

CHURCH OF ENGLAND

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NEWSPAPER

Women bishops legislation 'could be delayed until February 2013'

By Amaris Cole

THE WOMEN bishops legislation may not be voted until next year, the Catholic Group within the Church of England claims.

This means the decision of whether women should be ordained to the episcopate will be under a new Archbishop of Canterbury.

When the legislation was adjourned last week, it was assumed the final vote would be at the contingency Synod in November, but this could be pushed back.

Rumours suggest it will now be at the February Synod that the final vote takes place.

Martin Dales of The Catholic Group said: "It needs to be got right and it may take until February to get it right."

He said it was clear that there is a need for more and stronger provision and this may take longer than four months to November.

Mr Dales said there needs to be more arrangement for the jurisdiction.

He described the mood of the group as 'upbeat', with a desire to 'be together as one to promote diversity and unity inside the Church'.

It is thought the extended time will be allocated to discussions will ensure this.

The catholic group has heard that business originally intended for the meeting next year may be moved forward to November, in order to clear time for the debate and vote next year.

The General Synod's decision to adjourn the women bishops legislation last week has already caused contrasting opinions and this latest revelation is sure to spark further outcries.

Supporters of the ordination of women to the episcopate are 'relieved' the legislation is now to be reconsidered by the bishops, given the 'distress' the amended Clause 5 caused.

However after 12 years of campaigning, it is unsure whether the movement, who admit they are tired, will be willing to hold on another eight months.

Traditionalists feel 'regret' over the move to adjourn, arguing it calls into question the commitment of the Church of England to providing for the religious convictions of 'all her loyal members'.

The Women and the Church Group (WATCH) were originally quick to celebrate the move.

Chair, the Rev Rachel Weir, said: "We were very relieved that the House of Bishops now has the chance to reconsider Clause 5 (1) c and we hope that there will be a thorough consultation process over the summer so that whatever is presented to General Synod in November keeps faith with the dioceses that voted overwhelmingly for the unamended Measure."

Their online petition to withdraw Clause 5 has attracted nearly 6,000 signatures in two weeks.

Speaking to *The Church of England Newspaper*, the group's chair added: "The House of Bishops clearly wants to see women

becoming bishops, and WATCH believes that it will try very hard to get legislation to enable this to happen passed as soon as possible."

Continued on page 4

Olympic roles for Bishop's wife and son



Butler's service: Rosemary Butler, wife of the Bishop of Southwell and Nottingham, the Rt Rev Paul Butler, will be helping out as a first aider during the Olympic and Paralympic games. Their youngest son Andrew, 23, is also on the team and will be keeping an eye on the computerised scoring in the Olympics Aquatics centre.

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Parish pleads for its popular Poplar

By Michael Brown

FOR YEARS it has dominated the skyline outside one of Yorkshire's finest buildings.

But now the days of a towering Italian black poplar that stands outside Holy Trinity church in Hull could be numbered, with Church officials keen to have it cut down.

While the 100-year-old tree is considered "stately and attractive" in the eyes of local council officers, Church officials believe it is a risk to people's health and safety and the structure of the medieval church.

The church was seeking permission to fell the "over mature" tree at a meeting due to be held this week, arguing that its roots have not only disturbed the laid gravestones in the churchyard but also threatened to undermine the building's foundations.

Some years ago a limb of the tree came crashing down during a gale, crushing a car. And an expert brought in by the church has warned that there is a real possibility another

er could fall.

Last time the church sought consent to cut it down, councillors placed a tree preservation order on it, and planning officers are recommending the latest application should be refused and the tree crowned instead, giving it an extra 20-year lease of life.

Church officials would like to see field maples planted instead.

Vicar Neal Barnes said the city council would be liable for any accidents caused by the tree as it stands in a "closed" churchyard that is no longer used for burials.

He said: "A question has to be asked, if it is seriously in danger of causing a major accident, if the roots are in danger of undermining the west end of the church, would you preserve a tree that is not going to last much longer, another 20 years - or a 700-year old building? It will upset some people, but I think this is the least worst option."

Churchwarden Tim Wilson said early photographs indicated the tree was at least

100 years old. He added: "Its roots are now lifting the paving up beyond the chained off area and we can't get all the congregation's cars into the churchyard."

"It is a lovely big tree but it is not true to form because it was pollarded some 30 to 50 years ago and is actually damaging the foundations of Hull's civic church."

But planners are in favour of keeping the tree and claim: "Notwithstanding previous pollarding the specimen occupies an extremely prominent position in one of the key public spaces in the city which it benefits with a stately and attractive presence."

The council spokesman added: "The tree makes a significant positive contribution in amenity terms to the special character of this part of Hull's Old Town Conservation Area and the setting of numerous Grade II listed buildings, the Grade II* listed Old Grammar School, and most particularly the Grade I listed Holy Trinity church, arguably the most significant building in the city."

Southwark remembers Great Fire, 800 years on

Burning Memories: In 1212 on St Benedict's Day, a great fire swept through Southwark destroying much of the Borough and the Priory that is now Southwark Cathedral. Some 800 years later, on July 10, the eve of St Benedict's Day, the Cathedral commemorated the Great Fire of Southwark with a Choral Evensong.



Your Church

News from your diocese

Bristol: Almost 200 people in Bristol re-enacted the historic 1543 procession through the city, when the original Litany written by Thomas Cranmer, Archbishop of Canterbury, was sung for the first time in English. The priest-in-charge at Christ Church City who organised the event, Father Richard Hoyal, said: "The original public procession 469 years ago was a significant milestone in the history of the Church of England. During our re-enactment we passed tourists, drinkers, shoppers and others as we proceeded along the waterfront in Welsh Back and a number of people left what they were doing to follow and join us for our short service at St Mary Redcliffe."

Ely: Rave in the Nave celebrated its 20th birthday last Friday. Formed in 1992, Rave is an ecumenical Christian worship event for young people aged 12 or over. It takes place annually at Ely Cathedral and attracts hundreds of teenagers each year. Rave offers young people the opportunity to explore what they believe about God in a fun atmosphere. This year 800 young people joined in the party. The three Christian bands playing live were Empire Nation, Brought into Being and Broken For. As well as dance and worship, there was also rodeo bull riding, 'gladiator' duelling contests, giant pillow fights and eliminator bungee runs. The Bishop of Huntingdon, the Rt Rev David Thomson, said: "Rave has led the way in bringing young

people into our churches. It has been a great draw for a whole generation from across the East of England, and a great blessing too. Young people aren't just the future of the church; they are the church of today."



tors found their hosts to be in good heart under the leadership of the new Bishop of Harare, Dr Chad Gandiya. Congregations are worshipping in borrowed buildings, marquees or the open air; parishes have come to the support of their clergy and rented new properties for them and their families; perhaps most significantly, Anglicans in the Diocese speak of their faith deepening and many congregations are seeing significant growth.

Rochester: The Bishop of Rochester, the Rt Rev James Langstaff, his chaplain and four lay people from the Diocese have just completed a 10-day visit to their link Diocese of Harare in Zimbabwe. Anglican Christians in Harare continue to be excluded from their church buildings, rectories and other church-owned property because of the actions of former bishop Nolbert Kunonga. But the Rochester visitors found their hosts to be in good heart under the leadership of the new Bishop of Harare, Dr Chad Gandiya.

Southwell & Nottingham: A retired police officer and two students will be among 11 people from Nottinghamshire joining the Bishop of Southwell & Nottingham, the Rt Rev Paul Butler, on a visit to one of the poorest countries in the world. Bishop Butler will be travelling out to Burundi next week with his wife Rosemary and a group of 10 people from various parishes in the Diocese of Southwell & Nottingham with links to the country. He said: "This trip reflects part of our commitment to world mission and we will be building relationships in order to establish a long term partnership. Burundi is a fantastic country with a thriving church and although it is officially one of the poorest countries in the world it has enormous spiritual wealth which we can learn from and perhaps we can offer things too."

York: The Archbishop of York, Dr John Sentamu, gave a blessing at a Service of Thanksgiving for the Yorkshire Regiment held at York Minster on Friday. Soldiers from the Yorkshire Regiment marked their homecoming from operations in Afghanistan with a series of parades last week in Harrogate, Beverley, Bridlington, Bradford, Leeds, York and Hull. The 120 soldiers marched through the streets of the Yorkshire towns to the music of the Band of the King's Division.

Church entrepreneurs sought

AWARDS that could be worth up to £50,000 are being offered for imaginative and original initiatives to reach vulnerable people and transform their lives.

The Mustard Seeds Award competition was launched on Monday. The top award will be worth £12,000, the second £10,000, and the third (the Bronze) £8,000.

The scheme is being run jointly by Premier Christian Media and the Christian Initiative Trust (CIT). Sian Edwards, CIT Director, said: "We are looking for exceptional people who understand the power Christianity can have in effecting real change, in making things happen and in finding innovative solutions to the problems of the 21st century."

"We believe that great things can come from small beginnings and that this sort of money can achieve a great deal in the hands of ambitious and determined people. We want to celebrate the ingenuity and passion that Christians have for making the world a better place."

Apply at www.premier.org.uk/mustardseed. The closing date is 28 September.

USPG morphs into Us

ONE OF THE OLDEST societies in the Church of England is to change its name. The United Society for the Propagation of the Gospel (USPG) is to become known as 'Us' from November.

Originally founded by Thomas Bray over 300 years ago as SPG, it became USPG after a merger with the Universities' Mission to Central Africa (UMCA) in 1965. Retiring chair of the trustees, Canon Linda Ali, said that words like 'propagation' are outdated in the

21st century.

"We're still about sowing seeds and nurturing faith and transforming communities but we want to speak in language that resonates today," she said.

"Our new name, Us, is directly derived from USPG, so it speaks to our heritage, but it also speaks about inclusivity. There is no 'them' we are all 'us'. Our work – in partnership with the churches of the Anglican Communion – is for the benefit of the whole community. No one is excluded."

Alarm over Court of Appeal ruling

TRUSTEES OF the Roman Catholic Diocese of Portsmouth are taking advice from counsel about an appeal to the Supreme Court following a Court of Appeal ruling that the diocese is liable to pay compensation for alleged sexual abuse by a priest.

A woman, now aged 48, claims that she was beaten by a nun at a care home and later raped by a priest, Fr Wilfred Baldwin, who died in 2006. The diocese disputes her claim.

In their statement the trustees said they were not trying to delay the payment of compensation but seeking 'clarity as to the nature and extent of the bishop's liability for the actions of diocesan priests'.

They warned that the case is about 'fundamental legal principles involving the very nature of civil society and religious freedom' and they claimed that 'it would be disastrous if, in seeking to provide for the victims of harm, the law put intolerable pressures on the voluntary sector'.

As the trustees pointed out, the three judges of the Court of Appeal acknowledged the case was complex

and one of them, Lord Justice Tomlinson, dissented from the judgement.

Although there has been concern in all Churches that the case called into question the status of clergy as office holders rather than employees, the main question at issue was whether dioceses are 'vicariously liable' for offences committed by clergy.

In the original judgement, handed down on 11 November, 2011, the judge argued that although a priest is not an employee of a diocese, the diocese could still be held vicariously liable for harm caused by the priest. In the past, vicarious liability has applied to businesses on the grounds that as a business exists to make a profit it should be obliged to pay for harm caused by people working for it.

As the trustees point out, the extension of the concept of vicarious liability to non-profit making bodies has implications for organisations in the public, private and voluntary sectors.

"A priest is an 'office-holder' rather than an employee – status similar in many ways to being self-employed. This reflects the reality that a priest is

not under the day-to-day control of his bishop, as an employee is of his employer, nor does he minister for the benefit of his bishop, as an employee works for the benefit of his employer," the Diocese of Portsmouth points out in a note to accompany the statement from the trustees.

When the original judgement was made, Neil Addison argued on his religious law blog that the case was less exciting than it seems. He did not see a major threat to the status of clergy as office holders (although he acknowledged that pressure to see them as employees was growing) but he warned that this case was evidence that the concept of vicarious liability was being expanded.

He added that: "As a lawyer I am increasingly concerned by the justice, or injustice, of Claimants being allowed to bring claims alleging acts decades ago by people who are now dead and unable to defend themselves. That seems to go against every principle of Natural Justice and ultimately will bring the law into disrepute."

Children's Society unveils a new code to cater for runaway children

By Amaris Cole

IN THE WAKE of high-profile cases of exploitation, a clear code is being launched to reduce discrepancies in the way councils protect children who run away.

The Children's Society is urging every council in England to sign up to the Runaways' Charter, which provides a safety net to protect those 100,000 children who run away from home every year.

As part of the Make Runaways Safe campaign, The Children's Society has found the support available to young runaways changes hugely across the country.

Matthew Reed, Chief Executive of the charity, said: "Every five minutes a young person runs away from home or care and is at great risk of harm and exploitation."

"There is no proper safety net to ensure they are protected – this urgently needs to change."

Most councils do not have a clear idea of the numbers of children who go missing.

The Children's Society claim only one in 20 child runaways seek help from agencies and those who do say they still do not feel protected.

The charity said children reported agencies that picked them up and took them home called them 'time-wasters'.

Mr Reed said: "We urge the local authorities to sign up to our charter and help these vul-

nerable young children."

One in six young runaways end up sleeping rough, one in eight resort to begging or stealing to survive and one in 12 are hurt or harmed as a direct result of running away.

The charter calls for councils to provide information on 'safe places' where they can get support.

It also seeks to ensure every professional working with runaways is clear about their role and responsibilities.

The Runaways Charter has been co-written with young former runaways with direct experience of being away from home and taking their chances on the streets, often being put at huge risk and struggling to find effective help.

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Vehicle shown for illustration purposes only.

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The group said if the Synod had voted to put this legislation before the final vote last week, they would have been forced to vote it down.

WATCH hope they will not be in the same position again.

The Rev Rachel Weir said: "We will have to wait and see what is being proposed before we decide on how to respond."

They could have a lot longer to wait than predicted.

Writing in his weekly column in *The Guardian*, Priest-in-charge of St Mary's, Newington, in south London, the Rev Giles Fraser reported Synod had 'rightly thrown out' the amendments.

He went on: "If a woman is made a bishop it has to be on the same terms as men. No ifs and no buts.

"The idea that a female bishop will taint all those she consecrates with her femaleness is downright offensive."

Giles Fraser wrote the 'protection' added by the House of Bishops for the 'antis' shows how 'out of touch' they are.

Following the 288-to-144 vote in favour of adjournment in York, the College of Bishops are now expected to make changes to the House of Bishops' original amendments.

The College of Bishops is composed of both Diocesan Bishops and Suffragan Bishops, so will offer a wider group to tackle this, which was the call of many, including the Bishop of Sherborne.

Bishop urges new investment in house building impetus

THE GOVERNMENT should embark on a major housebuilding programme to drive down the cost of rent and the country's benefit bill, the Bishop of Chester has said.

Bishop Peter Forster suggested using money created through quantitative easing or reconsidering the £32 billion earmarked to build the High Speed 2 railway line.

In a House of Lords debate he said the UK had a "housing crisis that is likely to get worse" and there were five million housing benefit claimants, half of whom were in work, due to rising levels of rent.

He told peers: "Around a third of households in the private rented sector receive housing benefit. The problem facing households in the rented sector, especially the private rented sector, is rising rents due to a lack of housing supply and the capital cost of new-build housing."

Bishop Forster said local authority construction peaked at 198,000 homes in 1953, when he moved into a newly built council house aged three, and fell to a low point of 50 in 1999, before rising to 2,300 last year.

Although housing associations had taken

up some of the slack, they only built 25,000 units last year, he said, while private construction accounted for 82,000 homes.

"I believe that the private sector and housing associations alone are unlikely to be able to respond to the housing needs as set out over the next 10 or 20 years," he said.

"I am all for market-based solutions if they work. However, sometimes they need augmentation or stimulus by government investment, especially where long-term strategies are needed, and housing is a classic example where a five-year horizon just is not enough; we have to have horizons that go beyond a particular Government.

"Given that such investment would produce real assets in the form of houses and flats, which in the future, when circumstances have changed, could indeed be sold off and turned into other forms of resource, as many council houses were, is there not a strong economic case for investment by the Government alongside their other schemes and the private sector in general?"

"Is this not reinforced by the argument

that the best way to address the burgeoning problem of housing benefit is to increase the supply of rented houses and thereby reverse the remorseless rise in the level of rents?"

"I speak as a fool, no doubt, but could not some of the money created by quantitative easing be invested in real assets, rather than just being shunted on to the balance sheets of banks and then apparently not being lent?"

"Perhaps we should compare the benefits of investment in social housing with, for example, the £32 billion planned to be spent on the new High Speed 2 railway.

"The recent housing strategy reveals that, for a government investment of £1.8bn, some 80,000 new homes will be delivered under the affordable homes programme.

"When I do my sums, that suggests that a government investment of £32 billion would equate to nearly 1.5 million new homes. These things have to be compared, but what would the benefit of 1.5 million new affordable homes be compared with high-speed rail?"

One-third of new free schools will be religious

MORE THAN 100 new free schools are to open from September 2013, the Government has announced, 33 of them are religious and 20 will be designated faith schools, meaning that they can select some pupils on the basis of belief.

In the first wave of 24 free schools, six of them were faith schools. Among the new faith schools will be the first Greek Orthodox secondary school in Britain, which will open in September 2013 in the Barnet and Enfield area. The exact location is

yet to be chosen but the preferred site is Trent Park.

Half the intake of the school will be selected on the basis of faith and the other half will be chosen on the basis of geographical proximity to the school. One of the people behind the school,

Yiannis Pareas, said it would be based on the Christian faith and the moral principles of the Greek Orthodox Church.

One reason why religious groups are said to be prominent in starting free schools is that they often have access to proper-

ty such as church halls that can be used to house the school. Churches and other religious bodies also have a base in local communities that makes it easier for them to network and gather support for the school.

Lord Harries laments PFI funding arrangements

PRIVATE FINANCE Initiatives need to be negotiated to prevent hospitals having to pay crippling interest rates, the former Bishop of Oxford has said.

Lord Harries of Pentregarth raised the issue in the House of Lords in light of financial problems afflicting South London Healthcare and 20 other trusts.

He asked Health Minister Earl Howe: "Is it not the case that the contracts at this time of national financial crisis need to be renegotiated in order to bring them more in

line with the austerity being suffered by the rest of the nation?"

"Not only are they being required to pay 14 per cent or 15 per cent interest, they are having to pay maintenance charges such as those quoted to me of £500 to put in a new lock and £80 to change a light bulb."

He added: "There are now 20 healthcare trusts responsible for 60 hospitals in serious financial trouble."

Lord Howe said all PFI schemes were having their con-

tracts reviewed for potential savings.

He added: "We are providing the seven trusts worst affected by PFI schemes access to a £1.5 billion support fund over a period of 25 years, which will be available from 2012-13 directly from the department. We have worked with another 16 to address their long-term sustainability.

"We believe that a number of the PFI schemes from the previous Administration were not soundly based in terms of their sustainability."

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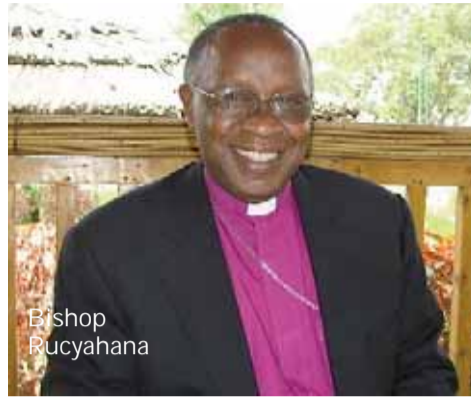
Bishops 'served as go-betweens' with rebels

A REPORT submitted to the United Nation's Security Council claims two retired Anglican bishops have served as go-betweens for the Rwandan government and the Congolese rebel group M23.

In a report dated 26 June 2012, the Group of Experts on the Democratic Republic of the Congo reported that Archbishop Emmanuel Kolini and Bishop John Rucyahana had facilitated talks between the government and rebel leaders.

The Group of Experts reported that the Rwandan Government had broken the arms embargo by providing "material and financial support to armed groups operating in the eastern Democratic Republic of the Congo, including the recently established M23, in contravention of paragraph 1 of Security Council resolution 1807 (2008)."

The 48-page report detailed numerous violations of the UN embargo. It accused the Rwandan Government of providing "Direct assistance in the creation of M23 through the transport of weapons and soldiers through Rwandan territory; Recruitment of Rwandan youth and demobilized ex-combatants as well as Congolese refugees for M23; Provision of weapons and ammunition to M23; Mobilization and lobbying of Congolese political and financial leaders for the benefit of M23; Direct Rwandan Defence Forces (RDF) interven-



Bishop Rucyahana

tions into Congolese territory to reinforce M23; Support to several other armed groups as well as Forces armées de la République démocratique du Congo (FARDC) mutinies in the eastern Congo; Violation of the assets freeze and travel ban through supporting sanctioned individuals."

The Group of Experts stated two Anglican bishops had convened a meeting organized by the Rwandan Defence Forces for leaders of the CNDP – the Congrès National pour la Défense du Peuple, CNDP is a political armed militia established by Laurent Nkunda in the Kivu region in 2006 that under the terms of the recent peace accord is to be integrated into the Congolese army. The Group of Experts further

identified the two bishops as "senior members" of Rwanda's ruling government party.

Paragraph 29 of the report stated in part: "Another similar M23 meeting with Rwandan authorities took place on 26 May 2012 in Ruhengeri, Rwanda, at Hotel Ishe-ma. According to intelligence sources and to politicians with close ties to Kigali, the RDF organized the meeting for CNDP politicians, which was chaired by Bishops John Rucyahana and Kolini, both senior RPF party leaders. The aim of the meeting was to convey the message that the Rwandan Government supports M23 politically and militarily. All Rwandophone politicians and officers were instructed to join M23, or otherwise leave the Kivus. In particular, CNDP politicians have been asked to resign from the North Kivu Governorate and to withdraw from the Presidential Majority."

On 27 June the Rwandan Foreign Minister refuted the assertions of collusion between her government and Congolese rebel groups. Louise Mushikiwabo said that it was deeply regrettable that the "media frenzy over Rwanda's alleged involvement in the DRC" had forced the "hasty publication of an interim report without giving the government the opportunity to analyse its contents and respond in a systematic fashion."

"This is a one-sided preliminary document based on partial findings and is still subject to verification," she said, adding the "UN Group of Experts has accepted our invitation to Kigali to do what should have been done before: carry out relevant consultations and obtain the facts. We intend to provide factual evidence that the charges against Rwanda are false. These, as well as Rwanda's own allegations, will hopefully be reflected in the final UN report due in November."

Bishops Rucyahana and Kolini did not respond to our email requests for comments or clarification to the claims made in the Group of Experts report. However, the Anglican Church of Rwanda (PEAR) told *The Church of England Newspaper* that it was not involved, nor aware of the incidents cited in the report. PEAR is in the Proclamation of the Gospel and not in politics between two countries or simply put in politics. We are not able to comment on the report or the names therein."

Archbishop Onesphore Rwaje said: "We were not aware of the UN report or any involvement of our retired Bishops as contained in the report. PEAR is in the Proclamation of the Gospel and not in politics between two countries or simply put in politics. We are not able to comment on the report or the names therein."

The 'New Distance Learners'

by Dr Dominic Corrywright
Course leader for Religion and Theology,
Oxford Brookes University

The educational opportunities that distance learning provides have evolved enormously. The development of technology has ensured that distance learning study options are increasingly more varied, engaging and accessible. Online lectures, podcasts, textbooks, documents and instant communication tools, as well as a plethora of relevant web content, now bring subjects to life for the student and deliver a truly multi-dimensional experience.

It's easy to see why the resulting flexibility of this approach is so appealing. Students are able to pursue their studies as well as fulfilling other demands in their lives. There is no need to be anchored to a specific place or adhere to rigid timings in order to study when using sophisticated modern technologies.

The 'types' of students for whom distance learning courses are of particular interest are diverse too. To identify just a few: those with caring responsibilities, such as young children, elderly parents and other dependents; those who want to study and need to work to earn a living at the same time; younger people who have worked since leaving school and who decide that they would like to continue their studies without committing full time to life as a university student are all active members of the distance learning community.

In terms of specifically studying a course in Religion and Theology in this way, I have found the reasons our students choose to do so just as varied. As a non-vocational course, some see our distance learning BA (Hons) as an opportunity to explore different religions, including their own, in depth. The course

attracts believers and non-believers alike with an academic interest in Religion and Theology; and some students follow the BA with the simple aim of obtaining a good degree - essential as a qualification for a number of different careers - in a subject that interests them.

One of our current students, Nigel Sharp, never having done a degree, the course at Oxford Brookes University proved ideal for him in combining learning with work and church commitments. Nigel particularly appreciates the community of learners, individual attention by tutors and administration staff, the residential courses, and the thorough understanding of the distance learners' needs.

The skills and graduate attributes developed through the study of an online BA degree are, in fact, those in demand in many professional contexts, such as literacies in research, digital communication, analysis, empathy for diversity of opinion and balanced judgement concerning complex issues. Current student Nina Payne singles out the independent study and research modules as particularly valuable for "developing not just ideas, but study and academic skills in general".

Career paths of former students cover everything from non-governmental organisations, teaching and charity work to social work, law and international relations, bearing out the relevance of the skills acquired for the wider world of work.

Where distance learning is concerned, providing flexibility and relevant skills are basic requirements. Technology also plays a key role in the 21st century in delivering a first class experience; however, students deserve so much more. Communication, nurture and support may take different forms in this modern age but remain at the heart of teaching and learning at a distance or otherwise.

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Episcopal Church gives its backing to same-sex blessings

By George Conger

THE EPISCOPAL CHURCH has approved provisional local rites for the blessings of same-sex unions. By a three-to-one margin in its House of Deputies and a two-to-one margin in its House of Bishops, the 77th General Convention of the Episcopal Church meeting in Indianapolis from 5-12 July 2012 endorsed the resolution entitled "Authorize Liturgical Resources for Blessing Same-Sex Relationships."

Supporters of the resolution have hailed the vote as a victory for "justice" and "inclusion" while critics charge the Church has turned its back on the undivided witness of the universal church. However, one deputy noted the vote was more symbolic than practical.

The Archdeacon of Albany (New York) the Ven David Colm told the convention that the "resolution would not change what is happening on the ground." Those who support gay blessings and gay marriage are already using these rites, while those who opposed gay blessings as un-Scriptural will never use these rites.

"What will happen is that more will leave the Episcopal Church," he said, adding that "this really is about the majority wielding power – saying 'we don't care' to the minority."

Crafted by the Standing Committee on Liturgy and Church Music, the resolution underwent

extensive revision before it was first presented to the House of Bishops for action. Language calling the liturgy "trial rites" was withdrawn and the texts were renamed "provisional rites." The change was made by committee chairmen Bishop Thomas Ely of Vermont and the Assistant Bishop of Maryland Joe Burnett. They advocated the change, so as to avoid the provisions of Article X of the church's constitution, which requires a supermajority of bishops to pass the resolution. While the resolution for "provisional rites" was adopted by the bishops on a vote of 111 to 41 with three abstaining, a vote for "trial rites" would have required 153 yes votes.

A second change made in the resolution was the addition of a conscience clause. A conservative member of the committee, the Very Rev David Thurlow told CEN that this stated no member of the clergy shall "be coerced or penalized in any manner, nor suffer any canonical disabilities, as a result of his or her conscientious objection to or support" for the resolution. Language was also introduced allowing bishops to opt out of the liturgy.

The effect is that for the next three years, same-sex blessings are lawful in dioceses where the bishop permits their use, and unlawful where the bishop has forbidden their use.

The Bishop of Washington, the Rt Rev Marianne Budde, urged adoption of the resolution saying

gays and lesbians "only want the church to honour their relationships," she said.

Bishop Mark Lawrence of South Carolina argued the concept of gay marriage was theologically incoherent. "I do not want to lose the symbolism of the holy marriage feast of Christ and his bride" by wrenching marriage from its traditional moorings.

The day after the bishops endorsed the resolution, the House of Deputies – consisting of four lay and four clergy deputies from each of the church's 111 dioceses – took up the resolution.

Before debate began, President of the House of Deputies Bonnie Anderson recognized Dean Thurlow of South Carolina who was given permission to read a minority report that "takes issue with the theology" being introduced.

For "2,000 years the one holy catholic and apostolic church — the undivided church — has had clear teachings on marriage," he said, which were now being repudiated. This was a slap in the face to the Church's ecumenical and Anglican partners and a repudiation of the pledge not to take action on gay blessings "until the Anglican Communion had reached a consensus" on this issue.

It was also a "clear departure from the doctrine and discipline" of the Church and propounded a "new theology of marriage" that was "inconsistent with Scripture, the Book of Common Prayer and the Constitution and Canons" of

the Church.

"Consider what is at stake," Dean Thurlow said.

Debate proceeded for half an hour, with each side taking turns at three-minute intervals. Conservatives raised technical objections to the resolution in addition to the theological concerns voiced by Dean Thurlow.

Canon Neal Michell of Dallas asked the resolution be returned to the Standing Committee on Liturgy and Church Music as it had "not done all the work" assigned to it by the 2006 General Convention. The committee had been "asked for theology. Preparation of the rite is only one part" of their mandate, he argued, and "theology must be addressed" before the resolution is adopted.

Judge Jay Patterson, Deputy from Dallas, stated that "no question was more important" to the convention than the gay-blessings resolution. "However this implies an additional obligation to follow our own procedures," he said, adding there had been "gamesmanship all round" this resolution.

He objected to the substitution of "trial" for "provisional" rites so as to avoid the super-majority voting threshold, noting there was no such thing as a "provisional" rite according to the canons. "If we are going to do this, let's do it right," the former Texas Supreme Court justice said.

However the Rev Ernesto Medina of Nebraska stated that he believed gay blessings were an

appropriate "pastoral response" to the needs of same-sex couples who sought the validation for their lifestyle from the Church. "There is never anything wrong with celebrating love," he said, and nothing wrong with "celebrating a blessing."

Deputy Ian Hallas of Chicago also rose and spoke in favour of the resolution. He said he "will be part of my sister's civil ceremony." As emotion welled in his throat, he said his sister's same-sex relationship "speaks to the ideal relationship that all of us ought to have."

"I want to return home from this convention with this gift for my sister," and ensure that she has "the same rights, the same privileges as myself."

After further debate and a number of amendments proffered by conservatives to delay a vote, a vote by deputations took place.

The vote in the lay order was 86 yes, 19 no, five divided, with 78 per cent in favour. In the clergy order the vote was 85 yes, 22 no, four divided, with 76 per cent in favour. The resolution takes legal effect on the first day of Advent.

The day after the vote, the Diocese of South Carolina deputation announced that six of its eight deputies and its bishop, Mark Lawrence, would be withdrawing from the Convention. While they were not leaving the Episcopal Church, their disquiet over the outcome of the vote necessitated their withdrawal to think through the consequences of the vote.

Zimbabwe minister says: Kunonga is not an Anglican

DR NOLBERT KUNONGA came under sharp criticism last week from a government minister who accused the former Bishop of Harare of being a monster of iniquity for having used violence and terror to intimidate Anglicans in Zimbabwe.

Last week the Minister of Finance, Mr Tendai Biti MP – who also served as Secretary-General of the Movement for Democratic Change (MDC-Tsvangirai) in the coalition government led by President Robert Mugabe—spoke to reporters while on a visit to a shopping mall in his constituency in Harare.

Asked about the notorious archbishop of the Anglican Church in Zimbabwe, Mr Biti responded that Dr Kunonga was no Anglican. Stating that he was an Anglican and member of the Church of the Province of Central Africa, the minister denounced Dr Kunonga's campaign of driving faithful Anglicans out of their churches.

"He is also lying that he is a bishop. He is nothing but the devil's incarnate," Mr Biti said, adding that "Dr Kunonga has said if we build churches in Anglican's name, he will take them over. He is lying. He is not Anglican and he does not own the name Anglican."

The minister said that Anglicans in his constituency would soon be out from under the thumb of Dr Kunonga as the government would be building a community hall on land donated by the city of Harare. "We intend to have the hall, a tennis court and a swimming pool among other structures on the piece of land and everyone will be free to use it," the minister said, adding that "Those without churches, including Anglicans, will be free to use the hall to hold their services."

A fervent supporter of the ruling ZANU-PF party and its leader Robert Mugabe, Dr Kunonga has also denounced the MDC as being a stooge of British imperial interests. However, he did not respond to our email query prior to our going to press.

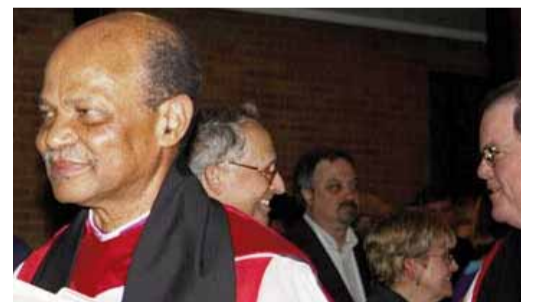
Bishop of Pretoria charged with assault of verger

THE BISHOP of Pretoria has been charged with assault after allegedly attacking a cathedral verger. Police in Pretoria are investigating the claim that the Rt Rev Johannes Seoka struck Mr Albert Wright, verger at the Cathedral Church of St Alban the Martyr, on 30 June 2012.

The Sowetan newspaper reports that police spokeswoman Sergeant Anne Poortman confirmed that a case of common assault had been opened at Pretoria Central police station. It is alleged that the bishop assaulted Mr Wright for having made public documents concerning the dispute between the bishop and some members of the cathedral chapter.

Last month the Anglican Church of Southern Africa initiated an investigation into charges of misconduct by Bishop Seoka and convened a task force of the House of Bishops charged under Canon 21.3 with investigating the claims. The initiating of an investigation is not an indication of guilt or a finding of a prima facie case of misconduct, but is the proper canonical response to allegations of misconduct, a South African bishop told CEN.

Bishop Seoka told *The Church of England Newspaper* the charges aired in the South



African press by his critics that he had embezzled R500,000 from Church coffers and that he had bullied his opponents were "ridiculous".

In May Bishop Seoka and the diocesan standing committee suspended worship services at the cathedral after infighting amongst the congregation led to the resignation of the priest in charge.

The decision to temporarily suspend worship services was prompted by a desire to restore order and bring calm to a distressed congregation, the Bishop of Pretoria explained. "The truth is that all that is happening at the cathedral conflicts with the gospel, and the teachings of the Church."

Comment

Why pick out Israel for moral criticism?

It is an irony that ITV's programme 'Superstar', brainchild of Andrew Lloyd Webber, is naming Jesus Christ nightly as it seeks to find the singer to play Jesus in a reprise of the show 'Jesus Christ, Superstar'. As General Synod was busily tying itself in knots on women bishops, celebrating the merits of the resulting 'frustration', ITV was joyfully getting the name of Jesus of Nazareth out to millions of viewers – not up to creedal orthodoxy and yet quite striking and surely prompting questions. Now surely would be an excellent moment for the publication of say, the Gospel of Luke in a 99p format for sale in supermarkets by Church House publishing.

This juxtaposition of church Angst with a purely secular celebration of Jesus Christ as, in their vocabulary, 'superstar', does seem ironical and perhaps something of a judgement on us all. Why the embarrassment and why not a joyful expression by all churches of our saviour anointed? In fact the people from whom Jesus came, the Jews, were selected by Synod for a bashing over the Palestinian issue. Synod endorsed enthusiastically the Ecumenical Accompaniment Programme in Palestine and Israel, EAPPI, with some caveats given by the Archbishop of Canterbury. Our postbag last week contained some telling points on this very hot issue. Canon Andrew White was quoted as raising the question why was Israel chosen for special treatment in this huge area of the Middle East in which so much persecution, deportation, murder and mayhem goes on, and it is perhaps the most worrying question about Synod's decision. Why this particular problem area? Why not choose to shadow and seek to protect say, the Coptic Christians in Egypt, Christians in Iran and Iraq or Syria, and indeed non-Christians in areas of threat, far worse threats than faced by those being chaperoned by EAPPI? How odd to choose Israel as unique for its treatment of Palestinians – and yet historically and chillingly not so odd.

'Should the Church of England remain silent on Palestine-Israel?' asked Giles Fraser in the Guardian: failing to ask why so many other silences seem to be fine. Will the EAPPI be moving into the Sudan, Saudi Arabia, Pakistan, for example, to raise issues of the oppressed and persecuted there, as the Barnabas Trust tells us monthly? De Tocqueville was probably right in noting that modern revolutions tend to happen where liberal reforms are already in place. Israel is a far more liberal state than those mentioned above. EAPPI is free to go there and take up with people it wants to monitor. Maybe that is one reason for this picking out of Israel for such special moral opprobrium. Has General Synod debated the rise in anti-Semitism on its own doorstep, perhaps it has, or perhaps that might be deemed politically incorrect. Ill-treatment of Palestinians is clearly wrong, and its causes controversial as CMJ point out. But to give Israel a special niche in the hall of shame is an extremely worrying, even reckless, move by the Church of England.

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Holding the Olympic torch

Bob Mayo

I am one of the Olympic Torchbearers and I am delighted to be so on behalf of all hard working parish clergy across the country. The congregation reckoned that my work in the parish as well as writing, running and living with epilepsy, made me a suitable candidate and they put me forward as such. My turn will come on 26 July, the day before the Games open. I will run for 300 metres carrying an aluminum alloy torch, 30 of which have already been sold on eBay with at least three going for more than £100,000. The temptation to sell is obvious. We run a project for the homeless and £100,000 would buy a lot of meals.

I have decided not to sell because I see the Torch as a community asset and will put it to work as such. The narrative of 8,000 'inspirational' people running and the powerful symbol of the Olympic flame being taken across the UK from Land's End to the Olympic Stadium has captured people's imagination. The generative power of the stories and the rich symbolism of the torch are energizing the communities along its way and I want Shepherd's Bush to benefit.

I will offer the chance for individual photos of themselves with the torch to all who come to our aHomeless Project and Old People's Film Club. Parents will borrow the torch for their children's parties and local church leaders will have the ultimate visual illustration for their All Age Services.

The Salmon Youth Centre in Bermondsey, of which I am a Trustee, will come into its own by collecting courageous stories from its members to give young people a chance to carry the torch for themselves. I am hoping to put the work of our Shepherd's Bush interfaith group into practice and to have people run the torch from church to Mosque to Buddhist Viara to Sikh Temple.

There is a heart-warming story that lies behind this happening. On the morning after the riots in 2011 Sikh young people went round to the Mosques in the area offering to do whatever they were able to help.

With Jubilee street parties and now the Olympic flame, these are focal days for local communities. My running with the torch is an accolade to the congregation as



much as to myself. The parish church celebrates a triangular relationship between God, the place, and people and in so doing offers community cohesion and wellbeing as gifts to the rest of society. We have been disillusioned by politicians, manipulated by the press and battered by bankers but the network of parishes across the country offers an ordinary spirituality of every day living that will still be

The Torch is a community asset and I will put it to work as such

in place long after these national initiatives have gone.

The appeal of the Torch shows the power of ritual and symbolism when people feel a part of the narrative that is being represented. A symbol represents something significant by making it visible - red poppies are symbols of war, the Cross is the symbol of the Christian faith, the Olympic torch symbolizes human endeavor and achievement and people want to feel a part of it.

The progress of the Torch across the UK has become a form of non-religious pilgrimage.

Mainline Church attendance may be in decline but pilgrimage and religious tourism is booming. The experiential, visual, communal nature of pilgrimage is attracting Christians and others in a way that the mainline churches are not. The visual and kinesthetic nature of today's society means that the Olympic Torch has a similar appeal. My white outfit, silver metal torch and flame appeals to a primitive consciousness of self-esteem and purity. People don't want their ritual sullied, hence the opprobrium sold on those who have sold their torches. My desire to wear my QPR scarf when I run has been overruled. The occasion belongs to all and will be celebrated as such.

We are working with the organization More than Gold throughout the Olympics with a team from the Greater European Ministry (GEM) in Texas. We will screen the opening ceremony and invite everyone from the community to join us for a Texan barbecue. It will be a glorious juxtaposition of unlikely people coming together at the same time. It will be a celebration of what is happening in the rest of London and a glimpse of the coming kingdom.

Follow Bob Mayo on Twitter
@RevBobMayo
www.ststephensw12.org

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Misleading impression

Sir, I would like to correct a misleading part of your report about the Fresh Expressions debate in General Synod.

A third of the synod did not 'vote against a motion to affirm the mixed economy'. The final vote for the amended motion, including the affirmation of the mixed economy was passed overwhelmingly, I think unanimously. The earlier vote had nothing to do with the mixed economy. It was whether to add the Dean of Portsmouth's amendment about the Church's commitment to justice, or whether the substance of the amendment was sufficiently covered in the report that was being presented to Synod.

Although the report 'Fresh Expressions in the Ministry of the Church' was brought to Synod by the Mission and Public Affairs Council, it was a joint report of the Faith and Order Committee of the Methodist Church, and the Faith and Order Commission of the Church of England. The report was welcomed unanimously by the Methodist Conference earlier in the same week.

+Graham Cray,
Archbishops' Missioner and Team Leader of Fresh Expressions

Curious question

Sir, I followed the adjournment debate in General Synod on the Women Bishops legislation. Among those called to speak were a number of women urging opposition to women bishops on the grounds that the bible teaches male headship and that therefore women should not be in a position of leadership or authority over, or be teaching, men.

It raises two questions for me.

Can they, or anyone else, explain how their view of male headship allows them, as women, to seek election to the Governing body of the Church of England in the first place? And having got there how do their biblical views permit them to publically debate, challenge and attempt to teach male bishops and the rest of synod?

I am genuinely baffled.

The Rev David Runcorn,
Derby

Women petition

Sir, The Bishops and Priests (Consecration and Ordination of Women) Measure is intended to introduce women bishops into the Church of England, whilst at the same time providing for traditionalists for whom this would be unacceptable. This is a proper aim of the legislation, since according to Resolution III.2.c of the 1998 Lambeth Conference, "those who dissent from, as well as those who assent to, the ordination of women to the priesthood and episcopate are both loyal Anglicans."

Clause 5 (1) c is a limited and logical provision, which rightly belongs in the Measure itself. It states only that, in the Code of Practice to be drawn up by the House of

Disappointment over Synod vote

Sir, The Jewish Representative Council of Greater Manchester and Region expresses its great disappointment at the result of the vote in the General Synod to support EAPPI (the Ecumenical Accompaniment Programme in Palestine and Israel).

Whereas it is perfectly legitimate for any Church or religious body to question or criticise the actions of the UK government or any foreign government for that matter, as a question of conscience, it is alarming in the extreme to see the established Church of England support an organisation which itself associates with individuals and organisations whose motivation is not that of human rights or religious conscience, but of demonization and deligitimisation of the State of Israel.

This was reflected in the tone and content of some of the speeches made at the Synod. The debate at Synod was littered with references to 'powerful lobbies', the money expended by the Jewish community, 'Jewish sounding names' and the actions of the community 'bringing shame on the memory of victims of the Holocaust'.

This is deeply offensive and tells us much about the motivation of those who proposed the motion.

The content of the EAPPI website itself is rife with uncontextualised allegations, witness and declaration whilst giving but lip service to balance, historical perspectives and disputed legalities.

The Church of England would do well, if not better, to concentrate its efforts, and lead on the parlous situation of Christian communities in the Palestinian Arab Territories and throughout the Middle East where they are subject to attack, abuse, dispossession, forced conversions, expulsion and murder not at the hands of Jews but of Muslims.

It should be noted that Israel is the only country in the Middle East whose Christian community is growing.

Our Council, which only last week joined in the celebrations connected with the establishment of the Council of Christians and Jews 70 years ago, will continue its interfaith work with the Church of England in Manchester with whom it has strong and highly valued ties; but this relationship has been severely damaged by this vote.

We especially thank the Bishop of Manchester the Rt Rev Nigel McCulloch for his opposition to the motion and for his deep understanding of the real issues.

Frank Baigel,
President, Jewish Representative Council of Greater Manchester and Region, Manchester

Bishops, guidance should be given as to "the selection of male bishops or male priests the exercise of ministry by whom is consistent with the theological convictions as to the consecration or ordination of women on grounds of which parochial church councils have issued Letters of Request under section 3 [of the Measure]".

Legal advice to the House of Bishops says that the amendment does not introduce the concept of 'theological conviction' into the Measure, pointing out that, "It was already present in clause 3". It also observes that, "the guidance must be directed to the end that the exercise of ministry by the bishop or priest, rather than their theological convictions, should be consistent with the theological convictions as to the consecration or ordination of women underlying the Letter of Request." (GS 1708-09 ZZ, 'Article 7 Reference to the House of Bishops')

The amendment therefore is 'minimalist'. Furthermore, it does not do some of the things its opponents have accused it of doing. What it does do is clear up an apparent anomaly, that in the Measure itself there is no recognition that bishops or priests provided in response to a Letter of Request need necessarily be distinguished by anything other than their maleness.

The removal of Clause 5 (1) c at this stage would be to abandon even this limited recognition of the needs of some 'loyal Anglicans'. It would also now suggest that the theological convictions of parishes submitting a Letter of Request are actually of

limited significance in determining the subsequent provision of ministry.

The amendment should therefore be kept, both in the interests of Traditionalists and of clarity about what the Measure intends. Those who would like to sign an online petition to this effect will find a link to it at my Ugley Vicar blog.

<http://ugleyvicar.blogspot.co.uk/>

The Rev John Richardson,
Bishop's Startford

The Grudem question

Sir, Colin Craston (letter 8 July) gently reminds us that whatever reverence we have for the Bible and its authority we can be in error in our interpretation.

What I have yet to see is the advocates of women priests or bishops giving a scholarly rebuttal of the American theologian Wayne Grudem's study of the word *kephale* in first century Greek literature. The only reference I have ever seen to this study appears in an essay by Don Carson in *Hermeneutics, Authority and Canon* (ed, Carson and Woodbridge) as long ago as 1985, of 2,336 examples of the use of *kephale* in Greek literature.

The study shows that in only a handful of cases did *kephale* mean 'source'; in the other instances it meant 'authority over'. Doubtless Grudem is also not infallible but his work can be checked.

It would be interesting to know how

Colin deals with Grudem's evidence. He may not have seen it as it has got little attention in the Anglican press from those on either side of the debate.

I pick on the subject of 'headship' not because I think it to be the silver bullet in the armoury of those opposed to female consecration but simply because he raised it and thinks his assertion settles the matter.

Charles Walker,
Beverley



Your Tweets

@PeterOuld

The main objection to Clause 5.1.c seems to be that it validates AC theology. Remove it and you say ACs aren't proper Anglicans. #synod

@alantwilson

Majority of AC's supported women's ordination, anyway. Nowhere else in world has gone through all the silly posturing we have.

@kevanroyle

Or let's ban #blessing of any couples, and let them marry instead to regularise it. #weddings stop fornication! see BCP.

@JonBenja

Zionist influence in Israel? Whatever next? Zionism simply seeks a homeland for Jewish people and non-Jewish citizens.

@LInternetChurch

#GeneralSynod votes 288 votes to 144 to adjourn the debate after protests from pro-women campaigners. When will the breakthrough happen?

@PhilipColbourn

On the subject of sport ref: CofE Newspaper @churchnewspaper - 1 replace war with sport; 2 replace winning with sharing. Possible?

@UbuntuWanderer

I would like to see @standfirm include the numbers for other denominations. Bet they aren't all that different from TEC

@ananamcq

UK hotel replaces bedside Bibles with Fifty Shades of Grey... too far?

@IainPrideaux

They who bless Israel will be blessed & they who curse Israel will be cursed. we've done enough harm!

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Andrew Carey: View from the Pew

The feel-good factor

Will the Olympics give Britain that ever elusive feel-good factor that we so badly need? For what seems like years now we've been caught in the pit of depression and anxiety.

Our media feeds this sense of national self-pity and inertia. While it's true that we're in the midst of economic depression nevertheless in very tangible ways this recession isn't as bad as others that I remember. In the past unemployment has soared and home repossessions have escalated. On these two indicators alone our latest long-running double-dip recession isn't quite as bad as those we've endured in the past. Apart from the structural deficit, the really worrying issues facing us as a country are the sheer numbers on welfare benefits and tax credits and the major problem of youth unemployment. Education reforms and apprenticeship

schemes may help in the short term but we need to begin seeing growth in order to confront the benefits culture and get young people working.

In themselves, the Olympics cannot bring growth to the economy but they can bring a change of mood. The British media does pessimism and criticism very well, but will also be very good at getting behind the team when the Games begin. By contrast in recent years the Church has done doom and gloom very well, but projected little to the public consciousness about the central Christian theme of hope.

The Church's response by and large to the two great existential threats of our time - that of the environment and the economy - has been acquiescent and unquestioning about contemporary dogma surrounding these

issues. We Christians have embraced pessimism to an alarming degree by accepting contemporary predictions and forecasts as Holy Writ.

And we have fallen prey to the notion that if something is wrong, someone else must fix it - and that someone else is usually the state. Where are the great Christians social entrepreneurs of today, who, seeing a problem, know that God is calling them to do something about it?

When we see so many Christian charities these days playing the NGO game of claiming government money in order

to spend it on lobbying the same government we must ask whether they have lost their way.

It is the individual sports in the Olympics that especially fascinates us. The runners and rivalries keep us captivated. Those self-possessed, motivated individuals who walk on to the running track, field, gymnasium and swimming pool, leaving their team of coaches behind to push their bodies and minds to the limit.

These are the examples we need in the forthcoming weeks to lift our nation from its torpor.

The General Convention no longer matters

I find it fascinating that though I attended the General Convention of the Episcopal Church in 2000 and 2006 I wouldn't have thought of doing so in 2012.

Furthermore, though the Episcopal Church has finally taken the step of voting on liturgies for same-sex blessings in a process that was begun many years ago, there has been little or no outcry in the Anglican Communion. Previous General Conventions have undertaken incremental steps towards what they call 'full inclusion' with the eyes of the Communion upon them. Foreign Primates have pleaded with them to go no further and Archbishops of Canterbury and York have even attended in an attempt to moderate their tendencies.

In 2012, the world barely noticed further revisionist changes in General Convention. It wasn't just that we all have problems of our own to attend to - we always have. The fact is that what General Convention does no longer matters. There is no longer any real communion amongst us. There are still networks and relationships, but the official structures of the Anglican Communion are operating some five years behind the times. We now need to recognise this and downgrade the bureaucracy to keep up with reality.

All is not lost, we can build something new out of the Anglican Communion.

Speaking Out

The Free Presbyterian Church of Scotland and the Church of Jesus Christ of the Latter Day Saints may be far apart in their beliefs but they are alike in seeing controversial issues in black and white terms and in not being afraid to take a public stand when they think it necessary. Other Scottish Churches have said nothing officially but the Wee Frees have come out firmly for the Union, calling the Treaty of 1707 'inviolable' and hailing it as providing security for the Protestant religion and Presbyterian Church government.

They term plans to change a 'Protestant constitution' a 'great provocation of the God of glory'; claim that breaking the Union would represent the 'sin of covenant-breaking'; and warn the people of Scotland that the Lord will deal with this sin in his own time and way. Meanwhile the Mormons have jumped into the debate about same-sex marriage in Britain with a letter attacking Government plans signed by Elder Clifford T Henderson that was read in all Mormon services in Britain. So far there is no word of dissent from any Wee Free supporters of Alex Salmond but gay Mormon bloggers are criticising the letter.

"Marriage is hard enough without entering it knowing you will not be sexually attracted to your partner," writes Lindsay Hansen Park on the Feminist Mormon Housewives website.

Too many Mormons, she laments, feel they have to choose between their 'true love' and their salvation.

Nessie proves Creationism...

Japanese tourists flock to the Lake District after reading Wordsworth's poem about Daffodils at school but soon Americans could be travelling to Scotland in search of proof that the world really is only 6,000 years old.

A textbook used in private Christian Schools in the US teaches pupils that the Loch Ness Monster is proof that evolution never happened. *Biology 109*, published by Accelerated Christian Education Inc, contains the following: 'Are dinosaurs alive today? Scientists are becoming more convinced of their existence. Have you heard of the 'Loch Ness Monster' in Scotland? Nessie for short has been recorded on sonar from a small submarine, described by eyewitnesses, and photographed by others. Nessie appears to be a plesiosaur.'



The idea seems to be that a sea monster may have been trapped in the Loch after Noah's flood receded. 'Herald Scotland' reports that Loch Ness tour operator, Tony Drummond, encourages American students to comb the Loch scientifically. "They need to come and investigate the Loch for themselves," he says. "We've got some high-tech equipment. They can come out on a boat and do a whole chunk of the Loch."

As North Sea oil runs out, Creationism tourism could be the next boom to reach Scotland.

The Whispering Gallery...

Gentle Controversialist

Rowan Williams already manages a steady output of high-quality journalism. When he retires from Lambeth the output could be prodigious. Two notable articles have just appeared. The *Times Literary Supplement* has reprinted a long introduction he has written from a new translation of Bede. Bede didn't have a high view of the Welsh, whom he accused of failing to convert the English. The Archbishop tells us that there was less conflict between the British (Welsh) and the English than Bede thought and goes so far as to say a 'great deal of nonsense' has been written about Celtic Christianity. In *The Guardian* last Saturday Williams reviewed the latest book by Geza Vermes, which claims a 'revolutionary new formula' about Jesus was adopted at the Council of Nicea in response to pressure from the Emperor. Skilfully Williams pays a glowing tribute to the work Vermes has done on the Jewish background to the New Testament, subtly making the point that he is less of an expert on the early church.

The stakes in this debate are high. As Williams concedes, if Vermes is right, claims that Christianity is a revealed religion become dubious but Williams suggests that even in the New Testament there are indications that his followers had a very high estimate of Jesus, seeing his community as a new temple and Jesus himself as the high priest, for example.

Religious Knowledge

Julian Mann is Vicar of the Church of the Ascension, Oughtibridge in South Yorks. Before ordination he was a reporter for 'Retail Week'. A blog he has posted on the ConservativeHome web site has attracted a good deal of comment and attention.

Following an idea developed in the Diocese of Sydney, Mann has given a survey to pupils from a local comprehensive school, who have just finished their GCSEs, offering them a copy of one of the Gospels at the end. He discovered that most pupils had a vague idea of Jesus' message but no idea of why he was crucified.

But on one thing they were all agreed: 'his message did not substantially differ from that of Buddha or Muhammad'.

"This would lend grass-roots support to the view that religious education under the GCSE regime since the late 1980s has been greatly more successful in inculcating the idea that the world's religions are spiritually and morally homogeneous than in teaching the actual content of their various beliefs," Julian Mann damningly concluded.

He found one teenager who did think Jesus was a saviour in some sense. He appeared to have more religious knowledge than his friends but most of it was obtained from the Queen's 2011 Christmas broadcast.

Taking a stand on Israel / Palestine

By Jeremy Moodey

A few months ago I wrote in this column ("Radical CofE bishops: right passion, wrong issues", 3 February 2012) about my frustrations that the Church of England hierarchy were not taking a more prophetic stance in seeking justice in the land of the Holy One, and challenging Israeli occupation of and settlements in the West Bank and East Jerusalem. I upset quite a few bishops, and one of the points they made, not unreasonably, was that I did not give proper credit for the work that the Church is doing behind the scenes.

This is indeed an area where many bishops have been active, often using their privileged positions as 'Lords Spiritual' in the upper chamber to press the Government on Middle East issues. The Lord Bishop of Exeter, a Patron of the charity which I lead, is a particularly dogged submitter of parliamentary questions, and in recent months has interrogated ministers about their position on illegal settlements in the West Bank and access to the holy sites of Jerusalem.

More recently he has challenged the government to intervene with UNRWA, the UN agency providing humanitarian aid to Palestinian refugees, following its baffling decision to withdraw funding from Gaza's only Christian hospital, the Anglican al-Ahli Hospital.

The point I was trying to make in my earlier article, perhaps rather inelegantly, was that for those thousands of Palestinian Christians who suffer the indignity of occupation, checkpoints and 25-foot high separation barriers, "behind the scenes" is increasingly not enough, because little is actually changing on the ground. My Palestinian Christian friends tell me that they want to see more from church leaders in the West: in particular through public

statements that their cries for justice – as expressed through the Kairos Palestine document of 2009 – are truly being heard, and through tangible actions to drive change.

Some make comparisons with previous campaigns against apartheid in South Africa, or segregation in the United States, where the churches led the grass-roots campaign for change rather than following in its wake.

So I hope that Palestinian Christians will be encouraged by two developments in the last few weeks. The first is the private members' motion asking General Synod to affirm publicly its support for "mission and other aid agencies working amongst Palestinians in Gaza, the West Bank and elsewhere in the region". There is a specific reference in the motion to the Quaker-run Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI), which does excellent work providing a protective presence in vulnerable Palestinian communities and monitoring and reporting human rights abuses, even to the extent of trying to stop settlers destroying Palestinian olive groves.

This unexceptionable motion, which has provoked strong opposition from some quarters, should encourage Palestinians that those working for justice in the Middle East are fully supported by the church.

The second development is even more striking: the recent call by Christian Aid and the Quakers in Britain for the UK government to impose a ban on the import of Israeli settlement products. As Christian Aid puts it: "Settlements are illegal under international law, a major cause of poverty amongst Palestinians and an obstacle to peace. They will continue to expand and develop unless action is taken that backs the routine statements of condemnation from the international community. Trade perpetuates the settlements by making them economically viable."

The whole issue of boycott, divestment and sanctions

(BDS) against Israeli settlements in the West Bank, or even against Israel itself, is politically and morally fraught, and many of Israel's supporters see the campaign as 'delegitimising' the Jewish State. However, it is widely acknowledged that the continuing expansion of these settlements makes a two-state solution in Israel/Palestine ever harder to achieve. Something radical must be done if the last vestiges of hope for an equitable peace in Israel/Palestine are not to be swallowed up by land grabs and concrete barriers.

Alongside his connection to BibleLands, the Bishop of Exeter is a former trustee of Christian Aid. He was present at the parliamentary briefing that launched the Christian Aid campaign, and did not pull any punches, if his words as quoted in this paper ("Bishop backs call for UK ban on Israeli settlement goods", 1 July) are anything to go by: "The settlements are illegal. The policies that sustain them are unjust. The results are poverty."

Many churches in the UK are coming to realise that the sclerotic nature of the peace process in Israel/Palestine, handicapped by an Israeli government whose actions on the ground (particularly the expansion of settlements) betray a lack of real commitment to a just two-state solution, demands a more pro-active response from Christians in this country. It is encouraging that major Christian agencies and prominent church leaders are at last taking the lead.

Jeremy Moodey is Chief Executive of BibleLands, the inter-denominational development charity which supports Christian social ministry in the lands of the Bible, including in Israel/Palestine. You can find out more by visiting www.biblelands.org.uk.

The different roles for men and women

By David Holloway

Jesus undermined all prejudice against women. He treated women in a natural and unselfconscious way, whether teaching the open-hearted Mary of Bethany or dealing with, of all people, a Samaritan woman. Paul then followed Jesus' example with female fellow workers such as Phoebe, a deacon, at Cenchræe, and Euodia, Syntyche and Lydia, a business woman, at Phillippi.

At this time in the Jewish morning prayer a pious Jew could thank God that he was made "a Jew and not a Gentile, a free man and not a slave, a man and not a woman". It was quite seismic, therefore, when Paul wrote to Galatians tempted back to Jewish ways: "there is neither Jew nor Greek, slave nor free, male nor female ... in Christ Jesus" (Gal 3:28).

However, while there was this recognition of female equality, all the apostles Jesus commissioned were men; and all the presbyters/priests (literally "elders") or bishops (literally "overseers") appointed by the apostles were male. And Judas' replacement was Matthias and not Mary, although first to witness the Resurrection. Also Paul was against female authoritative teachers.

Early on there was some resistance to an exclusive male presbyterate by heretical Gnostics. But such attempts to ordain women failed in the mainstream of the churches.

At the heart of this issue is an anthropological question: "what is the fundamental nature of men and women?"

Jesus, in his ethical reasoning, insisted on going back to creation and Genesis where the only difference in humankind before the Fall is that between male and female. So to be human is to share humanity with the opposite sex, with gender



essentially due to creation, not culture.

One Greek myth spoke of an original hominid subsequently split into two sexes. Jumping the centuries, Marx and Engels also argued that sexual difference, apart from minor biological plumbing differences, was due to historical evolution and inessential.

Genesis says, "No!" Fundamental difference is a matter of creation, not history. Genesis 1 teaches fundamental sexual equality. Genesis 2 teaches difference in male functional priority but no superiority. Genesis 3 teaches that problems only come after the Fall. Then the man takes advantage of the woman's sexual drives to exploit and dominate her.

So sexual chaos and male domination is part of this world as sinful. Feminist reaction rightly wants to counter exploitation and prejudice. Such prejudice you find in Greek philosophers (Plato and Aristotle) and other religions (not only Judaism). But the solution is to get back from the fallenness and male domination of Genesis 3 to Genesis 1 and 2 – to equality and difference – not only to the equality of Genesis 1.

But do we not have to adapt to a changing culture? After all, the nomadic Israelites adapted to agricultural Canaan, to the mercantile economy of the monarchy and to Persian, Hellenic and Roman imperial life. Then in New Testament times the gospel was transplanted from a Jewish

to a Gentile environment. So why not adapt to the 21st century and make women bishops? The problem is twofold.

First, neither in Old nor in New Testament times were some fundamental insights ever traded away. Women were never institutionalized in senior leadership. Charismatic figures, gifted by the Holy Spirit, like the judge, Deborah, and prophetesses like Huldah and Philip's four daughters acted and were honoured. But they were not institutional figures like priests or presbyters.

Israel could have followed Ancient Near Eastern religion with its institutional priestesses. But it did not. And New Testament Christians had every inducement to institutionalize women by ordination as presbyter/bishops. In his Sixth Satire Juvenal tells of a virtual women's liberation movement among Roman women. But the presbyterate remained male.

Interestingly, when writing to Colossians in a feminized region dominated by earth mother goddess religions and priestesses, like those of Artemis and Cybele, Paul omits a reference to "male and female" equality (Col 3:11). This looks like caution, unlike when writing to Jewish Galatians needing that truth.

Secondly, and vitally, there is the biblical belief that the relationship between men and women mirrors the relationship within the divine and eternal Trinity (1 Cor 11). Here in the inner life of the Godhead is social (not servile) subordination but with full equality (as the early Church was adamant to assert in the Arian crisis).

Any priority, however, in male leadership has to be one of care and service. As Jesus said: "the one who rules [is to be] like the one who serves" (Lk 22:26).

The Rev David Holloway is a trustee of Reform

Cultures in contrast

The Republicans have a Mormon candidate for president, there's a Broadway musical based on Mormon missionaries in Africa (it's on its way to the West End), and now a young Mormon writer-director has made a film (*Electrick Children*, cert. 15) that tells of a girl from a fundamentalist Mormon family who thinks music made her pregnant.



It may be significant that Rebecca Thomas considers her background ("mainstream Mormonism") to be normal by American standards — "I went to normal schools, I watched TV, played Nintendo". When she says, "my religion and the religion practised in these communities sprang from the same initial person" I think she means Joseph Smith rather than Jesus.

Yet the little bits of prayer and dialogue we get from the fundamentalist family sound mainstream born-again Christian — it's just that the simple clothing, and a controlling father (who "holds the priesthood keys"), seem the staple of something about to end messily. The constant making of peace signs surely betray the stash of machine-guns in the cellar.

In the event, no. Instead we get Rachel (Julia Garner), a naïve 15-year-old, who thinks she's pregnant from having listened to a tape of The Nerves' original version of *Hanging on the Telephone*.

If that isn't how she got pregnant, we

never find out how she did, though her father (Billy Zane) and mother (Cynthia Watros) suspect Rachel's brother "Mr Will" (Liam Aiken). Another virgin birth is the thread through the film (though the characters seem to think that immaculate conception is the same thing — like a lot of Catholics).

About to be forced to marry a "righteous and diligent" local boy from within the community, Rachel does a runner, with Mr Will in tow, to Las Vegas, the nearest big city, where they are given shelter by wannabe musician Clyde (Rory Culkin) and his friends. Showgirls, drugs, swearing and skateboarding — it's a bit of a culture shock for Rachel and Will.

Rachel wants to find the singer on the tape — the one whose song made her pregnant — and Clyde, taken by Rachel's naivety

and innocence, commits to helping her. Cinematic chance — the spotting of a red Ford Mustang — leads to a different discovery as she confronts its driver (Bill Page).

There's plenty of humour, some a bit barbed as when Will explains that "sweet spirits" is their euphemism for ugly girls. It's a great ensemble cast, and Julia Garner is in line for award nominations (she was cast only a few days before shooting after a

long search for someone sufficiently innocent-looking).

With no climactic shoot-out (apart from the metaphorical shotgun wedding) the closing scenes could have petered out. Yet even with the clichéd reference to *The Graduate*, and lacking any explanation of the central event, the final scenes are still very satisfying, and it's a rather good film about contrasting cultures.

Nostalgia for the Light (cert. 12A, Spanish with English subtitles) is an elegy for a desert — Chile's Atacama Desert, the driest place on earth, the only place that looks brown from space. It's home to telescopes, making the most of the clear night sky — but it also bears the scars of Chile's recent political past.

Chacabuco was a disused nitrate mine, its huts home to miners who were effectively slaves. It found a new use under Pinochet as a concentration camp for political prisoners (odd that Thatcher's support for Pinochet never got into *The Iron Lady*) and many prisoners "disappeared".

Former prisoners tell us their tales as "transmitter of history" or "architect of history", while director and narrator Patricio Guzmán shows mothers and grandmothers still searching the desert for buried bodies, or fragments of bone. This mix of tragic history and modern astronomy is summed up by one woman wishing they could use the telescopes to see into the earth.

It's eerie at times, marking the contrast between the wonders of the universe and the worst of human behaviour. Scientists search for the origins of life, while the bereaved search for evidence of death.

Steve Parish



All dioceses and almost all parishes of the Church of England are involved in world mission through diocesan and parish links, support for mission partners, and support for mission societies. In **World-shaped Mission** (Church House Publishing) Janice Price and members of the World Mission and Anglican Communion Panel look at such issues in mission as receiving and giving, becoming cross-cultural Christians, mission and development, listening to our partners, and partnership, participation and hospitality. This very accessible guide should be a valuable resource to all who want to be involved in world mission.

Reviving the Heart (Lion) by Richard Turnbull, former Principal of Wycliffe Hall, provides a scholarly but popular account of the 18th century evangelical revival. Turnbull looks at what caused the revival and what led it to spread. He asks whether the revival prevented revolution in Britain and he describes the work of the leading revivalists.

Another book by Richard Turnbull, **A Passionate Faith** (Monarch) sets out to describe the key markers of evangelical faith. He discusses ways in which the movement is changing and looks at its style and theology, past and present.

From a very different section of the Church of England come the 'Making Sense' books commissioned by Modern Church. In **Making Sense of Faith in God**, Jonathan Clatworthy sets out to show how belief makes science possible and in **Making Sense of Sex** Adrian Thatcher looks at homosexuality, marriage and other issues in Christian sexual ethics.

Both books are published by SPCK.

Fresh Expressions in the Mission of the Church (Church House Publishing and the Methodist Church) is a report looking at those areas of fresh expressions that Methodists and Anglicans have in common. The Anglican co-chair of the working party was the Rt Rev Alan Smith.

Phil Moore has written two punchy but scholarly books with insights into the meaning and significance of **1 and 2 Samuel** and the **Gospel of John** for the **Straight to the Heart** series published by Monarch. The series is commended by Canon Michael Green.

Malise Ruthven is a well known as a writer on Islam. He has held university posts and worked for the BBC and is able to combine scholarship with skills as a communicator. **The Divine Supermarket** (Tauris Park Publications) describes a journey Ruthven made in a camping van across America to discover different manifestations of the religious spirit. First published in 1989 it has become a classic of religious travel writing. Snake handlers, anti-evolution campaigners, Mormons, channellers, neo-Nazi cults — they are all here.

In **Life-widening Mission**, edited by Cathy Ross, (Regnum) young Anglicans who were at Edinburgh 2010 share their reflections on the Five Marks of Mission. **A Learning Missional Church** (Regnum) edited by Beate Fagerli, Knud Jorgensen, Rolv Olsen, Kari Storstein Haug, and Knut Tveitereid, contains reflections on missionary themes by young missiologists from around the world. Both books contain much material for thought.

Pews, Benches and Chairs

Eds: Trevor Cooper, Sarah Brown
Ecclesiological Society, pb, £35.00

Pitminster parish church, near Taunton, Somerset, is the latest where removal of pews is proposed 'to increase flexibility.' Flexibility for what? Has anyone ever been brought into a church for worship because the pews have been replaced or rearranged? Although churches are always short of money and are always expensive to maintain, 'remove the pews for more [undefined] flexible use' is always seen as a good excuse for spending and getting people to give money.

'A church with seats tends to become a different kind of building from one without; a tendency towards a building which is not a church.' This is one view in the wide ranging essays forming the Ecclesiological Society's massive encyclopaedia *Pews, Benches and Chairs*. 'The question of pew removal is a matter on which many people, whether churchgoers or not, have strong views: indeed its grip on the public imagination is such that it formed a subplot in the popular BBC programme, *The Archers*, the editors note at the start of their preface. Jerry Sampson, in his chapter on medieval benches in Somerset, has a warning: 'Medieval benches and their bench ends are under considerable and unappreciated threat.'

This 500-page, lavishly illustrated, very weighty book is not confined to the controversy. Here is history. Here are local

studies. Here are recalled the days when the north side of a church was where the women sat (to shelter them from temptation coming in from the south door or because they there faced the Virgin in the lady chapel?). Here is an aspect of churches extensively studied. And no detail is overlooked. 'It's not just a case of removing pews — what are you going to do about the floor?'

Those ledges round the walls of some medieval churches, were they seats? It is not clear why many wall and pier ledges should be interpreted as seats, states the chapter on the nave of the pre-reformation parish church. The traditional explanation of why seating spread in the 15th century is that people needed to sit down now to listen to sermons. But here it is suggested that this is too simple an explanation, particularly as the use of stools previously was more widespread than has usually been thought. A factor in the growth of benches may have been the increasing emphasis on meditative devotion, particularly among women. Unlike the majority of elements of the late medieval church, the introduction of pews was not arrested by the Reformation.

Victorian machine-carving church seating has received little attention. Here there is a study on it by Jo Cox. It was the appearance of machine marks on a carved benchends at St Mary's, Bridgwater, Somerset, when it was stripped of varnish, which alerted attention.

Of course hat pegs and umbrella holders are included in

this *vade mecum* of pews. The chapter on benchends of Somerset finds pairs of sectioned battens nailed to the underside of mid-19th century bench seat at Butleigh to secure the rim of a top hat. The Ecclesiological Society's first guidelines, published in 1829 and reproduced here, include provision under the book rails of pews of 'pegs or other conveniences for great-coats, sticks and umbrellas.' In the *Church Builder* in 1884 the well known church architect, William White, in an article also reproduced, warned: 'In no case should there be any reasonable excuse or inducement for placing one's "best topper" beneath the seat, where it will inevitably induce a nervous distraction.'

Is 'I always sit in this pew' such a bad thing? It shows a personal involvement in the church. Although at Lyme Regis in 1631 Hester Jorayne's disturbance of pew mates by 'Continual Sittinge & unseemly & immodest thrusting her selfe into their seats, she having no right there' was clearly going too far.

Why do people want to get rid of pews? 'One sometimes senses that the Parochial Church Council may be blaming the pews, irrationally, for reduced congregational support, or, equally irrationally, hoping that their replacement with comfortable chairs will magically solve more fundamental problems,' writes Diocesan Advisory Committee Secretary, Jonathan MacKenzie-Jarvis.

This is a great book. It has a good index, a comprehensive bibliography.

Laurence Dapson



Janey Lee Grace

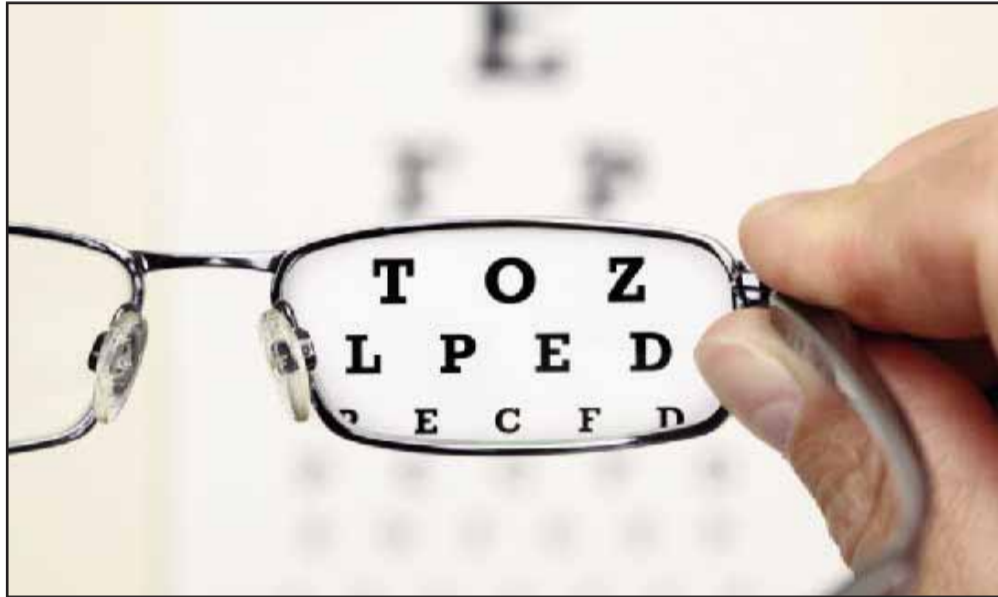
Live Healthy! Live Happy!

Seeing is believing

'Is the red circle brighter or the green?,' the optician asked my son in his routine eye test. Through my plus 6.50 contact lenses I squinted, worried that he'd inherited my genes rather than his father's rather smug perfect vision. Thankfully there are bigger print versions of everything from Bibles to telephone directories so I can usually manage (unless it's a very dim light.)

I've recently been researching Dr William Bates, who wrote *Better sight without glasses* in the 1920s. His theory is that eyes have muscles, and that just like every other muscle need to be exercised. Neuroscientists confirm that vision happens 'in the brain'. Reading small print in a poor light and staring at computer screens just isn't helpful in promoting good eye health.

Bates developed a series of exercises such as moving your eyes up and down, straight ahead,



diagonally and exercises such as 'Palming' — placing your palms over your eyes for a few seconds then looking directly at a candle or bright light.

A new book *Improve your eyesight naturally* by Leo Angart (Crown House Publishing) carries on Bates's important work. Angart wore glasses for 26 years with a prescription of - 5 dioptries (a high degree of Myopia) but threw

away his glasses 15 years ago and now at age 60 plus has 20/20 vision. Leo believes that it's a misconception that poor vision is inherited or 'genetic' or that vision inevitably deteriorates with age.

In John Robbins' classic book *Healthy at 100*, he refers to the people of Hunza at the northernmost tip of Pakistan: they regularly live to a ripe old age, and are 'unsurpassed in their freedom from disease'.

In the 1960s a leading optometrist studied their eyes and found that 'Even the most elderly of them did not suffer from Presbyopia or any of the other diseases or weaknesses of eyesight to which elder Americans are prone'.

Leo Angart believes that rather than 'give in' to corrective glasses we should start from a young age to encourage energy back to 'tired' eyes instead. He has worked with lots of adults and children to great effect. It seemed like a controversial topic and one that wouldn't keep the opticians in business but I was intrigued!

At Leo's vision training course I learnt the energy work and eye exercises. It was an inspirational weekend, within a couple of days I was able to read smaller print in lenses 2 dioptries less than my usual.

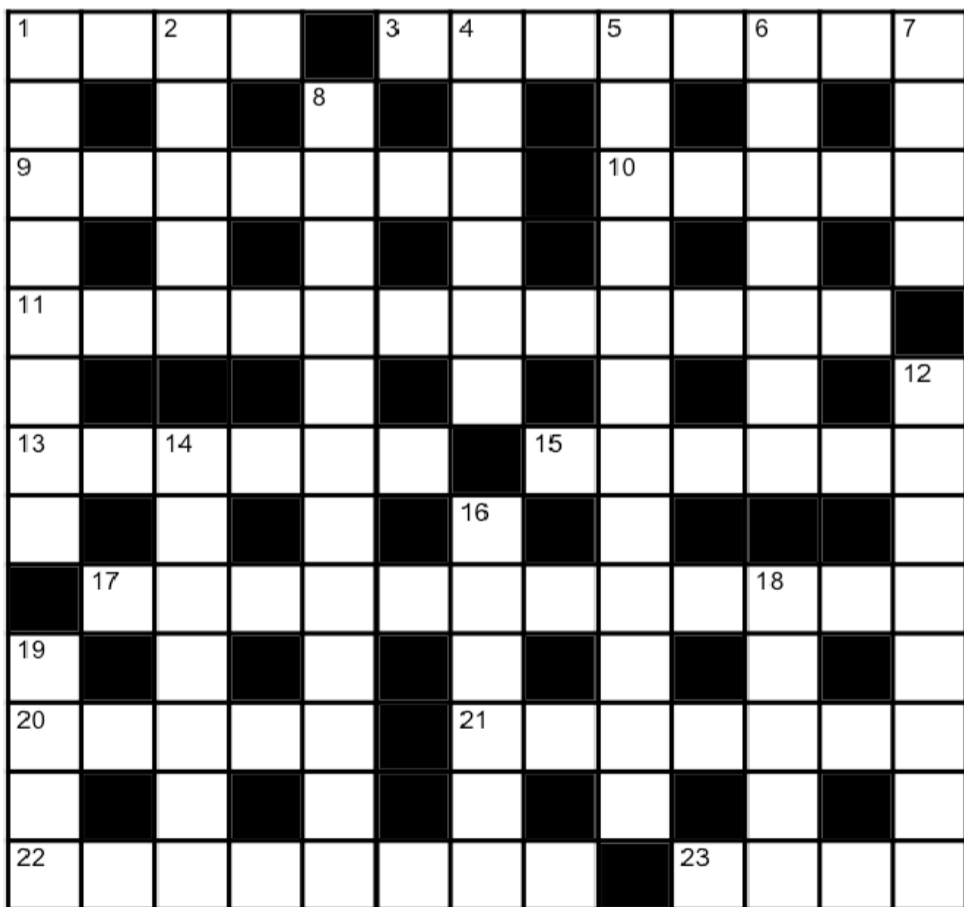
I've been advised to leave my contact lenses off, (it's like wearing a tight corset) and practice relaxation techniques and go for a walk, imagining a paintbrush on my nose to trace the outline of trees, etc. There's a whole bunch of exercises to do daily but the problem is as my 'prescription' comes down I need to practice in lower strength specs, which of course I can't be legally prescribed. Anyone got an old pair of plus 5's lying around?

You'll find details of Leo's work at www.vision-training.com

'His theory is that eyes have muscles, and that just like every other muscle need to be exercised'

Poor vision is inherited or 'genetic' or that vision inevitably deteriorates with age

PRIZE CROSSWORD No. 807 by Axe



Across

- 1 '---- the flesh at the door of the tabernacle...' [Lev/KJV] (4)
- 3 Day also called 'The Day of the

Down

- 9 Lord' (variant spelling) (8)
- 10 'I will ---- your veils and save my people...' [Ezk/NIV] (4,3)
- 10 Solemn promises, often evoking God, as to the truth of something

- 5 (5)
- 11 OT book consisting of reflections on the vanity of human life (12)
- 13 Cleric ranking just below a priest (6)
- 15 'The waters continued to ---- until the tenth month...' [Gen/NIV] (6)
- 17 Adherents of a broader religion which emphasizes enlightenment via meditation, etc (3,9)
- 20 Region under the governor Ben Geber [1 Kgs] (5)
- 21 'Then the dragon was ----- at the woman...' [Rev/NIV] (7)
- 22 'So Joshua burned Ai...a ----- place to this day' [Josh/NIV] (8)
- 23 'O inhabitant of Aroer, stand by the way, and ----' [Jer/KJV] (4)
- 6 '...their overflowing joy and their ----- poverty...' [2 Cor/NIV] (7)
- 7 '---- me, Lord, and try me...' [Ps/NIV] (4)
- 8 Noah's descendants' construction, attempting to reach Heaven [Gen] (5,2,5)
- 12 Religious festival, as marked on the calendar (5,3)
- 14 'He is the God who ----- me...' [2 Sam/NIV] (7)
- 16 First (or the second) coming of Christ (6)
- 18 '...including ----, wonders and miracles' [2 Cor/NIV] (5)
- 19 'Stone is heavy and ---- a burden...' [Prov/NIV] (4)

Solutions to last week's crossword

Down

- 1 Pool in Jerusalem believed to have healing powers [John] (8)
- 2 Son of Abraham (5)
- 4 'I am not being ----- to you, friend' [Matt/NIV] (6)
- 5 Popular sobriquet for Jesus (4,8)

Across: 7 Scarce, 8 Ararat, 9 Apse, 10 Agnostic, 11 Elijah, 13 Savage, 15 Prince, 17 Stride, 18 Matthias, 20 Harm, 21 Preach, 22 Romans.

Down: 1 Scapular, 2 Free, 3 Seraph, 4 Saints, 5 Passover, 6 Magi, 12 Jonathan, 14 Gadarene, 16 Elisha, 17 Sisera, 19 Acre, 20 Hymn.

The first correct entry drawn will win a book of the Editor's choice. Send your entry to Crossword Number 807 The Church of England Newspaper, 14 Great College Street, Westminster, London, SW1P 3RX by next Friday

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CLERICAL

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DIOCESE OF SALISBURY 

Team Vicar for the Savernake Team



The Savernake Team is eleven parishes on the north-east Wiltshire-Hampshire-Berkshire border.

The newly appointed Team Rector and Patronage Board seek a colleague to share the leadership within a diverse range of church traditions, styles of worship and outreach to all ages.

We wish to move forward in God's Mission in our community, building and developing strengths and addressing the challenges of the future.

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- who is resourceful, prayerful, flexible and confident in developing their own gifts and the gifts of others
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Closing Date: **16 September 2012**
Interview Date: **2 October 2012**

Enhanced CRB disclosure required.

DIOCESE OF SALISBURY 

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Interviews to be held: 4 and 5 September 2012

The post is subject to enhanced CRB disclosure.

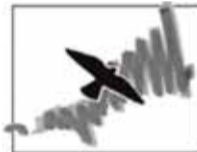
For parish profile and application, please contact:

PA to the Bishop of Basingstoke

Telephone: 01962 737330

Lindsey.deMaudave@winchester.anglican.org

www.winchester.anglican.org



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The Bishop of Truro's Secretary, Lis Escop
Feock, Truro, Cornwall TR3 6QQ
office@truro.anglican.org
Tel: 01872 862657

Applications returned by 30th August 2012
Short-listing 3rd September 2012
Interviews 26th-27th September 2012

Deadline to advertise in next week's issue is 10am Monday

ads@churchnewspaper.com

APPOINTMENTS AND SITUATIONS VACANT

With its network of parishes covering the country, the Church of England plays an active role in national life, bringing an important Christian dimension to the nation as well as strengthening community life. The National Church Institutions (NCIs) support and promote the aims of the Church.

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For further information about the Church of England, please visit www.churchofengland.org

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To apply, please visit www.prospect-us.co.uk/job/c2216-286-1

Alternatively call 0844 880 5154 quoting Ref: C2216-286-1.

Closing date: 04/09/12. First interviews: w/c 01/10/12.

Second interviews: w/c 15/10/12.

 THE CHURCH OF ENGLAND

LAY MINISTRY

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An exciting and challenging opportunity to mobilise members of our church in their service of the Lord Jesus.

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Closing date: September 3rd 2012 Interview date: September 22nd 2012

APPOINTMENTS

The Rev Sonja Arnold, Network Mission Priest; and Tutor, Trinity College Bristol (Bristol): to be Assistant Curate (Associate Vicar), East Twickenham St Stephen (London).

The Rev Alison Bennett, Assistant Curate, Bramshott and Liphook (Portsmouth): to be Team Vicar, Basingstoke (Winchester).

The Rev Barry Blackford, Assistant Curate, North Poole Ecumenical Team (Salisbury): to be Team Vicar, Melksham (same diocese).

The Rev Martin Castle, Assistant Curate, Leicester Martyrs (Leicester): to be Priest-in-Charge, Earl Shilton with Elmesthorpe (same diocese).

The Rev Brian Elfick, Assistant Curate, Cambridge Holy Sepulchre (Ely): to be Rector, Toxteth St Philemon with St Gabriel and St Cleopas (Liverpool).

The Rev Philip Elliott, Assistant Curate, Bradford-on-Avon Holy Trinity (Salisbury): is now Assistant Curate, Weymouth Holy Trinity (same diocese).

The Rev Simon Heathfield, Rector, Walthamstow (Chelmsford): to be also Area Dean, Waltham Forest Deanery (same diocese).

The Rev Heidi Huntley, Assistant Curate, Sydenham St Bartholomew (Southwark): to be Vicar, Royston (St Albans).

The Rev Melodie Kimball, Chaplain, Leeds Mental Health Teaching NHS Trust; and NSM (Associate Priest), Far Headingley St Chad (Ripon and Leeds): to be NSM (House for Duty Assistant Curate), Thirkleby with Kilburn and Bagby; and NSM (House for Duty Assistant Curate), Sowerby; and NSM (House for Duty Assistant Curate), Sessay (York). Remaining Chaplain.

The Rev Canon Alma Felicity Lawson, Vicar, Gildersome; and Rural Dean, Birstall Daenery (Wakefield): to be also Priest-in-

ANGLICAN CYCLE OF PRAYER

Sunday 22 July. Pentecost 8. Psalm 119:49-64, Mk 12:13-17. Pray for L'Eglise Episcopale au Rwanda: The Most Rev Dr Onesphore Rwaje Archbishop of L'Eglise Episcopale au Rwanda and Bishop of Gasabo

Monday 23 July. Psalm 42, Mk 12:18-27. Eastern Zambia - (Central Africa) The Rt Rev William Mchombo

Tuesday 24 July. Psalm 43, Mk 12:28-34. Easton - (III, The Episcopal Church) The Rt Rev James Shand

Wednesday 25 July. Psalm 44:1-8, Mk 12:35-40. Eau Claire - (V, The Episcopal Church) The Rt Rev Edwin Leidel

Thursday 26 July. Psalm 45, 1 Sam 16:14-23. Edinburgh - (Scotland) The Rt Rev Brian Smith

Friday 27 July. Psalm 46:1 Sam 17:1-37. Edmonton - (Rupert's Land, Canada) The Rt Rev Jane Alexander

Saturday 28 July. Psalm: 47, 1 Sam 17:38-55. Egba - (Lagos, Nigeria) The Rt Rev Emmanuel Adekunle Egba West - (Lagos, Nigeria); The Rt Rev Samuel Ajani

Charge, Drighlington (same diocese).

The Rev Peter Mallinson, NSM (Assistant Curate), Allestree St Edmund and Darley Abbey (Derby): to be Team Vicar, Canvey Island (Chelmsford).

The Rev Charles Moloney, Assistant Curate, Retford Area (Southwell and Nottingham): to be Assistant Chaplain, Tonbridge School (Rochester).

The Rev Canon Christine Redgrave, Assistant Curate (Associate Priest), Yoxmere (St Edmundsbury and Ipswich): to be also Rural Dean, Saxmundham Deanery (same diocese).

The Rev Howard Rogers, NSM (Assistant Curate), Southgate Christ Church (London): to be NSM (Assistant Curate), Highgate St. Michael; and NSM (Assistant Curate), Highgate All Saints (same diocese).

The Rev Marion Walford, Assistant Curate, Canvey Island (Chelmsford): to be Team Vicar.

RETIREMENTS & RESIGNATIONS

The Rev Susan Askey, Priest-in-Charge, Drighlington St Paul (Wakefield): to retire with effect from 28

October 2012.

The Rev Adrian Benjamin, Vicar, Friern Barnet (London): has resigned with effect from 30 June 2012.

The Rev Ronald Hawkes, Vicar, Reolver and Herne Bay St Bartholomew; and Priest-in-Charge, Hoath Holy Cross; and Hon Minor Canon, Canterbury Cathedral; and Area Dean, Reolver Deanery (Canterbury): has resigned as Area Dean with effect from 17 May 2012. Remaining in all other posts.

The Rev Susan Humphries, NSM (House for Duty Priest-in-Charge), North Cave with Cliffe; and NSM (House for Duty Priest-in-Charge, Hotham (York): to resign with effect from 6 October 2012.

The Rev Martin King, NSM (Assistant Curate), Weathampstead; and Diocesan Environment Officer (St Albans): to retire with effect from 5 November 2012.

The Rev James Stevens, Rector Sarratt and Chipperfield (St Albans): to retire with effect from 31 August 2012.

The Rev Paul Train, NSM (Assistant Curate), Loughton St John (Chelmsford): has resigned with effect from 21 October 2012.

LAY & OTHER APPOINTMENTS

The Rev Jonathan Brice, Chaplain, Felsted School (Chelmsford): to be Rector, Christ Episcopal Church, Aspen (Colorado, Province VI, The Protestant Episcopal Church in the United States of America).

The Rev James Haith, Assistant Curate, Brompton Holy Trinity with Onslow Square St Paul (London): to be Rector, Holy Trinity Church, Georgetown Pike (Virginia, Province III, The Protestant Episcopal Church in the United States of America).

The Rev Benjamin Humphries, Assistant Curate, Shepherd's Bush St Stephen with St Thomas (London): to be Port Chaplain, Mission to Seamen, Mombasa (The Anglican Church of Kenya).

The Rev Ashley Meaney, Assistant Curate, Hammersmith St Paul (London): to be Pastor, Rockharbor Church, Costa Mesa (California, Province VIII, The Protestant Episcopal Church in the United States of America).

The Rev Philip Mounstephen, Chaplain, Paris St Michael (France, Europe): to resign with effect from 14 October 2012. Upon resignation, he becomes Executive Leader, CMS.

THE 2012 BIBLE CHALLENGE

Day 204 Proverbs 23-25, Psalm 17, Philippians 1

Day 205 Proverbs 26-28, Psalm 18: 1-20, Philippians 2

Day 206 Proverbs 29-31, Psalm 18: 21-50, Philippians 3

Day 207 Ecclesiastes 1-3, Psalm 19, Philippians 4

Day 208 Ecclesiastes 4-6, Psalm 20, Colossians 1

Day 209 Ecclesiastes 7-9, Psalm 21, Colossians 2

Day 210 Enjoy hearing the Scriptures read aloud in church

Recipe of the Week



Serves 8

Total time required 1 hr
Prep: 30 mins
Cooking time: 30 mins

Caribbean Stew with Allspice and Ginger

METHOD

Put the chillies, allspice, thyme, tamarind, ginger, and some salt and black pepper in a blender or food processor and blend to a paste. Add a little of the oil and blend again. Pour into a plastic bag, add the chicken, and squish together. Leave to marinate for 30 minutes, or overnight in the refrigerator.

Heat the remaining oil in a large cast-iron pan or flameproof casserole, add the chicken and marinade, and

cook, stirring often, over medium heat for 10 minutes, or until the chicken is golden. Stir in the flour, then add a little of the stock, and stir to scrape up any crispy bits from the bottom of the pan. Pour in the rest of the stock and keep stirring until the flour has blended in.

Stir in the peppers and tomatoes and season well with salt and black pepper. Bring to the boil, then reduce to a simmer and cook over a low heat for 30 minutes, or until the sauce has begun to thicken slightly. Taste, and season again if needed.

INGREDIENTS

1 - 2 chillies, deseeded

2 tsp allspice

1 handful fresh thyme leaves

2 tsp tamarind paste

5 cm ginger, peeled and roughly chopped

3 tbsp olive oil

4 large chicken breast fillets, skinned and cut into bite-sized pieces

1 tbsp plain flour

1.4 litres chicken stock

4 mixed peppers, deseeded and roughly chopped

5 tomatoes, skinned and roughly chopped

1 pinch salt

1 pinch black pepper

Leave to cool completely, then transfer to a large freezerproof container, making sure the chicken is well covered with sauce. Seal and freeze for up to 3 months. To serve, defrost in the refrigerator overnight, then transfer to a large pan or casserole dish and heat gently for 15-20 minutes, or until piping hot. Alternatively, cover and reheat in an oven preheated to 180°C (350°F/Gas 4) for 30-40 minutes, or until piping hot. Serve with baked sweet potatoes or sweet potato mash.

Wine of the Week

Barista
Pinotage 2010
Majestic £8.99

From South Africa, what is trumpeted as that country's "signature grape", Pinotage. Born and raised in South Africa, a cross between Pinot Noir and Cinsault, two fine French grapes, its name reflects this, Pinot for the former, "age" from the South African name for the latter, "Hermitage". This first step was over 85 years ago, and it was not until the middle of the last century that significant production began. It is quite unlike its parents, as I shall show. The rather severe bottle label, in black and white, left, hardly reflects the "Rainbow Nation", but don't be put off by that. The producer, in the Western Cape, has made a wine like no other.



Deepest red in the glass, the nose has strong crushed wild bramble notes, but with an unusual hint of chocolate. On the palate, conveyed in medium body, berry and orchard (very ripe plummy) fruit, with savoury balancing, delivered partly by stimulating tannins. Quite rounded on the finish. The wine-maker has attempted to draw out chocolate and coffee-bean flavours, suggesting that it can go well with a dessert with those ingredients. I did not try, and found this hard to imagine. It was good with a spicy tropical-style stew though. Alcohol by Vol. 13.5%.

Graham Gendall Norton

'There was a man sent from God whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light,' John 1:6

Whenever the opening of John's Gospel is read in public, this verse never fails to pull me up short. The majestic words of the first few verses lift us up into the heavenly realms of the cosmos and the activity of God at the beginning of time. Then suddenly we are catapulted back into this world and the mundane statement: 'There was a man.'

John's Gospel is sometimes referred to as a mature theological reflection upon the life, death and resurrection of Jesus and its meaning for the world. Like all good theological reflection it refuses to separate sound doctrine from life as we know it. John has introduced us to the central char-

THE SPIRITUAL DIRECTOR

By the Rev Dr Liz Hoare

acter in his drama at the outset making his divine origins absolutely clear, but he will not leave us wrestling with what it means in a vacuum. The Word became flesh and lived among us. There is a context to these theological truths that have relevance for how we live now. Jesus lived in a particular place at a particular time and there are other characters in the drama that are important.

In v6 the first of these is introduced and again it is made absolutely clear who he is and who he is not. He is a 'man sent from God' an ordinary human being but one

with a divinely appointed calling. We know from the other Gospels the confusion that surrounded John, even among Jesus' own disciples. John is sent from God, but do not get the wrong idea about him. He is not the light, the long-promised Messiah. He is ordinary. He is called John and is sent to bear witness to the light that is coming into the world. Thus although he is not the light he is closely connected somehow to that light and we are to sit up and take notice.

John's Gospel is also known as the 'mystical Gospel' another title that some people love, but which makes others anxious. It

means that John deals with vital but profound truths and tries to put them into human language. He borrows language from the culture around him so that people can grasp what he is trying to say, in this case the Greek word Logos. At the end of the day all language is inadequate to fully express what God is like, but that does not mean we should not speak of God at all. Nor does it mean that we have to resort to esoteric language or concepts that only a select few can understand.

The sudden appearance of John at this point is a clear reminder that we are to encounter the Word in this world in some very ordinary, as well as extra-ordinary, ways. John is as much interested in history as he is in intellectually demanding ideas.

The Rev Dr Liz Hoare (née Culling) is tutor in prayer, spirituality and mission at Wycliffe Hall

SUNDAY SERVICE

Sunday Readings for 29 July 2012

Trinity 8 - Proper 12 - Year B

2 Kings 4.42-44

Ephesians 3.14-21

John 6.1-21

There was a famine in Gilgal, and many people were very hungry, so when a man came to Elisha bringing him the first fruits, and Elisha commanded that it be given to the people to eat, it seemed to his servant to be far too little. But this gift was an offering to God, and was delivered to the man of God, and there proved to be more than enough for everyone to eat. This is just one of a number of miracles in the bible in which God feeds the hungry, demonstrating that there is food and to spare for us all, thanks to the providence of our Creator, who knows that we need our daily bread. The gift of manna to sustain Israel in the wilderness was maintained every day for as long as it was needed, and ceased when Israel reached Gilgal. Through Elisha God provided once more for those who were in need. Many people in this world are hungry and yet there is food enough for us all, but we need to learn to trust in God to provide for us, so that we do not hoard more than we need at the expense of others who then must starve, but open up our stores of wealth and share the abundance which we have gathered in.

How sad it is that so many human ambitions revolve solely around material things: excessive eating brings dire consequences for health, and yet more and more people fill their days with food. How much more damaging is the desire for property, and for material possessions, for which many labour with all their energy, or for the power which money might bring. What God has to offer is of infinitely greater value and beauty, and it is eternal. All we physically need in this world is modest indeed, and God knows and provides for us. But the spiritual riches which faith brings to us are beyond comparison with these earthly needs, for once our eyes are opened to the glory of God we may glimpse the true extent of his power and his love, sustaining the universe itself in being, throughout his Creation, the giver of life and breath to his children. And what is much more, we not only see the hand of God at work, but he comes to dwell in us through his Spirit, making Christ present in our hearts through faith, so that we may be filled with all the fullness of God. In the light of the love which has been revealed to us we may see things at last in their true perspective, and worship God with all our hearts.

Jesus taught us how to pray, and to ask our Father to give us each day our daily bread, and in the course of his ministry there are a number of miracles which point to the overflowing generosity of God. On the first occasion he blesses the wedding party in Cana of Galilee by providing the guests with great quantities of beautiful wine. Now, in today's gospel reading, he takes five barley loaves and two fish, and feeds the great crowd which has gathered to hear him preach on the mountain. After he has given thanks for the food which the boy has brought, he divides it many times, like Elisha in 2 Kings, and distributes it. There is enough, and more than enough, for these gifts have been provided by God and with them God has fed the multitude. This miracle not only connects Jesus to the past, to the ministry of the prophet Elisha, but is a sign of an even greater miracle which is to come, the broken bread which will be sufficient to feed the many who will in future gather around the Lord's Table to receive bread and wine according to his commandment, until his coming again in glory. All things are possible for the One through whom this world was made, the feeding of the crowd, or walking on the lake to rejoin his disciples. The limitations are ours: to God belong all the power and the glory.

The Reverend Stephen Trott

HYMN SELECTION

Hymns for Trinity 8

*O Christ the same through all our story's pages
For the beauty of the earth
Eternal ruler of the ceaseless round
Bread of heaven, on thee we feed
The Spirit lives to set us free
Such love
Guide me, O thou great Redeemer
The king of love my shepherd is
God is love: his the care
Gather around, for the table is spread*

Peace Churches

Alan Storkey

The world needs Peace Churches. Every time we face horrors in the world, munitions lie behind them. Why does Putin refuse to act on the Syrian atrocities - because Russia is actively supplying arms to the Syrian regime. Why is an armed group marching towards Goma in the Congo, led by a man who calls himself a bishop - because, even when thousand of weapons have been destroyed, money makers are busy importing and selling more guns. For the last 150 years the secular doctrine of militarism, faith in weapons, has come to dominate world culture. The world needs peace churches.

Yet, Anglicans have not been very good at peace. Peace with God, peace in our hearts and even peace with one another have been there, but political peace has been harder. The reason is not difficult to see. As the First World War approached, Anglicans were persuaded to put nation before God. The Bishop of London, Winnington-Ingram, called it "a great crusade - we cannot deny it - to kill Germans." He aimed to "mobilize the nation for a Holy War."

This reflected an era of nationalism, empire and patriotism that tried and succeeded in putting the empire before the Christian faith, even while missionaries were putting the good news of the Gospel before empire. In the Church of England this aggressive emphasis drowned out other voices, and since then, apart from honouring and helping the armed forces, the typical Anglican reaction to militarism and war, apart from some notable exceptions, has been to say, "Oh dear!" without the thought and commitment to do what peace requires. But, of course, before God we can change.

The biblical injunctions are clear. We know, but do not yet apply, the call for swords into ploughshares and spears into pruning hooks. We emphasize less, although it is a major biblical theme, that we should not fear. Jesus is pointed. "Do not fear those who can kill the body." Peace-making and loving enemies clearly reaches out beyond potential conflict into reconciliation without weapons. Further, if we do not will killing - murder - we do not will the means - weapons.

Yet further still, if our eye offend us by leading us to wrong, we pluck it out. How much more we should remove weapons, which usually lead to sin and evil. Every

which way the Scriptures and the Gospel is unpacked, the call to political peace is there, and we should respond, as indeed we can.

Perhaps the way is to become Churches of Peace. Consider this credo: "We see peace with God as central to life and as given by Jesus Christ. We are committed to carrying it out within ourselves, in our Christian relationships, with our neighbours and between nations. We aim to be without fear before God, to make peace, to address anger and animosity, to love and pray for enemies, to disarm the nations through democratic politics, to end killing and to practise reconciliation. We are a church of peace."

Many churches are nearly this already, but it is just not explicit, or coherently understood, nor is it part of secular public awareness that this is what we are. When we share the peace, we can mean it in a full-orbed way. We can become Churches of Peace, agree to this credo.

It may be that tens, thousands, even millions of churches will change the way the world is through the redeeming power of the Gospel. Peace-making is mission and when Jesus left his peace with us, after he had suffered at the uncomprehending hands of the greatest military power in world history, he expected us to do something with it, not lock it in a safe.

We face the danger of 1939ism. In 1939 it was too late. The engines of war were revving up and the start would come. It was probably too late at Munich, but it was certainly not in 1932 or 1925. Wars need preventing 10 years or so before they come to their evil outcomes, and the worldwide Christian community, with thought, can enable that to happen. Otherwise, the militarists will find ways of arming and scaring states and generating war, and brothers and sisters in Christ in different nations will be killing one another. We need to work for peace, to outlaw the silly Trident weapons, to close down arms sales, and to become coherent democratic peacemakers, preventing war and conflict.

With two billion Christians worldwide, we have the numbers to make peace practical politics from California to China and Japan.

In the early 19th century evangelicals knew what movements were; they were both spiritual and practical. They mobilised on the basis of gospel convictions and slowly spread reform and planted the light of the gospel in people's hearts and lives. To our shame we have stopped. But we can start again with Churches of Peace.

The RECORD

SINCE 1828



PAUL RICHARDSON

Church and World

Reading Rowan

When Rowan Williams was appointed to Canterbury he was welcomed by some and criticised by others as a bishop who had championed women and gays in the church and whose political views were definitely left-wing. He himself quickly owned up to be a Guardian-reading 'hairy leftie'. Ten years later some of the people who were enthusiastic about his appointment are feeling puzzled and disillusioned. Has the Archbishop changed his views or did the people who initially welcomed his arrival at Lambeth Palace fail to understand him properly?

Inevitably the job has helped to mould and shape the Archbishop but his theological and political stance was always more complex than many realised. Theo Hobson came close to the truth when he wrote in a recent article on The Guardian website that 'Rowan Williams was always an enemy of the liberal state' although I do not agree with Hobson that this means his views were 'always flawed'.

Williams is suspicious of any state that arrogates to itself too much power. As his recent Magna Charta lecture makes clear, he is alive to the danger of democratic majorities imposing their views on the rest of society in an oppressive way. He is a man of the left but not of the Fabian left. His political ancestors are not the Webbs but the Christian socialists and the pioneers of the Cooperative movement. His intellectual forebears are Lord Acton and John Neville Figgis. There is much in common between his thinking and Catholic social teaching with its stress on subsidiarity.

The moment when the light dawned for me was when I read his lecture on Sharia Law. I was reminded at once of the work of John Neville Figgis and his book Churches and the Modern State. Figgis argued that in modern



times the liberal state had become all-powerful, failing to recognise the role of intermediate groups such as churches. The only two entities that mattered today, he claimed, were the state and the individual. In making a case for Sharia law, Williams was saying that as well as citizens, people are also members of other bodies that have a role in guiding and shaping their lives. When I interviewed him for this newspaper shortly after his controversial speech he confirmed that Figgis was indeed a major influence. When the Community of the Resurrection (to which Figgis had belonged) closed its hostel in Leeds and sold off the library, Williams bought all the books by Figgis it contained.

It is this hostility to the all-powerful liberal state that lies behind the Arch-

bishop's opposition to reform of the House of Lords. He wants to see a second chamber in which civil society, the professions, the universities, the bishops and other representatives of non-state actors have a role. He does not want another elected chamber dominated by political parties that are increasingly out of touch with large sections of the population.

A desire to safeguard pluralism in the Church lies behind the Archbishop's attempt to secure a place for traditionalists after women bishops are appointed. He is himself totally convinced that the ordination of women can be squared with Catholic theology but he respects the views of those who argue the Church of England has no authority to make a decision by itself. Unfortunately looks as though his attempt to protect traditionalists is going to be frustrated by a majority who are adept at presenting themselves as victims.

There is irony here. Opponents of the Archbishop argue that concessions to opponents will turn women bishops into second-class bishops. In fact it is the failure to safeguard the place of traditionalist opponents that will undermine the position of women bishops. One reason why attempts were made to keep traditionalists in the Church after 1992 was because the Church of England argued that it was making a change to Catholic order it accepted had ultimately to be received by the whole Church. During this period of reception, the place of those who could not accept the innovation had to be guaranteed. If the Church is now saying that it does not set any store by reception it is, in effect, claiming its orders are not the orders of the universal Church but the orders of the Church of England because the Church of England alone can make decisions about them.

The 'winner-take-all' mentality is deeply ingrained in our culture. Democratic majorities do not like to see their will frustrated. Up to now we have lived in a fairly homogenous society where Parliamentary government has given total power to one side or the other. But we are rapidly changing into a different kind of society, one made up of many different cultures where people value their links to other groups as well as the state. Citizenship remains important. Immigrants settling here have to accept the core values of our nation and identify with our tradition. But dual identity is increasingly the norm, even in the indigenous white community, where people see themselves as, say, Welsh or Cornish as well as British.

Actually pluralism was always a feature of the United Kingdom. It was just that the ruling elite had difficulty recognising the fact until circumstances started to force them to change their views.

Milestones

The Diocese of Ripon and Leeds' Synod agreed on Saturday for a groundbreaking partnership with the Methodist Church in the region. The Synod endorsed a new **Covenant Partnership** between the Diocese of Ripon and Leeds and the Leeds Methodist District that will lead to greater sharing of clergy, more joint services, working together to support mission and ministry, and greater consultation over future deployment of staff and resources... The Sant'Egidio community in Rome, which has a collection of Bibles from around the world, has now received its first **Welsh Bible**. The Bible, donated by the Archbishop of Wales, Dr Barry Morgan, was presented to a Christian community in Rome last week by the British Ambassador to the Holy See, Nigel Baker... Schoolchildren from two Nottinghamshire schools will host their contemporaries from a school in **Jordan** next week, when they will also be welcomed at Southwell Minster in the first educational cultural exchange between the two Anglican Dioceses.

It needs to be got right, and that may take until February

Martin Dales of the Catholic Group on the women bishops legislation

People

After 42 years working in education, the Diocese of Sheffield's director of education, **Heather Morris**, is to retire from her position at the end of this month. She will be replaced by **Huw Thomas**, who will begin his role in September... The Bishop of Jarrow, the **Rt Rev Mark Bryant**, blessed a Chalice and Paten that was made by Sunderland schoolchildren, at a special ceremony last Thursday... The Dean of Derby, **Dr John Davies**, reveals one of his favourite places in Derby Cathedral in a new video interview on the Derby Cathedral website (www.derbycathedral.org). Dr Davies said: "St Katherine's Chapel is one of the very best and most special parts of the whole of Derby Cathedral." ... **Peter O'Toole**, the actor famous for his portrayal of *Lawrence of Arabia* in David Lean's 1962 film, has announced his retirement from acting.

Next Week's News



On July 27, all the bells in a country rung as quickly and as loudly as possible for three minutes by Turner Prize-winning artist and musician **Martin Creed**, will be performed by thousands of people across the UK for the London 2012 Festival, at 08:12. Anyone can take part by simply registering to ring a bell at www.allthebells.com... July 30 is the **international Day of Friendship**... On July 24, **Baroness Cox** will lead debate in the House of Lords on the escalation of violence in Nigeria...