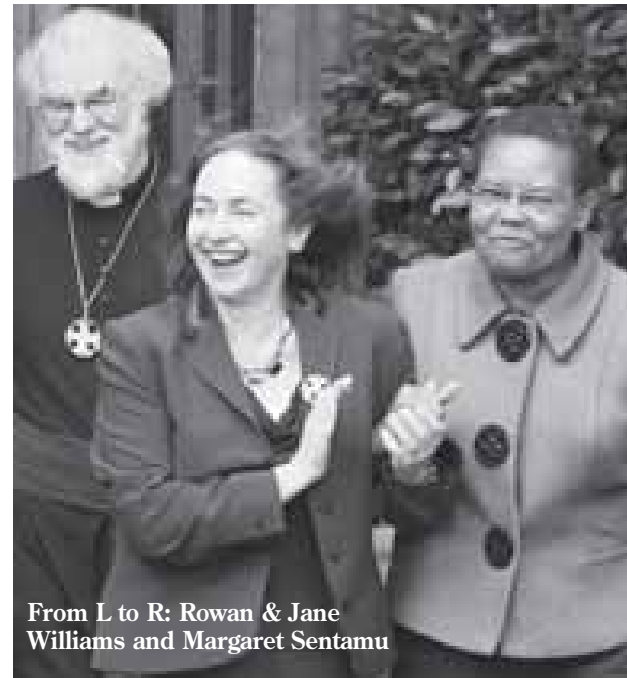
monies. Mrs Sentamu reflected on two heart-rending stories which had affected her: from Alice Chung Po Chuen, Madagascar, and Mugisa Isingoma, Congo.

Alice explained how her husband had to walk eight hours to his church and was sometimes away for periods of up to six weeks. Mugisa, on the other hand, talked of how her husband was once arrested. Mrs Sentamu added: "Had it not been for the intervention of the then Archbishop of Canterbury and others he would not be alive."

Over the three weeks the women were involved in several creative and symbolic tasks during their meetings. One was to con-

struct a vine on which they then placed leaves as a symbol of their fellowship. As a final act of liturgy they were also invited to eat a cherry and not to swallow the stone. They were then told to plant the stone in a bowl and some soil and give it to another spouse as a symbol of the sweetness of fellowship and the hardness of life.

Mrs Sentamu said: "We have learned to share together, to eat together and to cry together. We've been out and enjoyed the Kentish countryside and had lots of fun there, and we shall go away taking with us in our hearts the men and women we have met at this conference."



From L to R: Rowan & Jane Williams and Margaret Sentamu

Christian group calls for prayer for China

By Matt Cresswell

AS THE Olympic Games kick off in Beijing today, a leading Christian campaign group has called for 31 days of prayer for China.

Release International (RI) claim that China's unregistered church is 'bracing itself for yet more persecution' as the governments cracks down on what it deems illegal practices.

RI's CEO Andy Dipper said: "Release is inviting Christians to stand with the persecuted Church in China. We want people to intercede for freedom of worship and Christian revival in this vast communist nation - to see the Kingdom of God extended in China."

The organisation wants Christians around the world to stage a 31-day prayer marathon called a "strategic prayer campaign". Readers can locate RI's prayer requests by visiting their website. They have outlined 31 prayer points for the entire Olympic Games.



importance of children's ministry." They illustrate their point with those children in Xinjiang who were detained for a day when they were attending a children's Bible study.

China currently has the fastest growing free-market economy in the world. However critics claim that its booming economic development does not excuse its tarnished human rights record. Critics say that the super power is still very much under the shadow of Chairman Mao Zedong's legacy, whose repressive communist regime paralysed the nation for 20 years.

Part of this repression is directed towards religious groups who do not fit the Marxist atheism worldview. One document leaked to international media called for a ban of 'all uncivilised conduct in spreading superstitions'. However, despite the imprisonment and demolition of buildings the underground church movement continues to grow, according to RI.

Scepticism over Lambeth

AMERICAN Anglicans at the centre of the row over gay unions have spoken of their 'scepticism' at the outcome of the Lambeth Conference.

Brian Turley, 51, twice a Fulbright Scholar, former Professor at the University of West Virginia and now priest in Tulsa, Oklahoma, has accused Dr Rowan Williams of being 'elastic' with the Gospel, and of replacing the demands of love with 'tolerance of anything'.

"What you are left with is endless conversation," he said, speaking from his parish, the Church of the Holy Spirit.

"Christians don't share tolerance as a core value. Increasingly we are falling into a situation where we are adopting this doctrine of tolerance which is falling well short of where Christ wants us."

Turley, who attended the Gafcon group meeting in Jerusalem said however that he did not believe there would be schism. And he added that Dr Williams was a man of integrity who was constrained by 'his culture'.

"Anglicanism is going to survive but differently. The Gafcon group, because of demographics and growth is going to become Anglicanism."

"There's good in that but problems as well. It would be better if the moderates would align with the orthodox conservative wing of the church, but Anglicanism is by definition a broad church."

"I don't think a formal split is occurring. I do think the Global South is going to continue on its way and the rest of the church will have to show it is ready to align with it."

Turley's views are interesting, partly because his congregation has had to raise nearly \$1million for a new building after the Presiding Bishop of The Episcopal Church, Katharine Jefferts Schori, deposed their bishop, Bill Cox, and took action against those remaining loyal to him.

Former civil rights activist Cox, 87, the oldest man in the history of the American House of Bishops, was one of two bishops ceremonially 'deposed' - or stripped of office - three months ago, despite his age and the fact that his wife

has Alzheimer's.

His faithful congregations were thrown out of their churches, and he suffered financially.

Worse, according to Turley, is that Jefferts Schori in her deposition speech to the House of Bishops asked the bishops assembled 'to continue to reach out' in pastoral care to both the Rt Rev John-David Schofield and Cox.

"Abandoning the Communion of this Church does not mean we abandon a person as a member of the Body of Christ," Jefferts Schori said.

Cox told British-based Lapid Media that there has been no single contact, or even telephone call, to confirm his welfare.

"As a matter of fact I haven't heard anything from her or any of her friends. Nonetheless, I have not had any kind of disparaging conversation about her with anybody. I have not even spoken ill against the two bishops who brought charges against me. I have just let it go because I know where my faith is and I have stated that."

Cox was 'deposed' on March 12 this year for crossing diocesan lines in ordaining two priests and a deacon in Kansas at the request of the Bishop of Uganda, Henry Orombi.

The Church of Uganda dates its founding from the martyrdoms in 1886 of 32 young men, including 10 Anglicans, who because of their faith, refused to submit to the sexual demands of the Kabaka, or tribal ruler - and were burnt to death as a result. It welcomes those 'outcasts' elsewhere in the Anglican Communion who refuse to accept gay marriage but still wish to be ordained.

Said Cox: "My understanding of what Jesus did was always, Go to the outcasts."

He has been consistent over the years in that. In 1965 as an idealistic young parish priest in Maryland, he swam against the dangerous cultural tide by merging two congregations, one black, one white, during the civil rights uprisings, without losing a single family.

Describing his deposition as 'the low point' of his life, he is now 'covered' by the Archbishop of the Southern Cone, Greg Venables, and designated honorary bishop of the diocese of Argentina.

Lambeth Conference

Lambeth hopes for moratoria are 'unlikely to be heeded'

By Andrew Carey

A RENEWED plan for moratoria on same-sex blessings, gay consecrations and cross-border interventions were outlined at the Lambeth Conference earlier this week.

Together with plans for a Faith and Order Commission, a Pastoral Forum, a safe-space for parishes under overseas oversight until they can be reunited with provincial bodies, the Windsor Continuation Group drip-fed their recommendations into the Conference with a series of three special hearings.

Yet American and Canadian Bishops told a hearing this week that dioceses were openly authorizing and allowing same-sex blessings and did not intend to stop. Of the African Primates who have crossed borders into the United States to consecrate American missionary bishops, none of them are in attendance at the Lambeth Conference to respond in person to the call for a moratorium on their actions.

The road testing of proposals by the Windsor Continuation Group has met significant resistance in the conference. Liberal US bishops have dominated the hearings, according to participants.

"I would have liked to see something a little more positive and less punitive," said



Bishop Kirk Smith of Arizona.

Bishop Michael Ingham of Canada (pictured) slammed the proposals as a 'non-starter' for his diocese, New Westminster, which was the first in 2002 to go ahead with authorizing same-sex blessings.

The Windsor Report, he argued, was not an agreed policy, or a doctrine within the Communion. "And yet the Windsor Report is being introduced today as an agreed benchmark from which it is assumed we

can move forward. This is not so."

He also slammed the Group's proposals as 'punitive in tone' and argued they entrenched the principle of outside interventions.

Proposals for a Faith and Order Commission, and a Pastoral Forum have all been trialled together with the renewed calls for moratoria. The group's chairman, Clive Handford, former Primate of Jerusalem and the Middle East, spelled out clearly that the Reflections, were just that, not a report.

A final report incorporating the contributions of bishops at Lambeth will go to the Archbishop of Canterbury in the spring in time for debate at the Anglican Consultative Council in Jamaica.

Bishop Handford said that the proposed Pastoral Forum, together with the moratoria, would create a breathing space amid the divisive conflict over homosexuality since the consecration of Bishop Gene Robinson of New Hampshire in 2003. The Forum would be set up rapidly under the presidency of the Archbishop of Canterbury and the chairmanship of a bishop to help resolve crisis situations as they arise.

The forum would create a 'holding bay' for those parishes or dioceses which have already broken away under the leadership

of overseas primates, until they could be reconciled through negotiation with their parent churches.

Members of the Forum representing the diversity of theological views would travel and offer pastoral advice in "conflicted, confused and fragile situations."

The scheme was compared to extended family care for children in dysfunctional nuclear families, or with 'escrow' accounts which are created to hold monies in trust for their rightful owner on completion of certain undertakings.

The Windsor Continuation Group said of moratoria called for in the original Windsor Report of 2004 that these requests had been "less than wholeheartedly embraced on both sides."

"If the three moratoria are not observed the Communion is likely to fracture. The patterns of [current] actions could lead to irreparable damage."

On the question of whether the moratoria should be retrospective, Bishop Handford argued that Bishop Gene Robinson would not be required to resign, but that any parishes or dioceses which had come under oversight from the Provinces of Southern Cone, Kenya, Uganda and Nigeria, should come into the proposed 'holding bay' of the Pastoral Forum.

Chief Rabbi's unity plea

A PASSIONATE plea for Anglican unity was issued at the Lambeth Conference by Britain's Chief Rabbi, Sir Jonathan Sacks, in an act he described as Jewish 'chutzpah'.

"Every faith has cracks and schisms. But the Anglican Church has held radically different people together more graciously and successfully over many hundreds of years than any other western religion I know. I view it with wonder, awe and admiration," he declared.

"You must hold together for the future, for it's your ability to hold together in a world driving people apart that is your unique contribution to a landscape of hope."

The heartfelt call for unity from a Jewish leader, was the first time in which a Chief Rabbi had addressed a Lambeth Conference plenary, despite the fact that the Council of Christians and Jews was formed in 1942 by Archbishop William Temple and Chief Rabbi, JH Hertz.

Dr Sacks' lecture on covenant was greeted by two emotional standing ovations, as he outlined a history of Jewish covenant theology and issued a call for urgent co-operation among the faiths, to address the threats of violence, and environmental catastrophe. "We are living through one of the most fateful ages of change since homo sapiens first set foot on the earth," he said, pointing to the threat to the integrity of creation signaled by global warming.

"We must honour our covenant with future generations that they will inherit a world in which it is possible to live. That is the call of God in our time."

He argued that the prior covenant in the Hebrew scriptures was a covenant of fate represented by Noah and the rainbow, followed by the Abrahamic covenant of faith.

The covenant of fate, he said, had three dimensions: the sanctity of human life, the integrity of creation, and the 'dignity of difference'. "At the very moment that



covenants of faith are splitting apart, the covenant of fate is forcing us together - and we have not yet proved equal to it."

He continued: "All three elements of the global covenant are in danger. The sanctity of human life is being desecrated by terror. The integrity of creation is threatened by environmental catastrophe. Respect for diversity is imperiled by what one writer has called the clash of civilizations." The crisis, he said, called adherents of all faiths to walk closer together, extending friendship and joint action more widely.

In a moving remembrance of the holocaust and centuries of pain inflicted by Christians on the Jews, he paid tribute to the redemption of the past suffering when the Council of Christians and Jews came into being in 1942.

"Since then, Jews and Christians have done more to mend their relationship than any other two religions on earth, so that today we meet as beloved friends." He said this example of reconciliation, "must show the world another way: honouring humanity as God's image, protecting the environment as God's work, respecting diversity as God's will and keeping the covenant as God's word."

Ecumenical relations 'are in peril', Lambeth is told

By Andrew Carey

Roman Catholic and Anglican dialogue and joint mission is in peril as a result of divisions in the Anglican Communion, according to Cardinal Kaspar who heads the Vatican's ecumenical work.

In the face of such severe fragmentation in the Communion, with the absence of bishops from the Lambeth Conference, he asked starkly, "Who will our dialogue partner be?"

It has long been known that women's ordination has derailed the possibility of full union, but the Roman Catholic Church seems set to downgrade the dialogue with Anglicans even further after last month's General Synod decision on women bishops and the crisis over homosexuality in the Anglican Communion.

In a 'friendly and frank' lecture to about 100 Anglicans during the Lambeth Conference, Cardinal Kaspar criticized the continuing splits in the Communion in spite of the 2004 Windsor Report, which was intended to heal the divisions.

"While the Windsor process continues, and the ecclesiology set forth in the Windsor Report has been welcomed in principle by the majority of Anglican provinces, it is difficult from our perspective to see how that has translated into the desired internal strengthening of the Anglican communion and its instruments of unity."

He continued: "It also seems to us that the Anglican commitment to being 'episcopally led and synodically governed' has not always functioned in such a way as to maintain the apostolicity of the faith, and that synodical government misunderstood as a kind of parliamentary process has at times blocked ... Episcopal leadership."

He repeated the Roman Catholic Church's view of homosexuality as 'disordered', arguing that recent statements of the Primates' Meeting were consistent with that teaching and with the 1998 Lambeth Conference Statement in resolution 1.10.

"In light of tensions over the past years in this regard, a clear statement from the Anglican Communion would greatly strengthen the possibility of us giving common witness regarding human sexuality and marriage, a witness which is sorely needed in the world of today."

World News

Religious leaders urged to tackle Aids stigma

By Alan Bain

RELIGIOUS leaders hold the key to reducing stigma and discrimination towards those with HIV and AIDS, Matthew Frost Chief Executive of Tearfund told delegates at the Ecumenical Pre-conference on AIDS last week.

Over 500 mainly church-based organizations from 77 countries met in Mexico City ahead of the 17th International AIDS Conference which began on Sunday August 3. At the final session Frost called for "courageous humility that brings us to listen and repent and a resolve that drives us to break the silence on stigma and discrimination towards those with HIV."

The conference summoned the church to a renewed dedication to tackling AIDS with Rev Christo Greyling, of ANERELA (African Religious leaders living with AIDS), himself HIV positive, acknowledged that the church needs a new awakening. "We have cooled down our interest, many workers are burnt out, and the public have relaxed because medication is readily available."

Yet, there was considerable affirmation of the role of faith-based organisations in working with those affected



Bishop Mark Hanson of the Evangelical Lutheran Church in America speaks in an August 4 press conference during the XVII International AIDS Conference in Mexico City.

by the pandemic. UNAIDS Senior Partnerships Advisor Dr Pauline Muchina said: "People of faith are usually there with the survivors. They were there at the dawn of AIDS and remain today with over 40 per cent of health care in Sub-Saharan Africa being provided by faith-based organisations."

There was a further call at the conference to end gender based violence against women and the theology of male dominance that has often been used to back it up.

In a moving session a young woman from Namibia recounted how at the age of 16 she consented to be smuggled into South Africa by a trucker, but was then serially raped, eventually contracting HIV before being deported.

Abandoning his prepared speech Bishop Mark Hanson, President of the Lutheran World Federation and a well known AIDS activist, knelt before the woman and washed her feet saying, "I do this as an act of repentance for a silent church and immobile leaders who have shunned people with HIV and AIDS. As leaders we must engage in public acts of repentance or our words can never be trusted."

Acknowledging over 25 years of the pandemic the conference focussed on the subject of children who have grown up with HIV through an emotive video with children relating their experiences, partly hidden from the camera because of fear of stigmatization. One child

explained: "At first my family would not hug or kiss me for fear of catching the disease", while others spoke of the conspiracy of silence and isolation they suffered as adults feared to tell them the truth, one child searching through the rubbish to find details of her illness from old medication labels.

Ms Martha Newsome Senior Director for HIV and AIDS World Vision concluded, "We need a new focus on Children and AIDS. If we are not engaged with children we need to ask, why not?"

As well as main sessions, delegates attended workshops, one with Rick and Kay Warren from Saddleback church in California explaining how they had worked to engage their church with the issue. In spite of their mega-church leadership, these were ordinary, concerned people, "amateurs", by their own admission, determined to make a difference and influence the church to be more involved with AIDS.

Dr Warren said "We have more volunteers, wider networks, the simplest administration, the longest continual record of caring in history, and the highest motivation. We can achieve what no one else can."

Ugandan president to stand for re-election

By Manasseh Zindo

Kampala: Ugandan President Yoweri Museveni is set to contest and win re-election in 2011, basing it on the fact that he has ensured stability for the fast growing Ugandan economy despite concerns about democracy under one of Africa's longest serving rulers.

In power since 1986, news that the 64-year-old former rebel leader will stand again has found favour with investors hungry for opportunities in emerging markets, but confounded opponents who have criticised his increasingly autocratic leadership style.

"Inflation is under control, the budgetary deficit is moderate, the exchange rate looks favourable," Christopher Hartland-Peel, head of Africa Equities research at emerging markets broker Exotix, told Reuters News Agency recently. "As he's done a good job ... in aggregate, there's no reason why he shouldn't stay."

Following a flurry of rumours and leaks, the country's vice-president Prof Gilbert Bukenya confirmed on Friday July 18, that Mr Museveni would be the ruling party's candidate in the next polls.

Landlocked Uganda lies at a crossroads of trade routes from the mineral-rich forests of eastern Congo to oil-producing southern Sudan and Kenya's Indian Ocean coast.

Recent oil discoveries around Lake Albert, which Uganda shares with the Democratic Republic of Congo, have also turned the area into an important new frontier in the hunt for crude.

Two decades of relative stability since Museveni led forces that overthrew the late dictators Idi Amin and Milton Obote has seen Uganda's economy grow at an average of 6 per cent, with a forecast of 8.1 per cent for 2008/09.

The former cattle herder turned student activist and rebel has been credited with creating a big rise in living standards for most Ugandans, though the country remains desperately poor.

"Who would he hand the reins to between now and 2011? There isn't anybody," one senior Western diplomat in Kampala, told Reuters News Agency.

Addressing African leaders at a summit last month, Museveni delivered a typically robust defence of his 22 years in power.

Poverty levels in Uganda had been cut to 31 per cent in 2005/06 from 56 per cent in 1992/93, he said, mostly thanks to business-friendly reforms that were unpopular at the time but attracted foreign and local investment.

Despite a political crisis in neighbouring Kenya, high fuel and food prices and energy shortages he blamed on "wrong advice" from the World Bank, the economy had still grown nearly 9 per cent in the last financial year 2007/08.

He dismissed calls for presidential term limits as a "golden calf" erected by "meddlers" to divert leaders from their goals.

Mr Museveni has made no direct comment on his plans after his current five years in office. The opposition accuses him of turning into just the kind of power hungry "Big Man" African leader he lambasted as a fresh-faced former rebel in the 1980s.

Criticism of Mr Museveni peaked in late 2005 after parliament scrapped term limits that would have stopped him from running again the following year, and his main challenger was charged with rape, treason and terrorism in the run-up to the ballot.

Arrests in the past weeks of three officials from central Uganda's traditional Buganda kingdom on charges of promoting war, sectarianism and terrorism revived some of those memories.

Death threats for man who married a Muslim

By Matt Cresswell

A CHRISTIAN Pakistani man has received death threats for marrying a Muslim woman.

Mr Asim Pasha is currently searching for shelter after Muslim clerics claim he must be hanged publicly. International Christian Concern (ICC) has called on Christians worldwide to pray for Mr Pasha, who is from Attock, and to take action by contacting the Pakistani Embassy.

In an interview with ICC, Pasha — who did not disclose his location — said he married his wife Samina four years ago in front of a Justice in the Court. However, he said that Samina's parents had strongly disagreed with the wedding which had prompted them to remain in hiding for several years.

They then returned to Attock in 2007 with a child where Pasha began a music business. However, news travelled fast of their return and young Muslim lads began harassing the couple in public.

They argued that by marrying a Muslim he had effectively 'embraced' Islam and therefore should follow the teachings of the prophet Mohammed. They threatened him with violence for insulting the religion of Islam.

His persecution further multiplied following the publication of an article in Sada e Jamhoor — a weekly journal in Attock. This aroused public anger against the couple which was already antagonised by an earlier advertisement in the journal calling for the Muslim community to teach Pasha a "good" lesson for his "sin".

Eventually local Muslim clerics entered the debate and have now declared that he deserves death by hanging for cheating a Muslim girl.

Pasha has sought help from the local authorities and is currently working with a human rights organisation to find somewhere to hide. However the police have not yet registered a case against the clerics or the inflammatory publication.

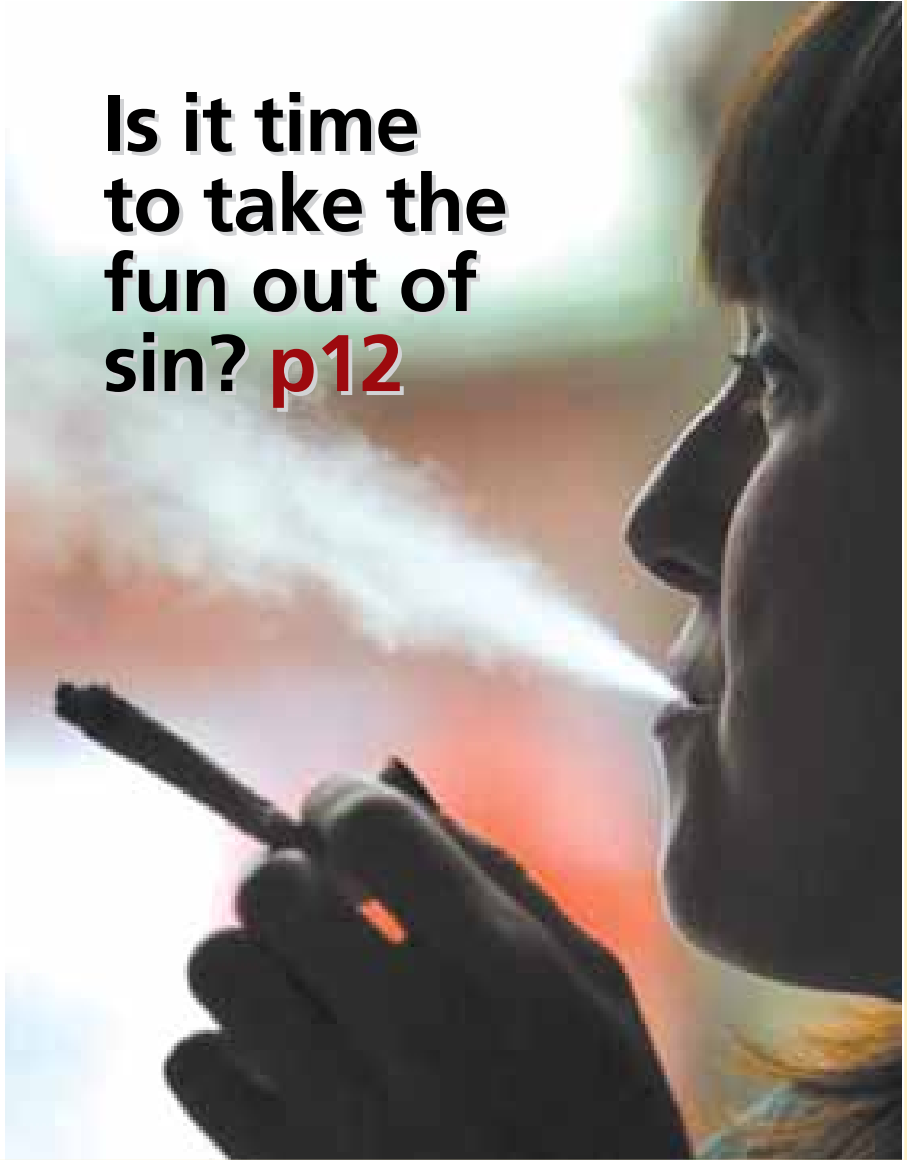
Vietnamese police murder Christians

THE BRUTALITY of Vietnamese police has emerged as reports are revealed that security forces murdered two Degar Montagnard Christians in April.

Y-Song Nie and Y-Huang Nie were returning to their village on April 14 after having participated in a peaceful protest for the release of fellow Christians at the commune of Ia Ken. A Vietnamese police patrol arrested them, broke their legs, their hands and cracked their skulls.

After killing them, the security police returned the bodies to the victims' village and ordered their families to bury the corpses in one grave and provided them with one coffin for both corpses, one 100Kg bag of rice and one million 1,000,000 dong (about £30) for each family.

The Montagnard Foundation has claimed that the indigenous Degar people are victims of an institutional prejudice by the Vietnamese government. They are appealing for the United Nations, United States, European Union, and Japan to investigate these abuses before continuing with their financial support of the regime.

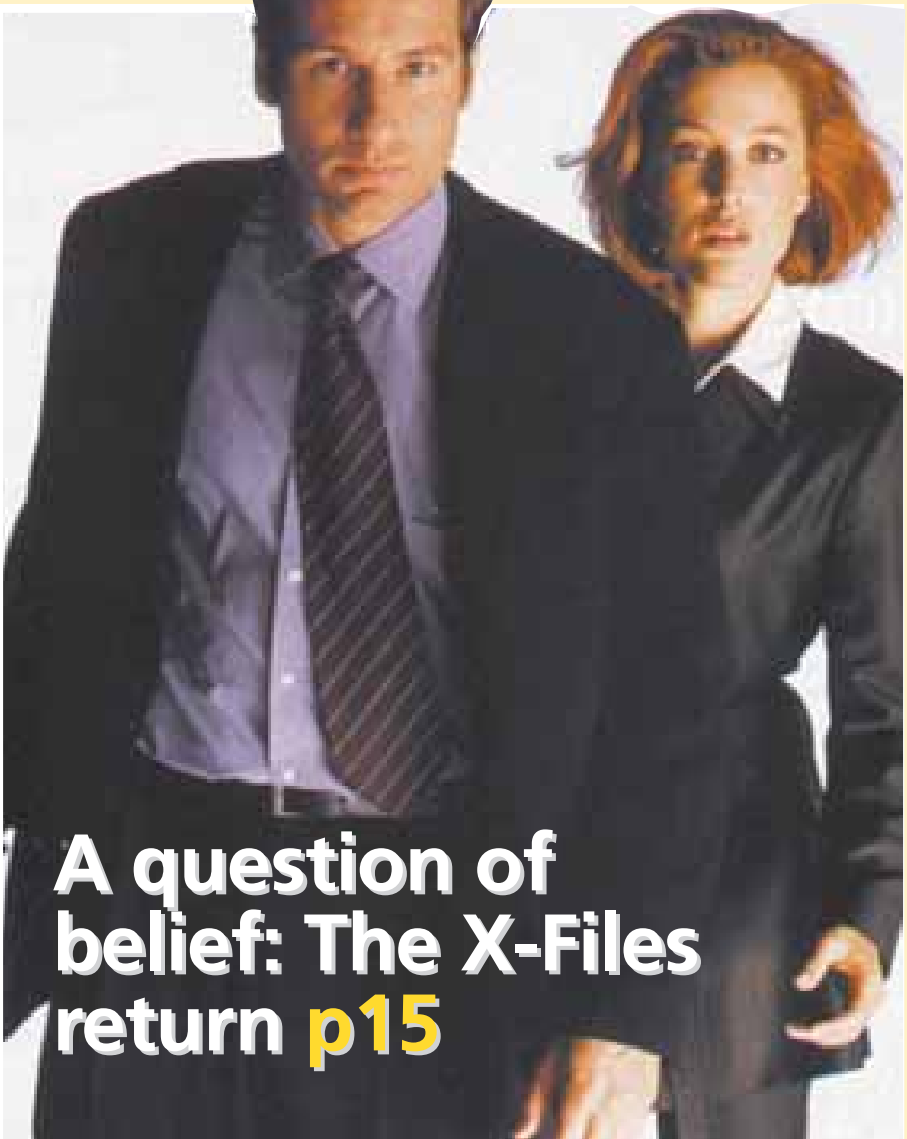


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Write to The Church of England Newspaper, Central House, 142 Central Street, London, EC1V 8AR.
Fax to 020 7216 6410 or you can send an E-mail to letters@churchnewspaper.com
If you are sending letters by e-mail, please include a street address NB: Letters may be edited

Muddled laws

Sir, I was interested in the letter from Don Axcel of the CPA. Whatever the rights and wrongs of the letter from Errol Campbell, he does have a point: a person is stigmatized by a false accusation of a sex offence in a way that does not happen with any other type of false accusation. So one can understand his plea for the law to be changed.

Then there is Mr Campbell's additional point about sex offences committed by muddled-up minors. I do see a way forward on this, but it involves dealing with another flaw in the existing law in that Indecent Assault is undefined as it is deemed to be an offence against common law, and is used as a 'one-size-fits-all' charge covering everything from minor touching right up to cases of near-rape. Cases of minor touching are usually less serious in nature than the type of offences dealt with by the less serious charge of Gross Indecency, which carries a lesser penalty. To combat this, the offence of Indecent Assault needs to be given a proper definition and there should be new offences created to cover cases at the extremities of the range currently covered by Indecent Assault.

As a minimum there should be one offence (perhaps called Serious Indecent Assault) to cover the most serious cases, with another new offence (perhaps called Indecent Behaviour) to cover the less serious cases.

This latter offence would then be the one with which minors would normally be charged (unless there were strong reasons for a more serious charge) and this would deal with the issue of confused youngsters. Perhaps, too, there should be another offence of Virtual Indecency to cover falsely accusing someone of a sex offence.

I hope this is raised in the forthcoming party conferences. Failing that, we need someone to put a suitable motion to the next General Synod as it would be good for the Church to take a lead on this.

Bernard Taylor
St Leonard's-on-Sea,
East Sussex

Double standards?

Sir, I am the first to give credit to Douglas Alexander and indeed Mr Brown, our Prime Minister, for articles and efforts to solve overseas poverty embodied in articles such as the one in The Church of England Newspaper (July 25). I am a professional historian and was an invited guest in

The mystery of the disappearing bees is solved

Sir, I think I have solved the mystery of the planet's disappearing bees — they have all gone into Paul Richardson's bonnet. Over and over again he returns to his criticisms of 'green' Christians, leftie Christians, and Christian do-gooders generally — including Bible-believing ones like myself, I assume.

He accuses us of buying in to a new green 'religion', but what about his dog-like devotion to the creed of capitalism? And if we are to be accused of getting concerned about man-made climate change because we were feeling short of things to believe in (definitely not true in my case), aren't there far more obvious reasons why one might wish to deny the scientific case for it? Not wanting to have to change one's habits, for instance?

And doesn't the Christian doctrine of the individual's accountability before God mean that we should all stop using China's coal-fired power stations as an excuse for not doing the best we can?

By giving Paul Richardson so much space, CEN runs the risk of utterly lacking balance on the global warming issue, and you needlessly exasperate a section of your readers who, whatever our faults, are sincerely trying to learn to live justly and responsibly under God. It's even possible we may have glimpsed a little of the truth!

The Rev Julian Williams
Southampton

2005 at a Brighton Christian Socialist Movement conference where Brown and the female Prime Minister of Mozambique listed off the achievements Alexander recounted in their embryonic form.

But I am sorry. I am beginning to feel that there is something unpleasantly double-minded about New Labour's attitude to home poverty here in the UK compared with abroad.

The votes of Glasgow East have just returned in the SNP a candidate after all whose party has run to the left of Scottish Westminster MP Douglas Alexander. And incredibly even a very good Labour candidate felt herself obliged to mouth the 'New' Labour mantra in support of the last week; some of the cruelest, nastiest and anti-poor measures ever announced against the UK's poor since many of us hoped Beveridge and Attlee had ended such harshness in 1944-51.

So at the same time as Mr Alexander writes admirably about cancelling debt, his colleague James Purnell proudly announces he's ending all incapacity benefit for the mentally ill and some other benefits for struggling single parents and others. And all of this was explicitly not in the Labour 2005 manifesto; it's a copycat set of measures for the US states of Wisconsin and Michigan where as a result of such harshness and recklessness youth crime and single parenthood has been exacerbated. In 2002, the late Charles Wheeler of the BBC found 8,000 homeless in Detroit alone.

I am sorry, Mr Alexander, but until you can square these totally irreconcilable attitudes to poverty abroad (good that you are effectively against it) and poverty here I cannot feel real 'promises to the world's poorest' (which surely ought to include our very own in places like Glasgow East or my Eastbourne's Seaside wards) are being fulfilled by this particular government authentically. Jesus

never made any distinction between Samaritan foreigners and Jews at his most famous feedings or events. Did he?

Lawrence Iles
Eastbourne

Women's ministry

Sir, The Rev FW Biddlecombe (July 24) rightly indicates that the Word of God is the source of authority in deciding Church practise, and here I am in agreement. However our problem lies in the interpretation of God's Word, and here I am in agreement with Colin Craston's interpretation.

Regarding "women lording it over men" as Mr Biddlecombe asserts I would suggest that a higher office requires a greater degree of service, as exemplified by Jesus our Servant-King. So when Mr Biddlecombe declares the actual status of women bishops to be invalid in God's sight, is he saying that their service is equally invalid?

May I remind him that the actual decision to proceed with women priests and logically then to take the next step to consecrate bishops was agreed by both the House of Bishops and the House of Clergy all of whom at the time were men.

I doubt that they were all emasculated in their decision.

As a priest in response to a fellow priest, I minister under equal authority to his, and I believe that both our ministries are valid by God and the Anglican Church. Let Mr Biddlecombe be certain that we are here, and we are here, to stay the course and ready to accept whatever God sees fit to bestow in terms of office for the service of the Kingdom of God.

I join with your correspondent Arthur Watson as one of the many who do not have a Rome-ish bone in our bodies. Those who hold the views of Mr Biddlecombe may

indeed head Rome-wards, and if they do, I would gladly release them, and hold the door wide open for their departure. In their new home they will find that individual interpretation of the Word of God is not encouraged. Authority will be invested in one person and authoritatively given.

The consequences of this could well be change, without debate, which in turn may well bring about women deacons, women priests, women bishops, women cardinals and women popes to Rome!

The Rev Anne Hill
Poole, Dorset

Inclusive

Sir, Jesus asked us to love one another like he loves each and every one of us, and warned us not to judge or condemn one another, or we will find ourselves judged and condemned. It is because of judgemental attitudes that the Christian Church is in crisis over homosexuality, caused by bigoted beliefs, pride and arrogance that are thousands of years old.

The Prophet Joel foretold that in the last days God will pour out his Spirit on all flesh, men and women alike. Today the liberating Spirit of God is starting to open the door to a more inclusive church for women and gay people and this should be a time to celebrate the diversity of the Church of Christ, and not let sexism and homophobia split the church.

We are all sons and daughters of God and brothers and sisters of Jesus Christ. Some men take wives, and some women take husbands, and they are called to serve the family of God. Some men have unions with men and some women have unions with women, and they are called to serve God, and we are one family reflecting God's love.

Where the Spirit of God is — there is liberty. So let us build a more inclusive church, because

that is exactly what Christ Jesus our Lord wants, because the world is in pain and people are suffering and need the love of Christ.

Let us therefore love everyone for Jesus!

Anthony Skelton
Nottingham

Not marginal!

Sir, John Richardson (August 1) contends that conservative evangelicals are a 'marginal' group within the Church of England. I would respectfully question that, both theologically and numerically.

Theologically, what we stand for, as summarised in Canon A5 with its commitment to the biblical doctrine of the Book of Common Prayer, the 39 Articles of Religion, and the Ordinal, is authentic, historic, Reformed Anglicanism.

And numerically conservative evangelical churches are some of the largest Anglican churches in the country, bucking the shrinking and ageing church trends by God's good grace and winning young people for Christ.

The problem I tried to highlight in my open letter to John is that we, as a movement, are not mobilising our ground troops as effectively as we might in the battle for authentic Anglicanism in the Church of England, of which the male headship issue constitutes an important front, and so are not punching with our weight.

The challenge is therefore more fundamental than arguments over Resolution C. It is about us as a movement, both leaders and led, being fully persuaded to act upon the glorious truth that, as Jonathan Fletcher put it so succinctly in his masterly Reform booklet *Back to the Future*, 'the Church of England belongs to us and we belong to it'.

The Rev Julian Mann
Sheffield

Stumbling block

Sir, Leaders of the Anglican Communion, including those gathered at the Lambeth conference, should take to heart the principle that St Paul raises in Romans, ch. 14. This is that no Christian should "put any stumbling block in a brother's way," (v.13). Paul wrote in the context of food laws and holy days, but the principle can be applied far wider.

If, say, someone is about to be made bishop, but knows that many fellow Christians will be offended thereby, might it not be his duty to stand down?

DB Parker
Uxbridge

ENGLAND ON SUNDAY

Comment

A true prophet: Solzhenitsyn

Alexander Solzhenitsyn's death at the age of 89 (which we document on page 21) in his beloved Russia is a major event, the death of a Christian prophet no less. His life of suffering in the Soviet Gulags as a political prisoner formed the basis of classical novels in which he described the terrible lives of the prisoners with a probing humanity and detail of character, but also in which he unmasked the character of systemic evil and the enduring goodness of the created order. Like Dostoevsky before him, Solzhenitsyn was a Russian Orthodox Christian, and this faith in God enabled him to tell the truth and not be destroyed by the power of state violence on so massive a scale. He did not take the route of despair, intended by his captors and tormentors, but managed to hold on as a witness to the human condition in a situation of political hell.

As the newscasts have said, he was finally exiled from Russia by the Soviets and came to live in the West, where in turn he prophesied against consumerist materialism which he saw as equally dangerous to the human spirit as communist materialism. Indeed when he returned to Russia for the last phase of his life he kept up this criticism of consumerism as it flowed in from the West. In 1970 he was awarded the Nobel Prize for Literature, and his Nobel Speech for the occasion was entitled 'One Word of Truth...' His speech pointed to Art as a gift given to humanity from our very beginnings, and as rooted in goodness, truth and beauty. The vocation of the artist, in his case the novelist, is important to help society in its most battered times, when the writer can stay with truth and chart the realities of life rather than abstract philosophising. We know of life through our own experience of it, and the artist can connect us up with the experiences of others and so overcome barriers and make us really understand the terrors and anguish of others.

Solzhenitsyn's message continued by looking at the 20th century and its repetition of the same old primitive urges to 'rend and sunder our world', and the snarling savagery was met by the 'spirit of Munich' which he finds persists way after the Nazi defeat. This is the spirit of surrender to the lust for comfort at any price. He pointed to the UN, the great hope for the future, but found a united governments organisation, all too happy to ignore the cries of the actual people - as of course is the case with Zimbabwe and Darfur where the spirit of Munich really is evident.

His speech ends by calling for artists round the world to come together to speak for the silent forgotten suffering poor, since no one else will, to tell the truth and not be kept quiet for the sake of a false peace. Here is the voice of the true prophet, prepared to suffer for his message, unmask evil, and communicate across cultural barriers.

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Burying the myth of sin as fun

Alan Storkey

Dead bodies need burying, and the same goes for dead myths. For most of my lifetime there has been a myth about that sin is fun. The myth was unbelievably naff in its understanding of sin, which was largely seen as sex, drugs and rock and roll, but nevertheless the myth got underway. Ah! This is fun, come and have some!

Rock and roll made a good start, generating a vast tut-tutting reaction among the older moral majority. This was bad music in both senses. If you are trying to sell rock and roll, and haven't we all heard rock and roll that would make us want to jump in our graves, then calling it sin and fun might be the best sales pitch. And, of course, rock and roll morphed into other pop idioms toying with evil, and there has been a great tradition of naughty people from Mike Jagger through to Britney Spears. We all know that commercialism is now pushing the show, and rock and roll is not what it was.

Drugs were also fun. Actually, it is quite difficult even to make the argument, but I will try. People got stoned, which means that they attacked their brain, the most complex known thing in the universe, with drugs that made them feel OK until later. Alcohol was a similar source of fun, and sin, pushed by silly advertisements. Having a drink is not necessarily wicked, but often it is inadvisable. Driving recklessly or throwing beer in someone's face when you are drunk might seem hilarious, but it isn't. With heroin it was even worse, because you committed your body to needing another fix, or else you were in excruciating body agony. The fun of heroin addiction never rated highly. The myth of drugs and alcohol as fun totters on and young people are still persuaded to get stoned or sloshed. Yet really we know it is just dealers and pushers seeking cash, and alcohol companies with a lust for profits seeking people in weakness. As a friend of mine said, "The love of money is the root of all evil."

Sex was supposed fun. On one side there were the brigade of spoilsports intent on keeping sex hidden from the young. On the other side were the brave sexual champions, freeing people to have fun. That was the only discussion allowed in town. Of course, the sexual champions



Britney Spears

had their own compromised private lives; their ex-wives and lovers would eventually drift into the tabloid press complaining and exposing. Initially sex was romantic, swirling with intoxication, but then the reality of self-gratifying relationships set in. Men were out for what they could get. Women cried themselves to sleep, and serial transient relationships hardened hearts against trust. Amazingly, judging by the abortion figures and women's fertile period, a million men a year must have failed to fit a condom properly after extensive training at school. Perhaps it should have been made into a CGSE subject. Gradually, the culture has realized that arelational "sex" is washed up. The porn and prostitution industries are now seen for what they are — exploitative, abusive to women and money-driven.

The old wisdoms, arrogantly dismissed, are now creeping back. Without disrespect to Britney Spears, Bach is better, and music is more honest when it is not pushed by the money-making tone deaf. Drugs were never fun and the simple principle that you treat your body with the utmost respect does not let you down. Further, as was realized in earlier centuries, sex without relationships does not exist and respect for one's own body and the other persons rules out gratification on the flesh of others. Holy matrimony and children born in

secure marriages are now the apex of social policy. So the myth has died, although some people have not been told.

Of course, the deeper lessons that sin is always destructive, that it begins in the heart and motivation, and that it is centrally about God have not yet worked through in public culture. The rich biblical analysis of different kinds of sin, guarding us from destructiveness and empty living, is often shown by failure rather than observance and wisdom. But God is still teaching us and the corpse of "sin-as-fun" is obvious to millions of young people. So, if the old myth is dead, let us bury it. It would also be good if some of the purveyors of the myth now said they were wrong, in order to help new generations start life better. Hopefully, the good and blessed ways of Christ will be shared so that non-destructive innocent fun can return to our lives.

But I would not put it past the churches to screw up the message, to be moralist, self-righteous, or fixated on one detail. There are some Christian leaders who come close to persuading me that heroin might be fun. Yet, perhaps even now the churches can have an adult, wise discussion of the full range of sins and their consequences that will help our culture and the people within it. That would seem to be Scriptural and an essential part of the Gospel.

Feature

When it comes to creativity, for Kevin Max it's all in The Blood

By Derek Walker

When you have a reputation for being slightly leftfield, doing something more conventional can itself be seen as alternative. That's one way of viewing Kevin Max's latest CD release, *The Blood*.

Max came to fame as one-third of the multi-million-selling trio dc Talk. When they split amicably some years ago to concentrate on their individual styles of music, Max — the arty one — produced a couple of independent-minded discs. They were excellent in content, but less commercial than the work of his colleagues. Now, surprisingly, he has produced a collection that should appeal to the mainstream more than any of these solo works.

"*The Blood* is not a classic hymns cover project, or white or black gospel, or soul music,"

explained Max in a press statement put out before the work's release. "It's a sensitive and stylized adaptation of the music that was at the root of rock and roll, blues and popular culture. Long before there was rock and roll, the blues or country, there was Gospel. I look forward to digging deep into a historical art form that deserves as much attention as any musical genre in existence."

But sometimes an artist cannot win, and reactions to the disc have varied. For some critics the songs are too similar to previous versions, while for others, these songs are not stylised enough.

I spoke to Max about what he was trying to do, about the range of music that he sings, his future plans and his British tastes.

"I've always loved English music since I was a kid, but I like the American stuff too. I grew up with the Beatles and Elvis; I grew up with Bob Dylan and Led Zeppelin, so it's



like a mix of everything."

His love of British music even extends to Yes, according to his MySpace page, which is very unusual for American singers.

"I love Jon Anderson's voice," he explained. "I can certainly appreciate what he does. I think progressive music is really interesting because it can take you to a place that a regular pop song can't. I've always loved Pink Floyd for that, too. It's like being in a movie soundtrack when you're listening to it."

I wondered whether that genre would be ideal for a singer whose voice is so distinctive. After all, with plenty of instrumental texture, it spares the listener from having too much of a good thing at one time.

Max understood the point that I was diplomatically trying to make. "My voice can be a bit of an overload for people. I know that some of my fans go this way and that way. Either they want me to fill up a track, because they can't get enough, or it's too much. I guess it's a taste. The new record, *The Blood*, has got a lot of holes on it and a lot of special guests: Joanne Cash, Amy Grant, dc Talk, Mary Mary. I've got Vince Gill playing rockabilly and one of Elvis' guys on a couple of tracks."

This spreading out of the vocal duties works very well, as Max's distinctive warble gives the disc its tone, but the other voices add plenty of different colours. He largely chose his guests, partly to match vocalists to the songs, but partly because the guests were friends. The fish that got away was the gospel legend Mavis Staples. Max wanted her to sing on the Mahalia Jackson song,

Trouble of the World, but at the time she was busy recording her own critically applaud-

ed release, *No Turning Back*.

While choosing the guests was not too onerous a task, whittling down the classic songs to feature must have been an almost impossible job.

"Yes, it was big" Max confessed. "I started out with a concept that filtered a lot of the stuff out. The concept was going after songs that — in my mind — paved the way for gospel music."

That is why he included the Blind Willie Johnson song, *I Know His Blood Can Make Me Whole* and a Sister Rosetta Stone track, *Up Above My Head I Hear Music In The Air*. He added, "We didn't go for a retro vibe on the music, because the songs themselves are already retro, but we didn't want to make them modern, either."

If the aim for these songs was to capture a musical timelessness, their inspiration was a similarly classic experience.

Max recently moved to Los Angeles and found the time affected him deeply. On his website, he explained that "After a year or two of living out who I thought I wanted to be in Los Angeles, I realized a mighty truth: God was beside me in failure, just as he was in success. I learned that his love for me held no boundaries."

This discovery, learned by successive generations throughout history, is what led to the emphasis on classic gospel songs, redemption and grace found on *The Blood*. In turn, these songs inspired him in an unexpected way.

"*The Blood* has got me creatively juiced, because I'm singing these songs that were timeless," Max said. "You get to realise what it took to write this kind of song. It's really challenged me to look at song-writing now as something that's long-lasting, and not just something that's trendy at the moment."

"In Nashville, there's a plethora of writers, whereas in LA there's one group of people who write music. In Nashville, you can write with legends because they're not doing anything anymore. I could write with the guy that wrote *Stand by Me* and try to come up with that again. To me, that's exciting; to come up with a *Lean on Me* or a *Dock of the Bay*."

That creative juicing has already got him thinking about what to record next and what approach to take. "*The Blood* is the first time that I actively started really playing with African rhythm and grooves and stuff. I think we really want to go there with the next record," he mused.

At the same time, he spoke of doing something "laughably different," such as a really electronic set to contrast with the organic feel of his current release. To blend the two concepts is hard to imagine, and would take all of his arty prowess. But then Max thrives on being unpredictable...



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CofE

Feature

Russia's prophet who slammed communism and capitalism

By Pavel Chartorizhsky

"Religion always remains higher than everyday life. In order to make the elevation towards religion easier for people, religion must be able to alter its forms in relation to the consciousness of modern man," — Aleksandr Solzhenitsyn.

In the West, Solzhenitsyn is known primarily as a political writer. This is naturally due to the fierce criticism of the Soviet regime found in his works. This criticism brought him admiration and respect amongst the Western audience, while turning him into a dissident, an exile from his own country. But his philosophy on life, which can be found disseminated in his works, places more importance upon the spiritual and philosophical dimensions than the political.

It is mainly because the Soviet system was so at odds with his outlook on the world, which stemmed from his deeply spiritual beliefs, that his work was so at odds with the perceived Soviet "reality" and could therefore be seen to be a criticism of it.

Solzhenitsyn himself was always a deeply spiritual person, a Christian whose beliefs were grounded in the Russian spirit and tradition but at the same time were universal enough to be understood by those to whom the spiritual dimension was important the world over.

Solzhenitsyn was a man who longed for the bygone, simpler, purer world, when a man's soul was a great deal purer than in the times he lived in. Hence the various labels attributed to him by his critics: monarchist, staunch conservative, etc. As admitted in an interview with Joseph Pearce, Solzhenitsyn himself believed that many of the problems of our age are caused by an insufficient amount of inward reflection by the general population: "Man

has set for himself the goal of conquering the world but in the processes loses his soul."

This is certainly a very broad principle, not tied to Orthodoxy, or even Christianity alone for that matter.

However, the writer, like so many Russian thinkers and intellectuals before him, was deeply attached to the vast country and loved the land with all his heart. Thus, all his principles and energies were used in trying to correct the spiritual malaise which he saw engulfing his country in the form of the Soviet regime. Russia, Solzhenitsyn would have been the first to admit, is a very different place from Western Europe or the USA, with its own, deeply unique character.

Therefore, the problems engulfing the country had to be dealt with in a way not suited to the West, or anywhere else in the world for that matter.

This view began to be altered by the end of his life. After the collapse of the Soviet Union, Solzhenitsyn began to see numerous similarities between the situation in Russia and Europe. To him, this was a crisis of "modernity". In the same *Pierce* interview (given in 2003), he stated: "Over the last 12 years I have stopped viewing Russia as something very distinct from the West... We could use the word 'modernity'... And yes, then I would say that there are ills that are characteristic, that have plagued the West for a long time and now Russia has quickly adopted them also."

In this way, Solzhenitsyn began to view both Socialism and Capitalism as almost different sides of the same coin, both equally wrong and repulsive in their own way.

He believed in the salvation of the world through brotherly love and Christian principles. Both Socialism and Capitalism were systems that attempted to

organise the world according to laws and principles created on earth by men. Thus, they were demeaning and lowered humanity instead of striving to help it elevate itself to the spiritual kingdom of salvation.

The above views, held on to by Solzhenitsyn until his death, are what gathered him the greatest amount of criticism. But if one examines his thought and beliefs from this point of view, a continuity and an immovable logic can be seen running through his life.

He spoke out against all that, to him, prevented man from rising to a higher spiritual plane. At first, this was the Soviet Socialist system, later, he added to this Western Capitalism. But throughout his life, he never lost hope that mankind can overcome these earthly obstacles, which stand on the path to salvation.

The challenge for religion in the modern world, as stated in the quote at the top, is to keep adapting and stay relevant in order to hold on to the human soul, so that it will not stray.



Aleksandr Solzhenitsyn

Lambeth's 'gracious restraint' call

continued from front page rights," he told the press. "That's an assumption I can't accept because I think the issues about what conditions the church lays down for the blessing of unions has to be shaped by its own thinking, its own praying."

The Reflections document also spoke to concerns over the environment, war, disease and hunger. The environment was "the top priority for some provinces and must be a high priority for all of us."

The bishops said they "should take a leading role by example, modeling a simpler lifestyle, using a carbon offset for meeting travel, or traveling less," as "safeguarding creation is a day to day activity, not an

intellectual exercise."

The bishops endorsed the Millennium Development Goals and condemned war and "the violence meted out to women and children within the body of Christ is violence done to the body of Christ."

They called upon Zimbabwe President Robert Mugabe "to stop harassing the bishops and the faithful of our church" and urged continued support for the church in the Sudan and Southern Africa, and denounced the "persecution, torture, imprisonment and killing of people on account of their faith whatever their faith might be."

Support for the reunification of Korea, a Japanese "Peace Constitution" and

the "the apology made by Prime Minister Kevin Rudd to the stolen generations and acknowledge that the journey towards reconciliation has only just begun, particularly in relation to remote aboriginal communities in Australia," and a number of local political agendas were made as well.

The bishops acknowledged the strained state of ecumenical relations, noting that some dialogue partners were "sometimes bewildered by apparent Anglican inconsistency, especially where issues of authority and ecclesiology are concerned," but also reaffirmed the Anglican Communion's commitment to "the full visible unity of the church."

Reflections document: p18,19



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ENGLAND ON SUNDAY

**The Inner City of God:
The Diary of an East End Parson**
John Pridmore
Canterbury Press £9.99
ISBN 978 -1- 85311-882-1



“A priest’s role in the inner-city is a walk-on part in a comedy. But it is the divine comedy. There are moments in inner-city ministry — they are very precious — when the touch of eternity is palpable. Such moments take us by surprise.”

Deep into his account of his life, focussing mainly on being a Rector at St John at Hackney, in this very deprived area of London, John Pridmore introduces this passionate statement, by way of explaining in this case a black family who had brought their child Leroy to be christened. John found himself surrounded by people unfamiliar with the church, but who brightened up the proceedings by nervous laughter and good humour.

Judging by the contents of most of the rest of the book, little moments of happiness and pleasure were contrasted by the grossest negativities, including dealing with a woman who stole a handbag during a Sunday service, and when she was chased, pulled a knife on her pursuers.

On another occasion, a silver ewer used to pour water in the font after a christening, was taken from the church. John had to add extra protection to his dwellings as he lived close to an area dubbed by criminals as “murder mile”.

Equally frustratingly, when John’s curate, Jonathan, left, the church did not supply a new one. In John’s diaries,

Jonathan is described thus: “grave, not double-tongued, not given to much wine, not greedy of filthy lucre”. Though John was too committed to give up his life as a Rector, he does mention that some disillusioned clergy leave the church and retrain. He describes his frustrations with Hackney as “a weariness of spirit which deepens every day”.

During his 11 years there, which he intriguingly calls “my Pilgrim’s Progress to the inner city of God”, John states how the support of his wife and daughter were vital to him, and observes that “life was a roller coaster that we rode together”.

After school had finished, in the area, for example, he describes a scene where “warring gangs of teenagers congregate in the churchyard”, and you can find accounts in his book of crime and criminal gangs which used to form from initial situations similar to these.

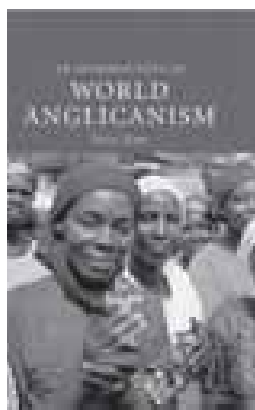
He mentions a novel, *Running Hot* by Dreda Say Mitchell and a play *Elminah’s Kitchen* by Kwame Kwei-Armah which are good sources of information about the area of Hackney, and his own book is also a veritable mine of information on the place — its people and its dangerous reputation.

One can well understand why the support of his family was so vital to him.

John went on a pre-retirement course before he left St John at Hackney, a church which was once described as “The ugliest building bar one”. As he closes his story he lists a number of things which kept him going there, not least of all his faith in Jesus.

He obviously has very deep affection for the church in which he took pains to serve and keeping his diaries, quoted throughout the book, means that he has been able to pass on his feelings to those who are lucky enough to read *The Inner City of God*.
Penny Nair Price

Introduction to World Anglicanism
Bruce Kaye
CUP, pb, £15.99



One of the strengths of the Anglican Communion has been its ability to inspire the affection and commitment of able theologians. Few people can surpass Bruce Kaye in his devotion to world-wide Anglicanism. He has written a number of insightful works on Anglicanism in Australia, is the founda-

tion editor of *The Journal of Anglican Studies*, and has served on the third Inter Anglican Theological and Doctrinal Commission, where (to declare an interest) we became good friends. Before retirement he was General Secretary of the Anglican Church of Australia.

Anyone interested in the nature and future of Anglicanism should read this book. It is not a historical survey but an examination of the state of Anglicanism in a post-colonial world. One controversial claim that Kaye makes is that Anglicanism did not begin with the Reformation. He traces it back to the time of Bede who he credits with bringing to birth a conception of the English as a nation in which ‘political power and the church walked together’. Kaye acknowledges, but probably underplays, the place Rome held in Bede’s thinking, but he is surely right to argue that the demise of the Anglican version of the Christian nation has meant ‘a profound tectonic movement’ for Anglicans.

Although he is not always clear about the way forward (who is?), about one thing Kaye is certain: he does not want to see Anglicanism develop into a world church on the Roman Catholic model. For him the basic model remains that of autonomous local churches united in one fellowship. He quotes Mandel Creighton’s view that, while local churches have no right to change the creeds, they have

the right to choose the best methods of setting forth for their people the contents of the Christian faith. As a result, he is somewhat sceptical of the Windsor report, seeing the proposed covenant as a move away from the traditional Anglican approach.

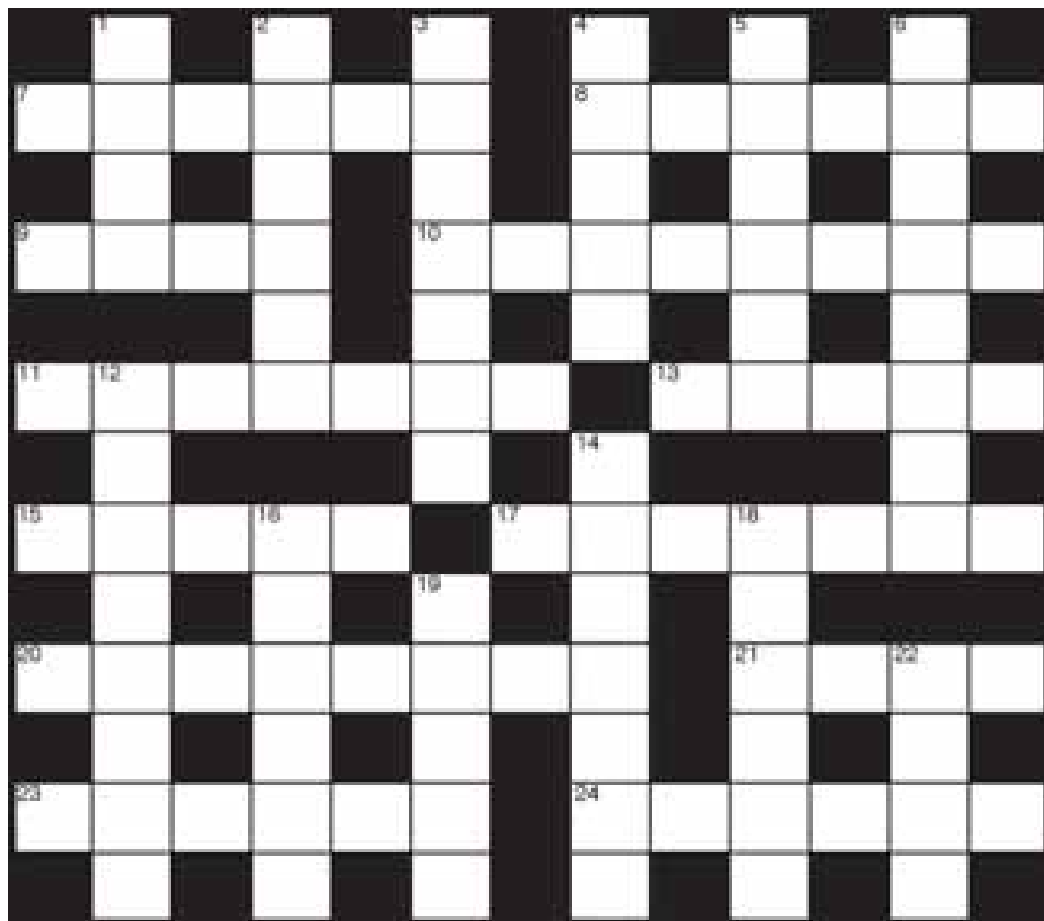
Kaye describes Anglicanism as a conversation over time amongst a community of people held together by sets of practices and beliefs. Critics will ask whether this requires an understanding of Anglicans being united together in one communion. Could we not continue the conversation if we were more like a family of churches on the Lutheran or Presbyterian models, sharing certain customs and beliefs but not necessarily united in sacramental communion?

Bruce would probably argue (correctly in my view) that any diminishment on the bonds of communion between Christians is a loss but his critics could point to a failure of Anglicans, he himself draws attention to, to discuss the issue of sexuality that currently divides them in an official and formal way despite the fact that they are meant to form one ‘communion’.

Although I do not share Kaye’s suspicion of moves towards the creation of a global church, I am beginning to be more hopeful about the future of Anglicanism for reasons to which he alludes. The current crisis is often seen as a North versus South battle, a war between Western liberals and African traditionalists. In fact the divisions run through many provinces and what is actually happening is that Anglicans locked in conflict in one province are looking for allies in other parts of the communion.

In the short term there is a danger that the Americans are exporting their culture wars to the rest of the world. In the long-term there is the possibility that the alliances currently being formed across Provincial boundaries will actually make the communion more meaningful to people in the pews. One thing is certain. The spread of the new media and the opportunity it gives for networking and sharing information has played a crucial role in recent Anglican divisions. It will continue to be important as we move into a new, post-Lambeth, post-Gafcon situation.
Paul Richardson

PRIZE CROSSWORD Number 607



- | | | |
|--|---|---|
| Across | Down | |
| 7 eg Deborah in Judges ch. 5 (6) | 1 Ring a knell (4) | 18 eg Ezra in Nehemiah ch. 8 (6) |
| 8 Final resting place of Noah’s ark (6) | 2 ... eat not of the sinew which _____ (Gen 32.32) | 19 2 Samuel ch. 1 describes Saul and Jonathan as stronger than these animals (5) |
| 9 Parasitic insect mentioned in 1 Samuel ch. 24 (4) | 3 ... they were _____ in their heart (Acts 2.37) (7) | 22 Measure equal to an ephah in Ezekiel ch. 45 (4) |
| 10 High priest in Matthew ch. 26 (8) | 4 One of the small rooms entered by Jeremiah in Jeremiah ch. 37 (5) | Solutions to last week’s crossword |
| 11 OT book and prophet (7) | 5 Floor covering (6) | Across |
| 13 The whirlwind does not have one, according to Hosea ch. 8 (5) | 6 Stories told by Jesus (8) | 7 Cleric 8 Elapse 9 Head 10 Rogation 11 Stopped 13 Green |
| 15 Iberian country mentioned in Romans ch. 15 (5) | 12 Mother of Gershom in Exodus ch. 2 (8) | 15 After 17 Tillage 20 Sticking 21 Tent 22 Revere 23 Onward |
| 17 Take ownership, as Eglon took ownership of the city of palm trees in Judges ch. 3 (7) | 14 Isaiah ch. 14 describes Lucifer as its son (7) | Down |
| 2 ..even the first _____ (Mi 4.8) (8) | 16 Tapering spike of ice (6) | 1 Client 2 Bred 3 Scarlet 4 Reign 5 Pastoral 6 Ashore 12 Preacher 14 Kingdom 16 Father 18 Gentry 19 River 21 Town |
| 21 In Matthew ch. 27, a scarlet one was placed on Jesus (4) | | |
| 23 On the ground, like Dagon in 1 Samuel ch. 5 (6) | | |
| 24 Vineyard owner in 1 Kings ch. 21 (6) | | |
- The first correct entry drawn will win a book of the Editor’s choice.
Send your entry to Crossword Number 607, The Church of England Newspaper, Central House, 142 Central Street, London, EC1V 8AR by next Friday
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ENGLAND ON SUNDAY

Films of the Week: *The X Files* & *El Baño del Papa*

Film refreshes our belief in the X-Files

The Dark Knight might be out there but after a few days in the sun I wasn't quite ready for two and a half hours of comic book action and violence — even if Heath Ledger as the Joker is a possibility for a posthumous Oscar® — so I settled for the return of Fox Mulder and Dana Scully in *The X Files — I Want to Believe* (cert. 15). It's been 10 years since the previous *X Files* movie, and it's worth the wait.

Mulder (David Duchovny) and Scully (Gillian Anderson) are long retired from the FBI and Mulder is still officially on the run. When the FBI ask Scully to find him and offer a truce the only thing that would bring them back to "the darkness" is that a young FBI agent is missing, and their experience may help trace her.

At the heart of the case is a weird psychic, Father Joe, played extremely well by Billy Connolly. He claims to "see" stuff, and the opening scenes, as Joe leads a search team across a field in wintry West Virginia, has an element of creepiness that sets the tone.

Father Joe is a paedophile priest, now out of prison and constantly seeking forgiveness for his "sickening appetites" (which he never wanted). Mulder's main job is to judge whether Joe is faking it (including weeping blood) and, if he is, how does he know so much stuff?

Joe claims not to know the significance of what he "sees"; when he quotes an obscure verse from Proverbs it turns out to be a lead to solving the mystery of where the missing agent is, and why other people are disappearing. The link to it all is a black market in organs for transplant, but the Russian doctors working in their remote lab are pursuing a more sinister project, one not for the squeamish.



The X Files: I want to Believe & right, El Baño del Papa

Scully's backstory is that she's now resumed

her medical career, treating a boy with Sandhoff Disease, and left with nothing to try but an unproven stem cell technique. The boy is in a Catholic hospital (Our Lady of Sorrows) and the hospital director Father Ybarra (Adam Godley) thinks he should be transferred to a hospice.

As Ybarra intones that their job at the hospital is to heal the sick not to prolong the death of the dying, there's a moment of



wondering whether this too is a sickening appetite — to be rid of the incurable. It is one of the darker achievements of the film's director Chris Carter and fellow writer Frank Spotnitz that the paedophile priest is a more sympathetic character than the priest running the healing institution.

There's rare humour — in the FBI offices, as the camera pans past the framed photo of George Bush, we hear the *X Files* theme, probably the closest suggestion of alien life form in the film — but it's not geared for laughs. Its "belief" motif, and playing with ethical dilemmas and the grim reality of desperate sin, seem all part of what Father Joe means by seeking "a larger answer".

El Baño del Papa (dir. César Charlone and Enrique Fernández, cert. 15, English subtitles) was Uruguay's entry for the foreign language Oscar® and it's hard to resist a film with a title like "The Pope's Toilet". John Paul II visited Uruguay in 1988, stopping off at Melo, near enough the Brazilian border for the media to speculate how many thousands of pilgrims might descend on the town.

So the townspeople see a chance to make a fast peso by feeding the expected crowds. One woman takes a bank loan to buy 1,200 chorizo, and others spend days making souvenirs.

Beto (César Troncoso) comes up with a novel alternative. If everyone's eating and drinking, they'll need relief, so he plans to build a toilet in his back yard and charge for its use.

His wife Carmen (Virginia Méndez) is less keen on the idea, and doesn't want to risk money they need for college for their daughter Silvia (Virginia Ruiz). Ruiz is one of the inhabitants of Melo — the home town of writer Enrique Fernández — recruited to work with the handful of professional actors, and it's hard to tell.

Beto's attempts to train Carmen and Silvia in offering "half service" or "full service" toilet trips, and what to do if a customer spends too long in there, are a delight. Carmen would be less keen if

she knew that the finance is coming from deals with corrupt customs officer Meleyo (Nelson Lence). His normal occupation is chasing across the hills trying to stop Beto and his friends smuggling goods out of Brazil, one of the few ways they can eke a living.

The Pope delivers his message (partly about life in poverty), and the crowds, much smaller than expected, drift away leaving food uneaten and Beto's facilities unused. Renewed misery sets in for the people of Melo, but in a hopeful echo of The Italian Job the film ends with Beto saying "I've got an idea".

Steve Parish

CD OF THE WEEK

The Blood Kevin Max

(Blind Thief)

Quite simply, this is the release to put Max back in the spotlight. While his previous disc, *The Imposter*, was arguably a more focused album, *The Blood* has classic inspirational tracks played and sung by a host of quality players.

It starts with Max briefly impersonating Johnny Cash (quite impressively) as he sings *The Old Rugged Cross* over some artificial vinyl crackles, and then jumps in time and power to a version of Prince's *The Cross* that is built on the dc Talk vocal wall of sound.

I don't know how such a recent track (or either of the



two tracks written by Max and Mary Mary) is supposed to fit in a disc originally designed to celebrate the early days of gospel music, but the collection would certainly be poorer without such a soul-stirring piece.

With cameos from Vince Gill, Amy Grant, American Idol finalist Chris Sligh and Joanne Cash (bookending the disc with references to her brother), this was never going to be a thrown together collection.

The album is a celebration of spiritual Americana. *Trouble of the World* suits Max's voice to the ground as it aches and ponders, proving that early blues and gospel were close cousins indeed.

The sharp snap to a lively rockabilly *Up Above My Head*,

I Hear Music In The Air gives the collection a quick shot of energy and fun, showing how a study of musical history needs a burst of celebration to be true to the gospel.

After such diversity, the listener is ready for the rich soulful duet with Mary Mary's Erica Campbell covering *People Get Ready*.

The eclectic nature of the disc can be a weakness as well as a strength, because once you have heard *The Cross* it is likely that you would like to hear more of the same before going straight into the Blind Boys of Alabama track, *Run On For a Long Time*.

That is not to denigrate the Blind Boys' piece, for on it Max both captures a bygone era with some crystal slide playing and also reveals it as a timeless song for today.

But then this is the theme for the whole album, and one it accomplishes very effectively.

Recommended.
Derek Walker

ENGLAND ON SUNDAY



Martin Beckford
View from Fleet Street

Why don't they just ban the media?

Reflecting on the Reflections, the distillation of 670 bishops' thoughts gathered over the past three weeks, I was struck by one surprising omission.

Among the 43 pages of vague promises to be nice to each other and chilling threats (a mini Lambeth Conference every five years? They won't have even paid off the debts on this one by 2013, and the Episcopal Church still won't have voted on the Covenant by then), there was, for some reason, no call to ban the media from the next one.

I may be the new boy, having only become *The Daily Telegraph's* religious affairs corr in April, but I've been around long enough to know that the press was treated with uncommon hostility at Lambeth.

At Gafcon all the main players

came to talk to us and we were allowed on the pilgrimages to holy sites. At Synod we were allowed into all the debates, requests for interviews were answered quickly and the press officers gave us a bottle of wine after the women bishops vote.

But at Lambeth? We weren't even told which bishops were there. After a series of pathetic attempts to justify this on grounds of security, privacy and the Data Protection Act, we were eventually given a printout full of crossed-out names and spelling mistakes which didn't even include the Archbishop of Canterbury.

We were denied access to every single Indaba group, self-select session, Bible study, morning Eucharist, plenary session, presidential address, spouses' meeting and day trip, while scarcely any of

the bishops I asked to interview responded, let alone agreed.

The press briefings turned ugly because important questions went unanswered, and often unasked because so much time was spent on dealing with second-hand accounts of meetings or strange repetitive queries from pressure groups.

An important speech by Cardinal Walter Kasper, which effectively ends any hope of reconciliation between Rome and Canterbury, was never given to us and a private translation of the version on the Vatican's website had to be arranged.

The story about Ruth Gledhill from *The Times* being denied entry to an event called "Never say no the media" will for ever sum up the dismissive way in which we were treated.

For all the talk of Gene Robinson's PR blitz, we weren't even allowed to witness his evening talk on campus.

We were given two daily briefings and a fairly steady stream of official documents, as well as the essentials of free tea and wi-fi, but that was about it.

You may feel the press do not deserve proper access to events such as Lambeth and that they are designed for the benefit of bishops, not Fleet Street.

But apart from the fact that 80 million Anglicans deserve to know what is being discussed in their name, this uncooperativeness was particularly galling because throughout Lambeth we were bombarded with complaints about our negative coverage.

My only "scoop" was when I noticed that a female American bishop had accused some of her fellow prelates of being wife-beaters, in the pages of the Inclusive Church newsletter. I later discovered she had been allowed to address a plenary session specifically to denounce my reporting and claim her words had been taken out of context (they hadn't).

I can just imagine them all sitting around grumbling about typical press distortion and vowing never to talk to us again, when really their anger should have been directed at the

woman who was claiming they were guilty of domestic violence.

This was the first Lambeth since the explosion in popularity of blogs, so we had the privilege of learning what many bishops thought of us even if they couldn't be bothered to tell us face to face.

Common to all of them was the refrain that the media always get it wrong, make things up, distort the truth and ignore the fact that all is sweetness and light within the Anglican Communion. Why, they all asked, weren't we covering the heart-warming tales and positive discussions that were taking place?

The simple answer is that the organisers wouldn't allow us to do so.

Apparently there wasn't a dry eye in the house when a Japanese bishop apologised for his countrymen's treatment of the Koreans during one service — but we only learned of this days later when we sneaked into Rutherford College for a meal and sat next to the Bishop of Durham.

Many bishops had good things to say about the Indaba process, but that hardly makes for good copy when we can't observe one of the groups nor get a photo of one in action.

I was keen to get the story of the African primate's wife who spends half her time working in a Liverpool hospital, but she didn't want to tell me it.

It would have been helpful to have heard the Archbishop of Canterbury's speech in which he took on the persona of a liberal and a conservative — and not just to find out if he put on different voices.

But it was not to be. To find out what was happening we had to rely on the accounts of the few bishops who would talk to us in depth.

These were inevitably the ones who were frustrated with it or who had an agenda to put forward, and so schisms and splits won the day.

Martin Beckford is the religious correspondent of the Daily Telegraph

What the Blogs Say

"Praise the Lord the End is Nigh," blogs Ruth Gledhill at Times Online: "We're still here but now we're contemplating The End, if not of the Anglican Communion at least of the Lambeth Conference."

To summarise, she quotes the words of one George Conger: "The prospects for a united Anglican Communion appear less likely now than at the start of the conference. This has so far been a wasted opportunity," one senior Church of England bishop told *The Church of England Newspaper*, while the Church of Ireland's Bishop Harold Miller of Down and Dromore said, 'our situation is that we either face the storm here, addressing the difficulties in the next two days or find the storm ahead when we have returned home. I don't think the difficulties will go away.'

A sympathetic contributor writes: "We can all understand your joy that the 'End' is in sight and I, for one, hope we shall have you to tell us about it when the NEXT ones take place. The Anglican Communion will not die, providing surgical procedures can be implemented in time to excise certain of the neoplastic elements which are hampering its continued healthy growth and development."

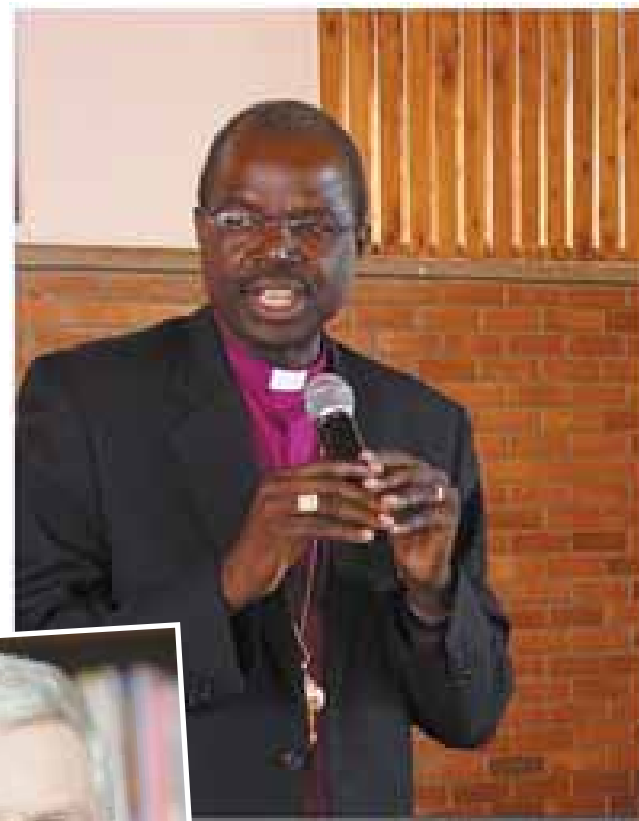
The remarks of the Archbishop of Uganda, the Most Rev Henri Luke Orombi, attacking the Archbishop of Canterbury for being but a remnant of colonialism are discussed by George Pitcher with a member of the conference: "My eminent friend looks distant for a moment. 'It's Orombi's way of getting into the conference,' he replies. 'If he's got something to say to us, he should have come here to say it. It's a sign of how frustrated the boycotters are that the Anglican Communion is getting on with its business without them. And it's a very childish response.'

"Sounds about right. To which one might add that Dr Orombi's talk is of colonialism and the removal of authority from the Archbishopric of Canterbury. So it's good to know for certain now that all the protestations from the alternative conference Gafcon about the boycott not being an African power-play, but rather a claim for authentic Christian witness based on biblical authority, are worth about as much as the Archbishop of Uganda's respect for his fellow bishops."

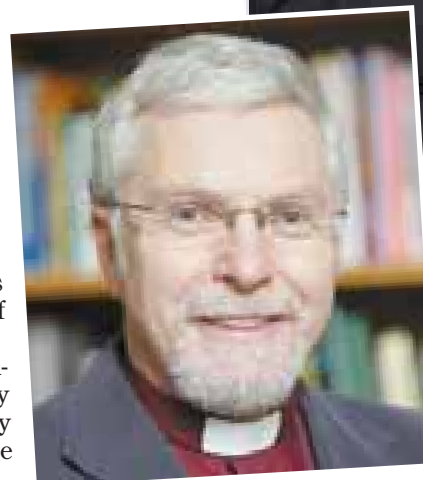
Also blogging for the *Telegraph*, Jonathan Wynne-Jones looks at the other side of the Church: "Americans aren't dumb, and not really ignorant either, just 'unaware' of the impact of their actions. This is the view of Ian Douglas and he should know — he is the Angus Dun Professor of Mission and World Christianity at Episcopal Divinity School, Massachusetts. He argues that the American bishops are genuine in claiming they had no idea that consecrating an openly gay bishop would engulf the Anglican Communion in a crisis that has impacted almost every one of its 38 provinces.

"Until recently, most Americans didn't even realise they were a part of Anglicanism, he says."

One contributor writes: "The Americans knew darned well what they were doing and the implications: they decided to act now and apologise later."



Rev Henri Luke Orombi and left, Bishop Harold Miller





Catherine Fox

A novel view of the week

When steps became naughty

August is generally designated the silly season in the world of newspapers. This is something of a challenge for columnists like me, who are silly all year round. How to be even shallower? Should I follow the *Sunday Times* example and wade into the great cleavage debate? (If you immediately thought 'Yes please!', go and stand on the naughty step.) Or should I alarm you by announcing the death of a fashion trend you haven't even got round to incorporating into your wardrobe? Skinny jeans, leggings, platform wedges — if you live in the provinces, you can never be sure where the fashion cutting edge is. We're so far behind the times in Lichfield that we frequently find we've just started wearing something that has been out of fashion so long it is coming back in again, and for a few months we're bang on trend.

Let's talk instead about 'the naughty step'. When I was young there were no 'naughty steps' or 'naughty chairs', there were only naughty children. Naughty children were made to stand in the corner. The corner was entirely blameless; it was not a naughty corner. These days children are invited to project their naughtiness onto a chair or step, which I believe encourages them to dodge a sense of responsibility for their misdeeds. Back in the

60s and 70s if you were very naughty at school, a chair would be brought into play. You had to stand on it, sometimes with your hands on your head. That was the classic punishment for flicking cannonballs around the dining hall. (For any young people reading this, 'cannonballs' refers to rock hard greyish-green peas, with a curiously velvety exterior. A 'dining hall' was a place where, in previous centuries, a group of people all sat down to eat together.)

I overheard a mother threatening her daughter with the naughty step last week. We were on the ferry back from Brittany. Rather a deferred threat to my mind, unless you are going to designate a part of the ferry as naughty. If you spit again, I shall make you sit in the naughty mustering point! We never had a naughty step when our sons were growing up. Instead I used to shout at them without any warning — or so you'd judge from their reaction. In fact, it went more like this: 'Please don't do that, it's rude and it spreads germs, because there are lots of germs in saliva, aren't there, and we don't want other people to catch our germs, do we? I said please don't spit. Mummy doesn't like to see little boys spitting at each other, it's not nice. I SAID DON'T DO THAT YOU HORRIBLE CHILD!'

Finding happiness in the here and now

I've decided to write a nice book called 'What to Look For in Brittany'. Anyone my age will remember through a fond haze of misty tears all those Ladybird books with titles like that. If you visit Brittany look out for middle-class English families wearing Boden clothes and staying in gites. You will also notice many medieval towns and castles, ravishing patisserie, local cider, good wine, pongy cheese, and middle-class English people pulling out of garages and driving 50 yards on the wrong side of the road before veering to the right with a shriek as a tractor bears down on them. After dark you may be lucky enough to spot glow-worms in the hedgerows. Listen carefully and you may hear an owl calling to its mate, and the steady persistent slapping sound of middle class English families who have forgotten to pack the citronella spray, or who misguidedly believe what they read in the health pages, and think that taking vitamin B1 will ward off midges.

When I have finished this book I might attempt one called 'What to Look for in Lichfield in August'. Cherries will be a major topic. This year there are loads of them. I went for a walk this morning round Beacon Park and the huge trees are all laden — apart from the lower branches. At one point I looked up at the twigs still thick with fruit all beyond my reach, and wished I could fly, or, more prosaically, that I had a ladder. What on earth is the matter with Lichfield's bird population? Why aren't they flocking to indulge in an orgy of cherry gorging? Have they not noticed? Can't they be bothered?

I expect a similar set of questions would occur to people from war zones or disaster regions if they could see the way we live. What is the matter with them? Why don't they enjoy life? Why don't they drink in the water and the wine, and rejoice at the security, the bread, the benefits, the health-care, the roof over their heads? I remember once seeing some TV footage of refugees arriving in a safe country and washing their hands for the first time ever under a tap of running water. They were laughing in wonder and joy at this miracle we take for granted. So what is the matter with me, I ask myself, that I struggle to enjoy life? Is it just a quirk of human consciousness, that things are easier to relish in anticipation and retrospect? Part of my own answer is the death of a good friend earlier this year. Yet this both is, and isn't, an answer. The response to this world, whether you have religious beliefs or not, is enjoy, enjoy, enjoy. Don't defer it. Because either this is all we get, or it is the very fabric of the life to come.

Close Encounters — Visiting Choirs

Occasionally you can't help thinking that the function of visiting choirs is to make us appreciate our own cathedral choir. Our visitors range from the excellent to (I fear) the execrable. The main sin is over-ambition.

Typo of the Week

'My chins fell off, my heart was free.'

Wine of the Week

Ridgeview

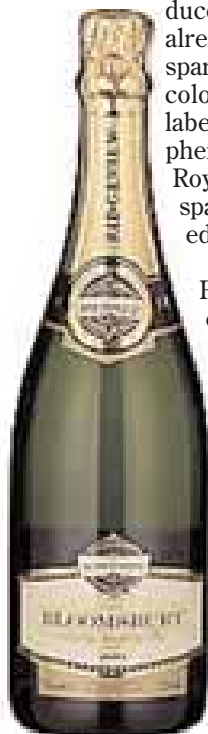
Bloomsbury Merret Brut Sparkling 2005
Waitrose £19.99

Lambeth ends, the Beijing Olympics begin, and Team GB hopes for winning medals. Supporters here must be prepared to celebrate with an appropriate wine, so why not have a bottle or two of this fizz from Sussex, using the same grapes and method as in Champagne? Produced by an English family firm, it has already won a number of medals itself in sparkling wine competitions. It's light gold in colour too, perhaps a good omen. And the label slyly claims a first for England: Christopher Merret in 1662 presented a paper to the Royal Society on how "to render wines sparkling", 30 years or so before they started in Champagne.

It is 57 per cent Chardonnay, 29 per cent Pinot Meunier, the rest Pinot Noir. Rather characteristic of Sussex sparklings, however, which share the same chalky soil as Champagne, only around 90 miles south-east across The Channel, was the faint apple scents on the nose. But, first, on opening, whoosh, massive foam, a breasting of the finishing tape, though the mousse settled down quickly to give good bubbles. On the palate, balanced acidity with lemon notes, with a hint of biscuit and toast on the finish.

It will give you a good run for the money.

Graham Gendall Norton



Recipe: Salmon & Marrow with Pepper Puree

A healthy meal with summer marrows

INGREDIENTS

675 grams marrow, peeled, sliced lengthways, deseeded
2 tablespoons fresh lime juice
2 chopped green onions
1/4 teaspoon salt
1/8 teaspoon cracked pepper
1 garlic clove, minced
6 (125 grams each) salmon fillets
6 tablespoons flour
2 tablespoons butter, divided
Chopped fresh parsley (optional)
Freshly ground black pepper
Red pepper puree:
2 teaspoons olive oil
3 red bell peppers, chopped
4 green salad onions, minced finely
2 garlic cloves, minced
175 mls chicken broth
2 tablespoons balsamic vinegar
1/4 teaspoon salt

METHOD

Make red pepper puree by heating oil in a medium size saucepan over medium-high heat. Add peppers, onions and garlic; sauté for 2 minutes. Cover, reduce heat, and simmer for 10 minutes or until tender. Add broth; simmer, uncovered, 15 minutes or until liquid evaporates.

Place pepper mixture in a blender and process until smooth. Stir in vinegar and salt. Set aside.

Slice marrow into 1/4 inch-thick strips, discard middle portion of seeds. Cut strips lengthwise into long, thin slices like noodles; set aside.

Combine lime juice, onion, salt, pepper and garlic in a small bowl. Rub salmon with juice mixture. Dip salmon in flour. Melt 1 tablespoon butter in a large non-stick frying pan over medium-high heat. Add salmon; sauté 4 minutes on each side. Keep warm in oven.

Melt another tablespoon butter in large saucepan. Add marrow strips; sauté until wilted, tossing gently; drain.

Spoon red bell pepper puree onto 6 serving plates. Top with marrow and salmon. Garnish with chopped parsley and freshly ground pepper, if desired.

Makes 6 servings.

Harriet Wynne-Jones



Lambeth Reflections Document

The Lambeth Conference concluded with the publication of the Reflections document summarizing the outcome of the Indaba groups. Below we reproduce the sections concerning human sexuality

Possible Ways Ahead

120. There are competing visions of how the Communion should responsibly handle our current situation:

- “If your eye cause offence, pluck it out” — decisive action
- “Let God be God” — allow God to transform our attitudes and behaviour while we look for further insights.
- “If it is from God it will last” — Gamaliel’s advice can be followed here, so wait.
- Some people are looking for a clear direction from the Communion, and from this conference in the form of a pastoral letter or direction.
- More “listening” is needed where the purpose is not “I win, you lose”, but “Nobody wins, nobody loses” and we grow together in Christ.
- Ongoing dialogue itself is a “Christian witness”. The Communion needs a ‘catholic patience’.
- Further careful study of the Scriptures, theology, doctrine and other disciplines, such as theological anthropology, must be pursued together through a formal Commission at Communion-wide level. This would equip the bishops in their teaching office.
- Give pastoral care but do not canonize, regularize, legalize or endorse homosexual relationships.
- Cross-provincial and diocesan intervention must stop to create the time and space for the Spirit of God to “lead us into all truth”. The perspectives of bishops and dioceses need to be heard and respected.
- Legal action in the courts should be avoided if at all possible.
- Reaffirm the moral authority of the whole of the Lambeth 1998 Resolution 1:10, and the report commended in it, and continue its implementation, but not the style of debate that led to it.
- Declare a “Decade of Sharing and Generosity” and keep walking, keep talking, keep listening together.

Section I: The Scriptures

121. The dispute concerning sexuality has reflected among some a deeper unease about the acceptance of the authority of scripture. It behoves us therefore to explore the nature of our understanding of scripture in the life of the Church.

122. Jesus Christ is the Word of God, the true light that enlightens all, incarnate in human form, full of grace and truth, from before time and forever.

123. God’s first and eternal Word to us is Jesus. Because of this our reading and interpretation of the Scriptures of the Old and New Testaments possess a clear Christ-centred quality rooted in the Incarnation...

124. In the Anglican tradition, the Holy Scriptures are central to our life together as servants of God’s mission.

125. For Anglicans, the Apostles’ and Nicene Creeds are understood to be faithful and sufficient statements of the essentials of the biblical witness as revealed by the power of the Holy Spirit to us and to the whole church in every generation. We acknowledge the full reliability of the texts of the canonical Scriptures given to us by God, and seek to proclaim afresh with clarity and power the full revelation of God in Jesus Christ.

128. In the history of the Anglican tradition,

biblical scholarship and exegetical theology have held an honoured place.

Section J: The Anglican Covenant (St Andrew’s Draft)

136. **Positive descriptions.** There were many positive responses to the idea of a Covenant. We recognise that any possible Covenant would be grounded in God’s covenant with us. It would carry horizontal and vertical realities, reflecting the sign of the cross. It is the image of Christ’s deep and faithful covenant made in Baptism and revealed in the Eucharist and is thereby Christ-centred.

137. The covenant could provide historical continuity with the past, creativity in the present and lead us into the future. It could provide a structure within which we can explore relationship, delighting in unity and diversity, rather than imposing uniformity and conformity. It should help affirm our common life and care, rather than restrict life in the churches. A covenant may help heal present wounds and prevent new ones.

138. Relationship must be pre-eminent within the covenant, creating mutuality, care and responsibility, thereby offering a binding voluntary agreement. We recognise that a covenant would be costly and self-limiting, yet would strengthen the bonds of love among us.

139. A Covenant could draw more dioceses back into the conversation of the Communion... A Covenant could be a structure to make incursions unnecessary, but without a Covenant, our continuing relationship with those who chose not to be here at this Conference may be imperilled.

140. **Reservations and concerns.** There was an overall willingness to enter a Covenant, particularly to help us in the present crisis, conscious that it is critical for some to have something positive to report on their return home...

In particular:

- The biblical and theological basis of Covenant need to be clarified and developed in a more profound way.
- The proposed Covenant is formulaic rather than relational, and could thereby prove punitive, restrictive and limiting, rather than facilitating unity.
- The Instruments of Communion could become micro-managers.
- There is concern that this Covenant process could prove expensive to implement and concern as to who would pay for it.
- There is concern that the Province rather than the diocese might become the local Church. There is also some uncertainty as to how Provinces might relate to the Communion.
- Our modality is historically the “bishop-in-synod” rather than “episcopally led and synodically governed”.
- The broad sweep of the text reads as a very western document.
- The position of the United Churches is not addressed.
- What happens if the Church of England is the offending Church?
- The appendix is particularly seen as over-detailed and an instrument of punitive measures.
- There is a danger that we are simply papering-over the problems, whereas healing needs to take place first.

• The Instruments of Communion need time to evolve before we can be sure what form a Covenant should take.

141. **Suggestions.** The Covenant could be a more generous document, couched as invitation. It should be an instrument of listening before anything else. We need to steward ourselves to give attention to the “bonds” as well as the “affection.” We ought to ask “What can we do for the Communion?” not vice versa.

142. There is a tension between wanting to take time over the process and the need for urgency in repairing the tears in the Communion’s fabric. “Are we being a little quick in trying to heal ourselves?” However, some bishops have stated the need to return home with an agreement of some kind.

143. A number of practical and detailed suggestions were made, which will be reflected back to the Covenant Design Group:

- A Province might be asked to withdraw after a breach of the Covenant to repair trust.
 - As an immediate response, we should establish a pastoral response group, which could be in operation more quickly than a Covenant and could operate instead of revisions in the appendix.
 - The document needs to have a less Church of England basis, particularly in regard to the formularies.
 - Can we learn about handling conflict from around the world, eg. South Africa’s Truth and Reconciliation Commission, the culture of responsibility and restraint in South East Asia, unity and diversity in the “Three Tikanga” way of working in Aotearoa, New Zealand and Polynesia and the Japanese preference for a less stated way to resolve conflicts?
 - “Better than a covenant would be a theology of abiding, where we can affirm one another in Christ”.
 - Should we explore a missional Covenant?
 - Rather than a Covenant, should we explore an Anglican Rule of Life?
 - Do we need a shorter Lambeth Conference every five years?
 - Would the Covenant be better called a) “entente”, b.) “memorandum of understanding”, or c.) “communion agreement”?
 - There is a need for better translations of the St. Andrew’s Draft.
144. There is a welcome from many to the idea of a Covenant. We recognise the urgent need to find a workable way forward, particularly for those of us who live and minister in minority or hostile situations. However there is a strong sense that the appendix could be too legalistic and too difficult to implement. Overall, there was a concern that what is proposed in the appendix might prove too punitive.

Section K: The Windsor Process The moratoria

145. The moratoria cover three separate but related issues: ordinations of persons living in a same gender union to the episcopate; the blessing of same-sex unions; cross-border incursions by bishops. There is widespread support for moratoria across the Communion, building on those that are already being honoured... The moratoria will be difficult to uphold, although there is a desire to do so from all quarters. There are questions to be clarified in relation to

how long the moratoria are intended to serve. Perhaps the moratoria could be seen as a “season of gracious restraint”. In relation to moratorium 2 (the blessing of same-sex unions) there is a desire to clarify precisely what is proscribed. Many differentiate between authorised public rites, rather than pastoral support. If the Windsor process is to be honoured, all three moratoria must be applied consistently.

The Pastoral Forum

146. There is clear majority support for a Pastoral Forum along the lines advocated by the Windsor Group, and a desire to see it in place speedily. There is agreement that it should be pastoral and not legal and should be able to respond quickly. It was also clearly stated that this process should always be moving towards reconciliation. There is concern about mandate, membership, appointment process and authority... There was some support for an alternative suggestion: to appoint in any dispute a Pastoral Visitor, working with a professional arbitrator and to create in the Communion a “pool” of such visitors.

Instruments of Communion

147. The four “Instruments of Communion” are the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates’ Meeting. There is a need to clarify the role and function of each of these instruments and their relationship one to another.

148. **Archbishop of Canterbury.** There is honour and respect for the office of the Archbishop of Canterbury. Being in communion with the See of Canterbury is one of the essential elements of belonging to the Anglican Communion. There is a need to explore the role of the Archbishop in the Communion and a desire not to burden the office further, creating inappropriate and unbearable expectations. We would welcome more visits by the Archbishop around the Communion in the exercise of his apostolate.

149. **The Lambeth Conference.** There was a desire that the Lambeth Conference should meet more frequently, for a shorter period of time and a particular suggestion of a 10-day meeting every five years. The reason for this sense of wanting to be together again so soon was the continuation of the indaba process... There was also support for furthering diocesan partnerships, in order to sustain, between conferences, the relationships made at Lambeth.

150. **Anglican Consultative Council.** There is a lack of knowledge in the Communion about the Council and its members and therefore an uncertainty about its role. Some believe it exercises too much authority; others would like to see it reconstituted and given more. One suggestion was of a two-tier Council with a tier of Primates and another of clergy and laity with the inclusion of younger representation.

151. **Primates’ Meeting.** There is much discomfort about the role that the Primates’ Meeting now finds itself exercising. Many fear that it is trying to exercise too much authority. Others believe that the Primates are the only ones who can bear the weight of our current challenges. Perhaps their key role is in supporting the Archbishop of Canterbury. The primates should not exercise collectively any more authority than they have in their Provinces.

Lambeth Reflections Document

More on the agenda than sex

By Toby Cohen

NEW THINKING on the environment, social justice, ecumenism, and mission has emerged from the Lambeth Conference in its Reflections document. The document is the closest the Communion has come to issuing the resolutions of previous decades.

In addition to addressing controversial areas of Church unity and sexual policy, it also makes demands of itself in areas such as the environment: "The fifth mark of mission is: 'To strive to safeguard the integrity of creation and renew the life of the earth.' So far this is the mark of mission least universally owned by the churches of the communion.

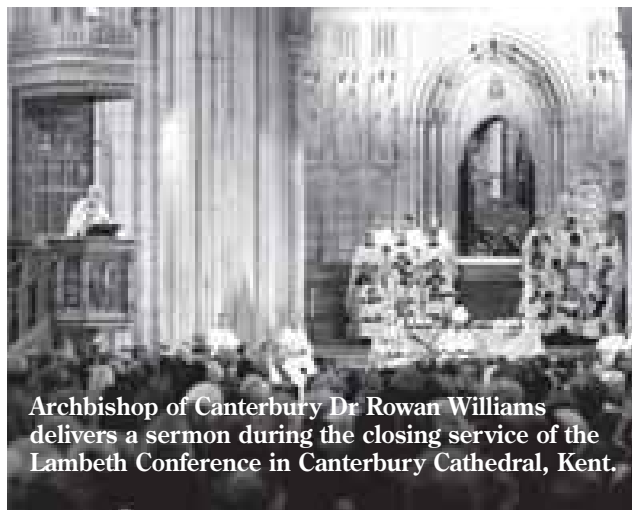
If we say that 'The earth is the Lord's...', we must be prepared to live as if that is true! We can not misuse a gift from the Lord."

Preparations for that life are recommended in the document. The next conference "should be a green conference where the host institution is under clear direction from the Design Group to provide recycling facilities," it reads. It also presses the Church to focus on the seventh Millennium Development Goal on ensuring environmental sustainability.

The Goals continue to be a major preoccupation of the Communion, as the Reflections text made clear: "The Millennium Development Goals are seen as an essential framework for engaging with social justice issues across the Communion at Provincial, Diocesan and Parish level. We recognise the theological imperatives underpinning the Millennium Development Goals. We need to clarify and state those imperatives clearly and help each other to engage with and act upon them as best we can."

It referred to the Walk of Witness to Lambeth Palace in support of the Goals as an inspiring occasion, which attracted united support from the bishops. But more work was prescribed: "We need to establish a new Anglican Global Relief and Development Agency, as a matter of urgency, to co-ordinate and resource our commitment to the voiceless. We urge the Churches and Provinces of the Communion to pray without ceasing."

The document also reaffirmed the primacy of mission: "Mission belongs to God and we are called to engage in this mission so that God's will of salvation for all may be fulfilled. In this sense, mission is not primarily an activity of the church, but an attribute of God. The Church exists as



Archbishop of Canterbury Dr Rowan Williams delivers a sermon during the closing service of the Lambeth Conference in Canterbury Cathedral, Kent.

an instrument for that mission."

Amongst a host of recommendations for the improvement of mission, the document recognises the need for some structural changes: "There is need for the review of the bureaucracy of provinces in order to facilitate more effective communication and efficiency. There is need to strengthen the sense of collegiality and the building of trust and accountability between dioceses."

To facilitate this, there was one recommendation which may shock those exhausted by the once in a decade conference: "The current cycle of Lambeth meetings every 10 years is deemed inadequate. Perhaps there could be a meeting of a representative group every three years."

On top of a Bishop's introductory pack which would provide information about what resources and information are available throughout the Communion, the document also recommends a new forum for Anglican discussion: It details as an initiative: "The development of a Lambeth Directory and the expansion of the Anglican Communion website to allow the sharing of theological thinking, mission ideas, partnerships, etc."

On the subject of ecumenism, the document acknowledges a painful truth: "As we witness to the Gospel of Christ to the world and the power of his love, we have to acknowledge the continued reality of our divisions in the Church of Christ.

"Because the Church is divided its mission is impaired.

Ecumenism, therefore, which seeks to make the Church one, is intimately and urgently linked with that mission, and becomes a powerful route into the freedom which is displayed in the Lord's passion and resurrection and is for us the source of new life."

At a time when closer relations with the Roman Catholic Church and Orthodox Church are threatened, the document stressed that "one of the keys to ecumenism is relationships, especially between Christian leaders. Bishops, therefore, must be leaders involved in local ecumenism, standing together with leaders of other denominations in the proclamation of the Gospel."

It also pointed a finger at where the problems were emerging: "There was a clear witness that good relations between churches flourish in times of testing, and that such times have proven plentiful for ecumenical thinking and works. Where churches face crises or challenges they are more motivated to stand and act together in witness. For example in India where Christianity is a persecuted minority there is much cooperation between churches. On the other hand when it is in a majority, there is often complacency."

Inter-faith relations were also encouraged, although the document warned, "there are situations, particularly in secular societies, where faith is regarded as no more than an aspect of culture. The Christian faith will always need to challenge this way of understanding.

"The purpose of dialogue is not compromise, but growth in trust and understanding of each other's faith and traditions. Effective and meaningful dialogue will only take place where there is gentleness, honesty and integrity. In all of this, we affirm that Christianity needs to be lived and presented as "a way of life", rather than a static set of beliefs."

The document was compiled by the Reflections Group, comprised of bishops from provinces around the world, who had witnessed the work of the different indaba groups.

The chair of the group, the Archbishop of Perth and Metropolitan of Western Australia, the Most Rev Roger Herft, said: "This document is not the primary outcome of this Conference. Written words can never adequately describe the life-changing nature of our time together. We have gained a deeper appreciation of the worldwide Anglican Communion and of our common calling as disciples of Christ."

As part of the Reflections document, the Lambeth Bishops outlined their solidarity with a number of causes:

153. "If one part of the body suffers, all the other parts suffer with it; if one part is praised, all the other parts share its happiness." We stand in solidarity to support God's people throughout the world who have commended themselves and their concerns to the wider Anglican family, especially:

154. We decry the persecution, torture, imprisonment and killing of people on account of their faith whatever their faith may be. We are particularly distressed when some acts are carried out by or with the connivance of the police, the military or the agents of state;

155. The Anglican Communion supports the reunification of the Korean peninsula for establishing permanent peace in North East Asia, and also collaborates with Toward Peace in Korea (TOPIK) launched November 2007 in order to advance the movement effectively. At the same time, the Anglican Communion actively supports

Nippon Sei Ko Kai (The Anglican Communion in Japan), which is leading a peace movement for protecting the Peace Constitution for settlement of peace in North East Asia. (Japan's Constitution, Article 9: the renunciation of the use of military force which the current Japanese government is trying to remove).

156. We stand in solidarity with Australia's indigenous peoples, both Aboriginal and Torres Strait Islanders. We applaud the apology made by Prime Minister Kevin Rudd to the stolen generations and acknowledge that the journey towards reconciliation has only just begun, particularly in relation to remote Aboriginal communities in Australia;

157. We are in solidarity with the six million people currently hungry in Ethiopia; with Christians in Somalia who live daily with fear for their lives.

158. We have heard disturbing stories from around Africa; politi-

cal conflict in Zimbabwe; dehumanizing conditions in Sudan; xenophobic violence in South Africa, and we strongly register our support for the bishops who are working under extreme and trying conditions. We call on President Mugabe to stop harassing the bishops and the faithful of our church. In solidarity with the continent of Africa we call for a speedy, peaceful settlement

involving all political parties that would lead to democratic government.

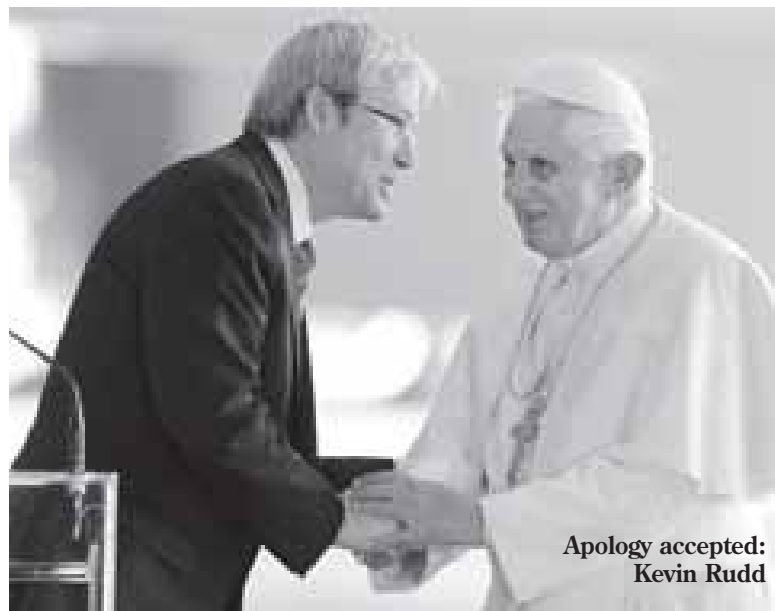
159. We stand with all who suffer from the consequences of natural disaster. We support the peoples of Myanmar suffering from the effects of cyclone Nargis. We are in solidarity with the victims of Hurricane Katrina, in New Orleans and along the Mississippi Gulf Coast, especially the

poor, children and youth; and with the Church in Louisiana as she attempts to promote a Truth and Reconciliation Commission despite widespread opposition.

160. We decry the situation in India and stand in solidarity with the Dalits who continue to suffer injustices. We call on the government to exercise restraint and to broaden their practice of democracy.

161. We plead for much greater attention to and action for the two million Iraqi refugees outside that country, and the two million displaced persons in that country. The ancient churches of that nation must not be allowed to disappear. We are alarmed by the diminishing presence of Christian churches in Lebanon, and Iran.

162. We continue to honour Jerusalem as having a special place as a "home" for three major world faiths, ie Christianity, Judaism, and Islam. We commit to ongoing prayer for the land of Israel/Palestine and all peoples living in it, especially for our Christian brothers and sisters and their witness to Christ. We support the inter-faith initiatives for peace making in the Land of the Holy One.



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The Register

APPOINTMENTS

The Rev Canon Ann Easter, Chief Executive Officer, Renewal Programme; and Chaplain to the Queen (Chelmsford): to be also NSM (Associate Minister) West Ham (same diocese).

The Rev Robert Farrell, Vicar, Thorpe Bay (Chelmsford): to be Rector, Ardleigh and the Bromleys (same diocese).

The Rev Ian Garrett, Team Vicar, Bishopsworth and Bedminster Down (Bristol): is now also Priest-in-Charge, Brislington St Cuthbert (same diocese).

The Rev Gordon Giles, Vicar, Enfield Chase St Mary (London) : to be also Director of Post Ordination Training, Edmonton Area (same diocese).

The Rev Jules Gomes, Chaplain, University of Greenwich (Southwark): to be NSM (Assistant Curate) Harefield (London).

The Rev Robert Hinsley, Assistant Curate, Carlton-in-Lindrick and Langold with Oldcoates (Southwell and Nottingham): to be Priest-in-Charge, Felixstowe St John (St Edmundsbury and Ipswich).

The Rev Frances Josephine Johnson, Assistant Curate, Hall Green St Peter (Birmingham): to be Vicar, Kingshurst (same diocese).

The Rev Paul Rattigan, Priest-in-Charge, Boldmere (Birmingham): to be Vicar.

The Rev Elizabeth Russell, Assistant Curate, St Martin-in-the Fields (London): to be Priest-in-Charge, South Kensington Holy Trinity with All Saints; and Director of Ordinands, Two Cities Area (same diocese).

The Rev Roger Sheppard, Chaplain to the Forces (V) (Birmingham): to be NSM (Assistant Priest), Four Oaks (same diocese).

The Rev Ian Smale, Rector, East Dean with Friston and Jevington (Chichester): to be Priest-in-Charge, Overton with Laverstoke with Freefolk (Winchester).

The Rev Ian Matthew Stone,

Assistant Curate, Hammersmith St Peter (London): to be Vicar, Queensbury All Saints (London)

The Rev Michael Thompson, Team Vicar, Saffron Walden with Wendens Ambo, Littlebury, Ashdon and Hadstock (Chelmsford): to be Rector, North Hartismere (St Edmundsbury and Ipswich).

The Rev Jonathan Trigg, Vicar, Highgate St Michael (London): to be also Director of Ordinands, Edmonton Area (same diocese).

RETIREMENTS & RESIGNATIONS

The Rev Patricia Kay Burnett, NSM (Assistant Curate), Jarvis Brooks (Chichester): has retired.

The Rev Janet Clark, Vicar, Ealing St Stephen Castle Hill (London): to retire with effect from 30 September 2008.

The Rev John Cleaver, Vicar, Teddington St Mary with St Alban (London): to retire with effect from 31 October 2008.

The Rev Canon Alan Cross, Vicar, Woodford St Barnabas (Chelmsford): to retire with effect from 31 January 2009.

The Rev Kathleen England, NSM (Assistant Curate), Eastbourne St John (Chichester): has retired.

The Rev James Houghton, Vicar, Eastbourne St Michael (Chichester): to retire with effect from 31 December 2008.

The Rev Michael Land, Vicar, Walthamstow St Andrew (Chelmsford): to retire with effect from 31 July 2008.

The Rev Alan Turner, Rector, Frant with Eridge (Chichester): has retired with effect from 2 August 2008.

CORRECTION

The Rev Martin Harper: is now Rector, Brede with Udimore (Chichester).

Russians pay tribute to Solzhenitsyn

Aleksandr Solzhenitsyn, the Russian winner of the Nobel Prize for Literature, has died aged 89 following a heart attack.

He had led a remarkable and hard life. Raised during the Russian civil war, he graduated in Mathematics and Physics shortly before joining the Red Army. Although twice decorated for his service fighting Hitler, he was sentenced to the labour camps in 1945 for criticizing 'the whiskered one' — Stalin. His witness of the 'gulag' is what he will primarily be remembered for.

For eight years he endured the horror that few survived. Moved around between camps, he was sharply disillusioned of his ideology, and abandoned Marxism. He also repented of his behaviour as an army captain which he saw as equal to that of the gulag operators.

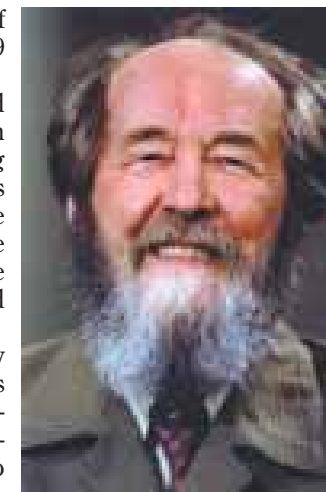
The grueling labour inspired several works including *The First Circle* (1968) and his first novel *One day in the Life of Ivan Denisovich*, (1962) in which he explored the rot of the USSR. Denied pen and paper, his novels and poems were memorised, to be written out after his release.

In 1953 Solzhenitsyn began a sentence of internal exile for life in southern Kazakhstan where an undiagnosed cancer nearly killed him. However, in 1954 he was granted treatment in Tashkent, and was saved. This episode inspired another allegorical attack on the Soviet Union in the novel *Cancer Ward* (1968).

In 1970 he was awarded the Nobel Prize for Literature, but could not travel to Stockholm for fear of not being readmitted to his own country. He was secretly working on his great exposé of the labour camps, *Gulag Archipelago*. After his assistant betrayed this secret under interrogation by the KGB, (and then hung herself) Solzhenitsyn published the three-volume masterpiece in 1973. The furoré which met its release resulted in his deportation in 1974.

Solzhenitsyn continued to write in exile, living in Vermont, USA, with his second wife and their three sons. While in the US he still attacked Western culture and democracy.

In 1990 his Russian citizenship was restored, and he returned in 1994. Last year President Vladimir Putin travelled to Solzhenitsyn's home to present him with the State Prize of the Russian Federation for his humanitarian work.



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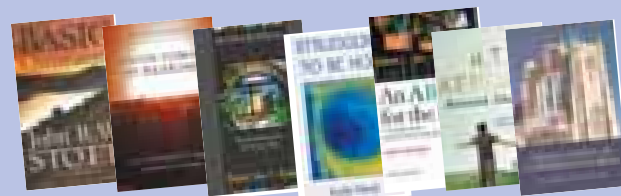
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Almighty and everlasting God, you are always more ready to hear than we to pray and to give more than either we desire or deserve: pour down upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid and giving us those good things which we are not worthy to ask but through the merits and mediation of Jesus Christ your Son our Lord.

Prayer is absolutely fundamental to a relationship with God and it is God's free and loving gift to us to avail ourselves of whenever we desire. The number of people who pray in a crisis is often noted, but this kind of emergency prayer does not necessarily arise out of a relationship with a loving heavenly father. This beautiful prayer is an invitation first of all to enter into the presence of a God who waits and longs for us to turn to him.

The prophet Hosea describes God as

THE SPIRITUAL DIRECTOR

By the Rev Dr Liz Culling

seeking to woo wayward Israel back into his arms. The nation had strayed so far from him that they were in no position to either desire or deserve anything but his wrath, but still he loved them and wanted them back so that he could bless them. This is a God who doesn't give sparingly, drip-feeding us so that we come back for more. He 'pours down' his mercy in abundance because he is generous and giving in his very being.

Like the father of the Prodigal Son, he is watching out for us so that he can run towards us to shower his love upon us. This

parable has forgiveness at its heart and in order to receive from his father he first had to receive his forgiveness. And so the prayer requests that we be forgiven 'those things of which our conscience is afraid' for this is how we experience God's mercy which has been made known to the world through Jesus.

In Ken Follet's novel *The pillars of the Earth* set in the Middle Ages, there is a character who is a cruel bully but who could be reduced to a quivering wreck at the thought of divine judgment. He frequently sought absolution for his sins, but

never changed his ways or found the peace of heart that he sought. Whether it is something that the whole world knows about or it is some secret sin that we carry around and don't know how to deal with it, we do not have to be bound by it forever.

Furthermore, until we realise that we are truly forgiven we will not have the confidence to ask God for those things that are good for us. It is good to remain humble and to refrain from presenting God with a list of demands, but as Romans 8 reminds us, God wants to give us good things.

We are not and never will be worthy through our own merits, but the good news is all about the grace and mercy of the Lord Jesus Christ who stands before the father as mediator on our behalf and pleads for us.

Liz Hoare (nee Culling) is tutor in prayer, spirituality and mission at Wycliffe Hall

SUNDAY SERVICE

Sunday Readings for August 17, 2008
Trinity 13 - Proper 15 - Year A

Isaiah 56:1, 6-8

Romans 11:1-2a, 29-32

Matthew 15:10-28

The Law which was set out in the first five books of the scriptures was given to Israel in order to build a society which embodied the word of God. It was not an arbitrary set of rules, but a variety of texts, codes and instructions which described God's creation and his subsequent concern for its well-being. A society framed according to the word of God should reflect his holiness, his love for his creatures, and the order which God has given to his creation. The fundamental principle of the Law is that God is creator and lawgiver, who judges justly and maintains justice, defining what is right and what is wrong. The people of God in turn, having received the Law, must practise justice, for it is at the heart of what they are called to become, in obedience to God, a society which models his word, and a house of prayer for all peoples.

In Romans, Paul sets himself the task of describing how the Law and the Covenant between God and Israel have been fulfilled in the coming of Jesus Christ, in such a way that all peoples may now come to share in the blessings which God has provided. The people of Israel have not been excluded in favour of others. Israel continues to possess the Law and the calling to holiness which God gave so many centuries before. But God judges justly, and because of their disobedience he has now opened the gate of salvation to all who have faith in him, Jews and Gentiles alike. Israel's exclusive relationship with God hitherto has now been extended to embrace all who believe in him. Our faith still remains founded upon the Law, and the Covenant between God and Abraham and his descendants. But the mercy of God is wider than just Israel: in the new Covenant given to us in Jesus Christ it belongs to all who turn to him in faith.

In the course of many centuries the Law became overlaid with many customs and traditions, some of which retained their force long after their true meaning became unclear. The purity codes, intended to ensure hygiene as well as ritual purity, are mentioned several times in the gospels, for some had long been used uncritically and had taken on an importance which distorted the true understanding of their purpose. Jesus always speaks with authority, cutting away the layers of incomprehension, opening our eyes to the true intention of the Law. All people, not only Israelites, can recognise the truth of what he says, for defilement comes from the evil intentions of the heart, not from unwashed hands. Already there were Gentiles who acknowledged him as Lord, such as the Canaanite woman, who had no rights to share in the inheritance of Israel, according to the customary understanding. But because of her faith she was one of the first to know the healing power of the Lord of all creation, and a sign of the Covenant to come which would be extended to faithful believers in all the nations.

The Rev Stephen Trott

HYMN SELECTION

Hymns for Trinity 13

I, the Lord of sea and sky
When we walk with the Lord
And can it be
Living God, your word has called us
O Lord, all the world belongs to you
All that I am
To God be the glory
O let the Son of God enfold you
The kingdom of God is justice and joy
I watch the sunrise
Restore, O Lord

Lambeth Conference: the view from the parish

Bob Mayo

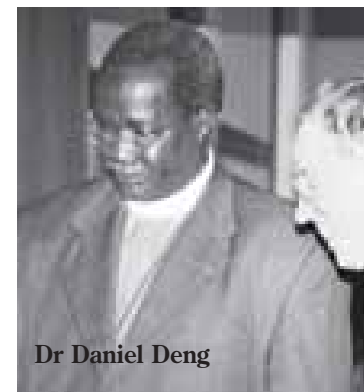
The Lambeth Conference has finished and the Bishops have headed for home. Only the issues remain with the same questions as before still in play. The 'inclusive church' wants me to regularise the blessing of same-sex relationships. The 'forward in faith' group wants me to keep priesthood all male. The evangelical network wants to see a purging of liberal church leadership. My response to all of this is pragmatic, pensive and critical.

Pragmatism is inevitable since because of my context in the inner city I will work alongside people of every theological persuasion. I meet weekly in a local café with David to talk about the Bible passage for the coming week. He is a rogue of a liberal who can cut to the heart of an issue before we have even ordered our coffee. I share the role of Chaplain at QPR, the local football club with 'charismatic' Cameron, who can work a room as well as anyone I have ever met. I have been Chaplain at the local school with Father Ian, a true gentleman and a priest who is a part of the 'forward in faith' movement. Sharing the peace at one of Ian's clergy fraternals is easy because I can call everyone 'father' without needing to worry whether I have remembered their name.

I am pensive because I need to explain myself to those who want to know my opinion. How it is that the debate over the future of a 500-year-old church has been reduced to a discussion over the role of gay people and women? The 'inclusive' church has kept the focus of attention on the role of gays within the church and then has used their feelings of injustice to fuel the debate. This has wrong-footed the evangelicals who are seen as social reactionaries and has left gay and lesbian Christians feeling that other Anglicans hate them (Gareth Jones 2008). It has

become a tale of competitive suffering where each person's opinion feeds on the other (Sarah Maitland refers to this as competitive vulnerability).

This is a question of pathology rather than theology; it is a syndrome known as 'woundology' (Myss 1997). This is the sharing of wounds as a short cut to developing trust and understanding. It offers an apparent intimacy but an actual exclusion because the de facto statement is that if you have not experienced the same thing then you are not in a position to comment. Evangelicalism has no reply to this because it puts so great a weight of signifi-



Dr Daniel Deng

cance of people's experiences of God.

When the Archbishop of Sudan, Dr Daniel Deng, called on Gene Robinson to resign as Bishop of New Hampshire, he said that it gave Muslims in the Sudan a reason to persecute Christians. The Archbishop was using 'woundology' back against the liberals, in effect saying 'my suffering is bigger than yours.' 'Woundology' substitutes feeling for understanding and comes out of a lack of confidence in traditional theology. It repeats the idea of contextual theology like a mantra and so overlooks the fact that all of us within the debate need a rigorous academic discourse to prevent us absolutizing situations that are context specific.

I am critical because I fear that

the debate within the church is paralleling what in 1987 Anthony Bloom called the Closing of the American Mind. Bloom's contention was that the American universities had lost the ability to critique other cultures and beliefs, since to do this would have meant them needing to say that one was better than another. The ideal of people listening to and learning from each other, had been overturned by people demanding the right to speak and to be heard. Liberty had become nothing more than an individual's right to self-realisation and self-expression. The American dream that different races and creeds could join together to make one nation had been turned on its head and instead the nation was being subdivided in order to make sure that all races and creeds could have their say. It was the inversion of the American constitution - the Closing of the American Mind.

This has become the situation in the Church of England where people demanding the right of articulation has become more important than them accepting the responsibility of integration. We are having our own version of the 'closing of the Anglican Mind'. Now on the basis of 'If you can't beat them join them' I am going to start my own group within the church and demand the right to be heard. We are going to be called TACLE (Together as Anglicans - Catholics, Liberals and Evangelicals) - subtitled 'Anglican till I die'. It is not sexy and it is not glamorous but it is my reality. 'There's life Jim, but not as we know it'. Now excuse me I have to go and repair the church wall that was vandalised last night.

The Rev Dr Bob Mayo is the vicar of St Stephen and St Thomas Shepherds Bush with St Michael and St George White City (www.ststephensw12.org) bob.mayo@london.anglican.org

CHURCH TODAY

Handy guide to new clergy employment rules

NEW LEGISLATION on clergy terms of service will grant stronger employment and property rights as well as provide a structure which allows room for clergy to grow and mature into their roles.

The new arrangements, which were ushered in after changes in the law (the 1999 Employment Relations Act) are explained in a new Grove Booklet, *Employed by God*, written by Canon Nigel Rooms and the Rev Jane Steen.

The new draft legislation was steered through Synod by Professor David McLean. But some felt it was turning the sacred profession into a professional business. However, *Employed by God* sets out a persuasive argument that the heralding in of the new terms of service is not about de-sanctifying the ministry.

In summary, the draft legislation means that clergy and some lay people will not be labelled as employees but rather 'office-holders'. These office holders will be given certain rights enjoyed by employees which will be agreed by church legislation. Office holders should hold office in the new form of 'common tenure'. This system will replace the old system of freehold which was only enjoyed by half of England's clergy.

In addition, the new draft legislation promises greater human resources provision and 'capability procedure' to deal with under-achieving ministers. Also, there will be obligatory Ministry Development Reviews and a new tool called Continuing Ministerial Education.

This is the backbone for the report. The rest of it fleshes out the theological and practical implications of this new draft legislation. One key topic is defining just what the priestly office entails. The authors illustrate this with various examples.

One example comes from a case concerning the Church in Wales in which the judge said: "A pastor is called and accepts the call. He does not devote his working life but his whole life to the Church and his religion. His duties are defined and his activities are dictated not by contract but by conscience. He is a servant of God."

This argument suggests that the priest has few employment rights as he is, at the end of the day, 'employed by God'. This is one side of the debate. The other is illustrated by a ruling which took place in 2005 in which a judge ruled that clergy should not be denied the benefits of employment legislation.

The booklet therefore argues that terms of service have therefore not 'come out of the blue'. But a different approach to employment contracts has been brewing for some time. It also argues that these proposed structures are not destroying the priestly role. "It is simply not the case that the Church is selling out to new-found 'managerialism' or moving from 'unaccountability' to 'accountability'," the authors write.

"It is rather that its traditional structures look light and antiquated in comparison with changes which have taken place in other professions and sectors. Banking provides a salient example."

The authors also look at what is actually meant by being professional. Here it deconstructs typical misunderstandings of the term. They write: "Being professional is not about being paid for what you do. As is clear from the draft legislation discussed above, this is not a stipendiary/ non-stipendiary distinction." The authors then explore the Latin roots in the word 'professional' and the historical development of the term. An interesting point here is their discussion of how differing roles in society, such as that of a doctor and clergyman, have had fluctuating levels of importance, dependent on the current zeitgeist of the time.

Other sections of their book delve into more detail regarding the capability and grievance procedures included in the new draft legislation and the increased Human Resources facilities. These will be realised through several means including the Ministerial Development Review. Here the authors comment: "... 'terms and conditions of service' potentially offers a real opportunity for the development of public priestly character in clergy through Ministerial Development Review. Indeed, if this is not seen as one of the purposes of the Review, it is hard to see how it will be useful."

Employed by God - Theological and Practical Implications of the new Church of England terms of Service Legislation by Nigel Rooms and Jane Steen, is published by Grove Booklets, ISSN: 0144-171X, £3.50



Andrew Carey
Lambeth Notes

History will be the judge of Lambeth

As always, history is the only reliable judge of the significance of the 2008 Lambeth Conference — certainly not those of us who have been too close to the action — including in our different ways the press, the organisers and the participants themselves.

In many ways the conference has been a highlight and a triumph for the Archbishop of Canterbury and his wife Jane. The Spouses Conference as usual lacked the controversy and heat of the bishops' programme. It was hosted with intelligence, warmth and grace by Jane Williams.

Similarly Dr Williams' imprint of intellectual rigour and spiritual insight played a very signifi-

cant part in the bishops' conference. Bible study and one-to-one encounters have been appreciated most by the bishops themselves for the past three conferences.

Additionally Dr Williams' clear guidance in the run-up to the conference and during his three presidential addresses was that the Anglican Communion needed a clearer account of its ecclesiological identity. It needed a roadmap to unity from the chaotic, schismatic events of recent years. The covenant was the future, he suggested, yet with a quarter of the bishops absent it is not yet clear who'll be left to sign up to such a grant and long-term project.

But will the Covenant really work?

The problem he faced in 2008 was that we are in no different a place than we were five years ago, in 2003 when Gene Robinson was consecrated. As the primates warned, the fabric of the communion was torn, and we were thrust into a state of impaired communion and rapid fragmentation. Despite years of meetings the Communion is still divided as it was before. And the progress expected from the Windsor Report onwards, with its follow-up in the meetings of the Primates, simply failed to materialise — along with all the initiatives on the way.

The moratoria had never been observed and five years later they were being called for again — let us hope with not the same degree of futility. The Panel of Reference had failed so dismally that it seems now like a distant memory. The Council of Advice has now metamorphosed into the Pastoral Forum. Only one aspect of the Windsor Report has been pursued with any energy (even if the urgency is missing) — the Covenant. And we know that such a covenant can only deal with future events and not contemporary crisis.

So instead of any progress towards resolving the crisis, we've had the hardening of divisions, and the exporting of intractable, internal North American culture wars on the Communion. A quarter of the bishops stayed away precisely because these past five years of controversy have resulted in absolutely nothing.

A Church in crisis

So what is wrong with Anglicanism? For the past two weeks in Canterbury far too many bishops seemed blithely unaware of the seriousness of the situation.

It was not just the absence of so many bishops, representing perhaps half of the Anglicans worldwide, but several other factors. Firstly, on the ecumenical front. Anglicans are no longer serious partners in dialogue for most of the other Churches in the world — especially the Orthodox and Roman Catholic Churches. It can be argued that the ordination of women created this climate, but confusion over authority and sexuality has further eroded the coherence and worthiness of Anglicanism.

Secondly, who can have failed to notice that the Anglican quest to build a convincing theological identity around 'instruments of unity' has undergone a number of setbacks.

Where once the Lambeth Conference had credibility and authority, its resolutions are now openly disputed and disregarded. Where once the Anglican Consultative Council was building up a synodical integrity — witness its role in restoring the Rwandan church's constitution and episcopacy after the genocide — its role is now questioned. Where once the Primates' Meeting was building its effectiveness as an executive between Lambeth Conferences, its authority is rejected by the bishop at Lambeth and by some of the Primates themselves. And sadly, where once the Archbishop of Canterbury was counted as the one who 'recognised', invited and presided, Gafcon has discounted this presidency as nothing more than an 'historic' office.

The clock has been turned back to the 1960s, if not before — an era when serious attempts were first being made to create some kind of ecclesiological purpose around Anglicanism.

It is difficult to see where next we go. The past five years has been full of wasted opportunities. If the 2008 Lambeth Conference is not to be judged harshly, the momentum must now build towards its inexorable conclusion.

Anglicanism's only hope for a coherent, unified Christian future is for the liberal churches either to embrace the authority of scripture and tradition, or simply to accept the logic of their position and leave.

THE **Record** THE TRADE PAPER FOR ANGLICAN CLERGY AND CHURCH WORKERS

SPIRITUAL DIRECTOR

Dr Liz Culling

BOB MAYO

View from the parish

CLASSIFIEDS & REGISTER

The Register

p20-21



Paul Richardson
Church and World

Politicians and character flaws

How far do Gordon Brown's woes stem from flaws in his character? Did the episode in which Hillary Clinton 'mis-spoke' about coming under fire when she visited Bosnia play a part in her defeat? In retrospect should we have worried when Tony Blair also 'mis-spoke' and falsely claimed to have seen Jacky Milburn play for Newcastle?

One of the most difficult questions in politics is assessing the importance of character. Ability clearly matters and Gordon Brown is in trouble partly because so many people have concluded he is just not up to the job. Part of the problem with assessing the characters of politicians is that we only know what they look like on the public stage. John McCain's bad temper and Gordon Brown's rages are public knowledge but plenty of other politicians have managed to keep their outbursts secret. One reason why David Cameron's slip in allowing his papers to travel to the House of Commons by car while he rode on a bicycle is troubling is because it raises questions about his sincerity on environmental issues.

Cambridge political scientist David Runciman thinks we should be more relaxed about political hypocrisy. In his book, *Political Hypocrisy*, he argues every politician who has achieved anything has had to disguise their true intentions and practice a degree of hypocrisy. Democracy makes this essential. The current Presidential election, he claims, is riddled with hypocrisy about war, trade, taxation, climate change and religion. What is important is that the politicians do not allow themselves to be deceived. This is why people worry about Tony Blair.

He seems to have such remarkable powers of self-deception that he ends up believing what he wants to believe, whether it is about his early life or the existence of WMD in Iraq.

Bill Clinton poses a whole new set of problems. His personal life as president though tawdry was no worse than that of JF Kennedy. What is more worrying is his failure to reveal the source of funding for the Clinton Library or the questionable links with business leaders he has formed since leaving office. Had Hillary won the Democratic nomination these would rightly have become an issue. *The Wall Street Journal* has reported that Clinton accompanied Canadian financier Frank Giustra on a trip to Kazakhstan in 2005 when the businessman won a big mining concession. Giustra later donated \$130 million to the Clinton Foundation, a move he described as 'entirely philanthropic'.

It was Clinton who, with the help of his adviser, Dick Morris, invented the political art of 'triangulation'. In practical terms, this means never allowing the opposition to have a monopoly on a popular policy. Its result is to leave voters wondering whether there is anything politicians really stand for or if there is anything they will not do to get elected. This was certainly the belief many came to about Hillary Clinton. Runciman may say this is inevitable in a democracy but it is hard not to conclude this is the reason why a growing number of people in both the US and the UK cannot be bothered to vote.

But the problem case for anyone who would like to divorce judgements about political ability from character assessment is Richard Nixon. American historians debate whether the last quarter of



Bill and Hillary Clinton

the 20th century was the Age of Nixon or the Age of Reagan. There are arguments to be made on both sides but as far as using the arts of deception and trickery are concerned, Nixon is without equal. He also perfected the art of playing on the grievances of the so-called 'silent majority' and stoking the fires of the culture wars to gather votes.

Does it matter? Historians who have studied the Nixon presidency have concluded that it did. Robert Dallek has included Kissinger in his indictment and argued that Nixon's drive to win elections and Kissinger's desire to be the greatest secretary of state in history 'skewed their judgement and produced terrible decisions in dealings with Vietnam, India-Pakistan and China'. When it came to withdrawal from Vietnam, the key factor was not how many lives could be saved but what was the best timing to avoid an adverse effect on the President's re-election. Nixon correctly

judged that the voters wanted America out of Vietnam but that they did not want to see defeat. In a similar way, Nixon and Kissinger tried to use foreign policy to counter the bad effects of Watergate.

No politician can be perfect but there is a line in hypocrisy and deception it is dangerous for them to cross. Nixon certainly crossed that line and rightly lost trust as a result. Hillary Clinton has come very close. Barack Obama may have raised expectations so high that mass disillusion will set in when people realise at times he has to play the game like everyone else.

Gordon Brown's problem is not just that he has blatantly refused to be frank over such issues as his decision not to call an election or that he has difficulty in making up his mind. Rightly or wrongly, he gives the impression of not being very likeable. As Tony Blair proves, charm can cover a multitude of sins.

SU DOKU by Shogun

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Solution to last week's puzzle

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3	1	5	4	6	7	8	9	2
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7	2	6	1	4	8	3	5	9