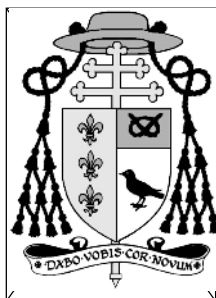


*Diocesan Bulletin for Christian Unity  
Archdiocese of Southwark*

October 09



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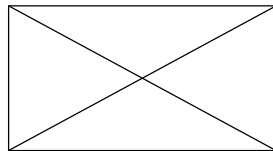
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## EDITORIAL

While the path to Unity appears to be slowing it is good to see that there is still forward movement as the churches recognise how much they really need each other. These communities are no longer challengers in evangelising the uninitiated, but partners working to show that the Christian faith is for all people searching for truth. Learning to trust and share the pool of skills and talent held in the churches requires listening and openness to learn how these churches are doing similar things in a different way. Thus we continue the examination of Receptive Ecumenism study held at Ushaw.

An Anglican visit to Mary's Shrine at Lourdes demonstrates openness to learning more about our different traditions and ways of belief. While Christine Easton's look at the meaning behind Catholic sacramentals shows how we can find a richer meaning from the simple beads of the Rosary. Holy items and icons are being recognised for helping our understanding of Truth not replacing it.

St Michael's Church still manifests some imagery from the 14th Century when churches used wall paintings as teaching tools. Some research reveals their secrets.

Our introduction to English ARC last time is completed with the visit to the Mayday Hospital Chaplaincy.

Will the ordination of women to the Anglican priesthood and episcopate end any hope of eventual unity and damage the Church of England as a world-wide community? It's been a shaky time at the General Synod.

*Michael*

## CHRISTIANITY or NOT?

Christianity is certainly a ‘broad church’, incorporating a range of believers from those with uncertainty about the mystical truths of our Faith to those who find mysticism in the most mundane aspects of life. With such a range of belief, it would be helpful to agree on what we do believe – or rather, what should be believed, in accordance with the Scriptures.

Many misunderstandings are caused by the way Christians worship rather than what they actually believe. In fact we all share basic beliefs. Both the so-called ‘low churches’ (in the sense that there is no High Altar, hence ‘low’) and denominations which celebrate the Eucharist firmly believe that Christ alone is our Redeemer: A response to the psalm in the Catholic morning prayers asserts: ‘You redeemed us by your Precious Blood.’ However, even this shared belief gives rise to different interpretations of ‘Redeemed’ or ‘Saved’: Evangelicals tend to say, ‘I am saved’ (i.e. now, by the act of Christ’s redemptive sacrifice). Catholics talk about the opportunity for salvation, basing their interpretation on St Paul’s letter to the Philippians to ‘work out your salvation with fear and trembling.’ (Phil. 2:12)

The firm belief in salvation – whether present or future – might render articles to aid devotion such as pictures, icons, statues or rosary beads, to be considered redundant. Before converting to Roman Catholicism I (Kathleen) remained a member of the United Reformed Church, but attended services at Pentecostal and other Evangelical churches from time to time. Through this association I developed a healthy scepticism about devotional items, which has only been slightly modified as a Catholic. Although most Catholics use devotional items, when questioned they will actually agree that we do not need them, but just consider them helpful to assist worship, especially for regular prayers. It would, of course, be wrong to attach such importance to them that they are considered worthy of devotion

in themselves, like lucky charms or talisman. Catholics do not hold such beliefs.

Seeing Catholics kneeling before or kissing icons of saints can lead to misunderstandings too, but such practices are actually a way of indirect worship of God. Catholics believe that saints are people who conformed themselves to Christ as nearly as possible – often from a very shaky start! They are now accepted to be in Heaven and are able to intercede for us if we ask them to do so.

Catholics may seem to be praying directly to certain saints and investing them with powers they do not have. Clearly, Catholic personal prayer needs explanation. For instance, a short prayer to St Anthony along the lines of, ‘Dear Saint Anthony please help me to find my keys!’ can be unpacked as meaning, ‘Dear Saint Anthony – please pray to God to help me to find my keys!’, Saint Anthony being the patron saint of finding lost items.

Catholics pray the ‘Our Father’ in the Mass and as part of most set prayers – the Rosary, the Divine Mercy Chaplet and so on – so setting God the Father as the clear target of all prayer.

Actions each of us do quite normally can be misinterpreted if they aren’t explained and clarified. Often symbols and habits are rooted in the distant past and the meaning and purpose is not always plainly understood. As a result, some might question whether these signs are needed in the modern church. The Catholic Church takes its role as custodian and guardian of the Faith seriously and encourages a continuity of Tradition. This approach prevents uncontrolled ‘modernism’ so the Church is slow to change. So long as articles reflect and relate to Christ and describe the ‘cloud of witnesses’ to Him, the Church is right to use them. ‘The beauty of the images moves me to contemplation, as a meadow delights the eyes and subtly infuses the soul with the glory of God’. (St John Damascene, *De Sacris Imaginibus Orationes* circa 647 -750)

The Second Vatican Council was an awakening for the Catholic Church to join the modern world by encouraging a

freedom and participation by those in the pews previously unprecedented and for some, far too radical. Its real fruit, however, was an acceptance that the Church has a responsibility to be leading, by example, all the churches on the path of Unity. Ecumenism is the route towards agreements and co-operation, greater understanding of each other, supporting and some degree of sharing the things we hold dear. On this road we must learn to accept that some diversity in practice is valued not condemned, but all the time be open to explain what we do and to hear others explaining what they do. This acceptance must be measured by a sense of rightness and worth. We need to be more aware of and avoid spurious phenomena, sometimes practiced particularly in S.America, of mixing elements of Christianity with other 'religions' and regarding it as Faith.

Even so, in the strictest of churches curious habitual behaviour can appear unexpectedly. A minister told the story of a lifelong Christian who always sat on the right side. It was noticed when she arrived for a wedding to find the hall full, she seemed upset that she could not sit in her usual place. On questioning why, the minister discovered that she had a fixation about the 'right hand side' being the place of the sheep at God's right hand in Heaven! Once he explained to her that what was the right side of the building to her upon entering, was the left side to him as he stood preaching from the platform, cured her and from then on she happily sat anywhere!

Kathleen Easton  
Additional material by  
Michael Baldry

## ENGLISH ARC VISIT MAYDAY HOSPITAL

On Friday, November 21, 2008 some seventeen members of the joint Anglican-Roman Catholic Committee (known as 'English ARC') paid a pastoral visit to the chaplaincy team at the Mayday University Hospital in Croydon. As a body which seeks to foster ecumenism it is the custom of English ARC during one of its twice-yearly meetings to visit a local area to see how ecumenism works in practice at the grass-roots.

The Anglican members of English ARC who were present included Bishop Michael Scott-Joynt (Bishop of Winchester and Co-chair of English ARC), Rev. Canon Paul Avis (Anglican Co-secretary), Mr Francis Bassett (Assistant Co-secretary), Rev. Canon Jonathan Goodall, Rev. Canon Dr Alvyn Pettersen, Mr Jonathan Scott and Rev. Dr Jeremy Worthen.

The Roman Catholic members who were present were Bishop Declan Lang (Bishop of Clifton and Co-chair of English ARC), Bishop Paul Hendricks (Auxiliary Bishop of Southwark), Rev. John O'Toole (RC Co-secretary), Mr Anthony Castle, Rev. Canon David Evans, Dr Alana Harris, Mr Peter Harvey, Mgr Billy Steele and Mrs Louise Walton. The Church in Wales Observer, Rev. Canon Sue Huyton, was also present.

Following a brief tour in groups to different parts of the hospital the members of English ARC gathered in the Hospital Chapel with

Dr Tony Newman-Sanders (Director of Diagnostics and Clinical Care) and clergy and lay members of the chaplaincy team (led by Rev. Hilary Fife and Sr Sheila Moloney) who described their work. This was followed by time for questions and discussion. The visit concluded with a time of prayer for the hospital and all those connected with it, after which the English ARC members went to the Emmaus Conference Centre in West Wickham where their meeting continued until lunchtime on Saturday.

Members of English ARC found their visit to Mayday to be encouraging, positive and illuminating. It was felt that Mayday is a model of good chaplaincy practice. What was particularly striking was the positive relationships that exist between members of the chaplaincy team and the rest of the hospital staff, with the chaplaincy being seen as an integral part of the life of the hospital. The close partnership and relationship of trust between the clergy members and the sizeable number of lay members of the chaplaincy team was also clearly evident. Such good relationships have been built up over a long time and it was acknowledged that a great debt of gratitude is owed to past and present members of the chaplaincy team for their faithfulness and dedication.



## Old St Michael's Church

Within the enclosure of the current St Michael's Church, East Wickham, Welling, there is a small church now dedicated to *Christ the Saviour* where the Greek Orthodox community celebrate their Liturgy. There has been a chapel on that site since about 1215. The fabric of the present church which measures 19 by 55 feet is practically all 13th century. It underwent a drastic alteration in 1845 when the whole of the west end was rebuilt in yellow stock brick with the creation of a west door. Previously the entrance had been at the west end of the south wall.

Until 1854 when it became the parish church of East Wickham, it was a chapel within Plumstead. A new and much larger church dedicated to St Michael was built in the grounds in 1933; it is in the High Anglican tradition within the Diocese of Southwark. A 14th century font and a few brasses were transferred to the new church from the old chapel.

The Greek Orthodox community was founded in Plumstead in October 1969 where they had the use of the Anglican church of St Mark and St Margaret. They took over the old St Michael's on 14 October 1974 and refurbished it with a magnificent iconostasis in carved wood and two separate modern icons from Greece which are particularly beautiful—one of the Annunciation and the other of Christ the King.

My interest in this church was aroused by an article on the psychostases in English mediaeval churches and a reference which suggested that there was a wall painting of St Michael weighing the soul in the Church of St Michael in East Wickham, Kent. A visit to the church in March 2001 was disappointing; there was nothing to be seen resembling a psychostasis, and no one at that time knew of any wall paintings.

Enquiry at the Study and Archive section of the Public Library in Bexleyheath threw some light on the subject. Wall

paintings had been discovered in 1854 by a Mr Wollerton of Welling which were later destroyed to make room for a memorial tablet. Photographs taken in 1967 showed three wall paintings. One on the north wall has the head and hands of a male figure with a halo and just possibly a pair of wings. With the eye of faith his right hand might be holding a set of scales. It was very indistinct.

To the north of the east window it is said that there was some suggestion of an old wall painting. To the south of the east window a faint wall painting of two figures set within an arched recess and separated by a pillar; that on the left might be a Virgin and child while that on the right is of a male figure holding a staff in his left hand.

Today the wall painting of St Michael weighing the soul is there on the north wall though it is very faint and barely recognizable as what it is considered to be.

The walls of medieval churches were decorated with pictures of biblical scenes and images of saints as a means of instructing the illiterate. The Last Judgement was often depicted at the east end as it is in the Sistine Chapel. The legend of St Michael weighing the soul immediately after death reflects the belief in a particular judgement for each soul. To gain salvation each soul must have obtained sufficient merit; to weigh light means an insufficient merit to warrant entry to heaven. The legend has a scriptural basis as in Daniel's interpretation of the writing on the wall at Belshazzar's feast in Dan 5:27

*'you have been weighed in the scales and found wanting'*

And Psalm 62:9:

*Men of low estate are but a breath,  
men of high estate are a delusion;  
in the balance they go up;  
they are together lighter than a breath.*

This weighing of souls expresses the relationship between the rule of justice and that of mercy. Scales that measure fairly represent *justice* while tampering with the scales to the benefit of the soul represents *mercy*.

Tampering with the scales to the disadvantage of the soul by a demon is nearly always balanced by positive tampering. This merciful intervention is often attributed to the Virgin in which the Virgin's hand, or her rosary, or other symbol of redemption is placed on the scales to the benefit of the soul. The hand represents intercession; the rosary, the power of prayer. There are thirty documented examples.

It is a great pity that our local psychostasis has deteriorated to such a great extent. Advice is being sought as to how to maintain what is still just visible.

I did have the opportunity to visit the church at South Leigh in Oxfordshire where there is a distinct the image of St Michael weighing the soul with Mary adding to the soul the benefit of her rosary. This painting dates from the 14th century, but was painted over in the 15th century and has been restored many times. It gives an excellent idea of what a mediaeval church looked like.

Desmond Miller

Catherine Oakes. *The Scales: An Iconographic Motif of Justice, Redemption and Intercession. Maria: A Journal of Marian Studies, Vol I. Aug 2000*

Bexleyheath Library:

Architectural History of the Church of St Michael, East Wickham  
Woolwich and District Antiquarian Society. Vol. XVIII.  
Annual Report for the year ended December 31st. 1912.



The Church of  
*Christ the Saviour*  
East Wickham



A Psychostasis

## An Ecumenical Pilgrimage to Lourdes 2008

It was not the first time Anglicans have been on pilgrimage to Lourdes – Fr Graeme Rowlands, an Anglican priest, has for thirty years been taking Anglicans to Lourdes – but the pilgrimage organised by the *Society of Mary* during September 2008, led by the Archbishop of Canterbury together with eight bishops, seventy priests and five hundred Anglican laity was, as Cardinal Kasper said, a little miracle of ecumenism. It was a bold gesture matched by the generosity of the welcome received. The Archbishop's banner flew over the shrine for the duration of the pilgrimage.

They arrived on Monday, 22 September. Tuesday morning there was a celebration of the Anglican Eucharist in the upper basilica and the following morning a Sung Mass in the lower basilica which attracted many other pilgrims. At the great international Mass in the underground basilica on the Wednesday morning Cardinal Kasper presided, an Anglican deacon read the Gospel and sixteen thousand people heard the Archbishop preach.

It was a busy time for all taking part in the various activities common to all pilgrims to Lourdes: rosary, Blessed Sacrament procession, praying at the Grotto, candles, torch light procession, and the Jubilee Way.

Bishop Andrew Burnham gave his personal reflections at a branch meeting of the Ecumenical Society of the Blessed Virgin Mary at Kenton on 15 November. Though he is a “flying bishop” that is, a *provincial episcopal visitor*, he does not go by air on account of flying phobia and had travelled there by car. It had its advantages in that he was able to return with a gallon of Lourdes water whereas those who fly are restricted to 100 ml. It also

enabled his party to visit Rocamadour, Chartre, and Rouen *en route*. Both Chartre and Rouen Cathedrals are dedicated to *Notre Dame*. Rocamadour is an ancient place of pilgrimage famous for its Black Madonna said to have been carved by St Amadour. The ancient church dates from 1166 and is situated halfway up a 400 foot cliff.

Bishop Andrew reflected on the meaning of pilgrimage – a journey to a sacred place. He drew parallels with the Jewish exodus and their journey to the Promised Land. The concept of pilgrimage is associated with an arduous journey – travel and travail having a common root. In times gone by pilgrims walked to the Holy Land and still walk to Santiago de Compostela, but by and large we travel more easily today. Though there are still trials to be endured – the return journey by plane was delayed so that the pilgrims arrived in the middle of the night instead of midday.

To walk the Jubilee Way in Lourdes is a possible means of earning a Plenary Indulgence. The difficulties were compounded this year, the 150th anniversary of the apparitions, by the increased number of pilgrims thus making it necessary to queue to visit some of the sites. A prerequisite condition for the indulgence is Confession and Holy Communion. Would an Anglican Confession and Communion fulfil those conditions?

Bishop Andrew reflected on how Catholics and Anglicans are being drawn by Mary into faithful and obedient discipleship, to pray and to worship together. Radical changes may still be needed. The experience at Lourdes was a glimpse of what might be.

Desmond Miller

## FORWARD IN FAITH

Founded in November 1992, *Forward in Faith* is an association of Anglo-Catholics, both clergy and lay (just under 8000 in total), who find that in conscience they cannot accept the ordination of women as priests or as bishops. Their Mission Statement as published on its web site proclaims that:

We affirm the Faith of the Church as revealed in Scripture and Tradition;

We proclaim our Faith through the Creeds, the Sacraments and the apostolic ministry of bishops and priests of the Universal Church;

We seek a Guaranteed Ecclesial Structure in which we can pass the Faith on to our children and grandchildren;

We have a vision for Unity and Truth and we are going Forward in Faith.

They reason that the ordination of women is a practice contrary to scripture and the constant tradition of the churches of both East and West. Further they hold that the ordination of women by individual provinces of the Anglican Communion is a schismatic act hence they feel bound to repudiate an action which has placed a new and serious obstacle in the way of reconciliation and full visible unity between Anglicans and the Roman Catholic and Orthodox churches.

Members of *Forward in Faith* represent those who belong to the Catholic revival of the Church of England which began with John Keble's *Assize Sermon* in Oxford on 14 July 1833 in which he argued against the increasing secularisation of the Church of England, and sought to recall it to its heritage of apostolic order, and to the catholic doctrines of the early church fathers. John Henry Newman, Richard Hurrell Froude, and William Palmer joined with Keble to publish a series of *Tracts for the Times* and were later joined by Edward Pusey. They believed the Church of England to be 'the Catholic Church of our land', reformed certainly, but still catholic. It was the beginning of the *Oxford Movement* which was to have a profound and lasting effect. The introduction of *Romish* practices was widely resisted at first, but with time became acceptable. Newman became convinced that the fullness of truth

was to be found in the Roman Catholic Church and was received by Blessed Dominic Barberi in 1845. He was followed by Archdeacon Henry Manning in 1851 who was appointed Archbishop of Westminster in 1865.

The present controversy is about the ordination of women to the priesthood and the proposal to ordain women to the episcopate. The possibility of ordaining women to the diaconate was considered in the 1880s and again in the 1980s both at a time when women's rights were being debated. The New Testament gives clear qualifications for servant-widows (deaconesses) in 1 Tim. 5:9 ff. and 1 Tim. 3:11, but this should be understood to be a separate office from that of the male diaconate.

Elizabeth Ferard was ordained deaconess by Bishop Tait of London 18 July 1862. However it was not until 1986 that the Church of England formally agreed to the ordination of women as deacons with *The Deacons (Ordination of Women) Measure*. The first ordination took place in 1987.

The first woman ordained to the priesthood in the Anglican Communion was Florence Li Tim-Oi in 1944 by the Bishop of Hong Kong. In 1974 eleven women were ordained to the priesthood in Philadelphia, Pennsylvania, by three retired Episcopal Church bishops. These ordinations were ruled 'irregular' because they lacked the authorization of ECUSA's General Convention. The General Convention of 1977 authorized the ordination of women to the priesthood and the episcopate. The Church of England authorized the ordination of woman priests in 1992 and began ordaining them in 1994. The first woman bishop in the Anglican Communion was Barbara C. Harris, who was ordained bishop suffragan of Massachusetts in February 1989. Later in the same year, Penelope Jamieson of the Anglican Church in New Zealand became the first female diocesan bishop when she was elected Bishop of Dunedin. The first female primate is Katharine J. Schori, who was elected presiding bishop of the Episcopal Church (USA) at its 2006 General Convention. By April 2008 the Episcopal Church had elected 15 women as bishops.



The Church of England Synod voted on 11 Nov. 1992 in favour of the ordination of women and a year later the *Priests (Ordination of Women) Measure 1993* came into force. The first woman priest in England, Angela Berners-Wilson was ordained in March 1994.

The *Priests (Ordination of Women) Measure 1992* allowed that if a parochial church council would not accept a woman as minister of Holy Communion, or as incumbent, priest in charge, or team vicar they could petition for extended Episcopal oversight under the *Episcopal Ministry Act of Synod 1993*. For this purpose the Metropolitans of the Church of England's two provinces were empowered to appoint **provincial episcopal visitors**, that is, suffragan bishops with pastoral responsibility for those particular parishes; for the Province of Canterbury: the Suffragan Bishop of Richborough and the Suffragan Bishop of Ebbsfleet; for the Province of York: the Suffragan Bishop of Beverley. Individual dioceses may also appoint these so called 'flying bishops', for example the Suffragan Bishop of Fulham fulfils this role for London, Southwark and Rochester.

The General Synod of the Church of England voted to 'set in train' the process of removing the legal obstacles preventing women from becoming bishops on 11 July 2005.

On 7 July 2008 the General Synod reaffirmed the Church's commitment to press ahead with the consecration of women bishops and voted for a *code of practice*, rather than any legal statute, to make provision for those opposed to the ordination of women bishops. Virtually all the amendments put forward by the traditionalists were rejected. Their defeat raises the real possibility of schism within the Church or a possible exodus. The Church of England, its Bishops and Laity, and especially those whose conscience is troubled are in urgent need of our prayers.

Desmond Miller

Receptive Ecumenism and Ecclesial Learning  
Learning to be Church Together

**Session 4: Receptive Ecumenism and  
the dynamics of development in two distinct traditions**

Session four on Tuesday morning began with Rev. Dr William G. Rusch, Yale Divinity School, USA presenting a case study of the reception of the gifts given through ecumenical dialogue within the Lutheran Church in the context of the USA. He suggested that this work of dialogue was not sufficiently on the radar in the life of the Churches, which show an indifference to the convergence that is emerging. He took us through the progress made in three dialogues in which the Lutheran Church was engaged: with the Reformed Churches, the Episcopal Church and the Roman Catholic Church. Between 1969 and 2001 for example, the Evangelical Church of America and the Episcopal Church went from exploratory talks to full communion, but this has yet to be received into the life blood of each Church.

The paper following, given by Prof. Veli-Matti Kärkkäinen, Professor of Systematic Theology, Fuller Theological Seminary and University of Helsinki, brought a new perspective: that of Pentecostalism. It is one of the weaknesses of ecumenical engagement that it often ignores and even excludes the Pentecostal Churches. There were very few delegates at this conference from Pentecostal Churches. There are many reasons for this, not least that Pentecostal Christians are suspicious of the processes and aims of ecumenical engagement. One Pentecostal Christian from a Church in the USA connected with the origins of the Pentecostal movement at the beginning of the 20th century (therefore a very well established Church) commented that his Church had not sent him to the conference: he was there in a personal capacity. Prof. Kärkkäinen suggested in his paper that Pentecostal identity is not based on history, foundational documents or by being part of a global institution, but comes out of a dynamic experience of the Holy Spirit. In the early 20th century Pentecostalism was born out of a vision to renew the Church, but became a church itself. Despite

Pentecostal suspicions towards other churches, and the WCC, there have been a number of dialogues with other churches in the last generation: notably with the Roman Catholic, Lutheran and Reformed Churches, and it is also the case that many of the traditional churches have experienced instances of charismatic renewal. Prof. Kärkkäinen went on to suggest that focusing on Apostolicity could lead to a rich encounter between Pentecostal churches and traditional churches. Many Pentecostal churches call themselves ‘apostolic’, with the self understanding of being connected directly to the church of the apostles through the outpouring of the Holy Spirit in each generation. Their understanding of what it means to be apostolic is thus dynamic, mission orientated. Here the work of Howard Snyder (referred to by Martyn Atkins in *Mission Shaped Questions*) may be of help for the traditional churches to relate to this interpretation. A further area of exploration could be ‘ecclesiology from below’, which could involve empirical study of Pentecostal church life. There is indeed growing interest in congregational studies, which could well feed into engagement between Churches which do not have a traditional ecclesiology.

### **Session 5: Obstacles to Learning and Ecclesial Impasse**

The focus moved on in session 5 to look at what prevents churches from learning. Rev. Prof. Jeff Astley (Director of the North of England Institute for Christian Education, St Chad’s College, Durham) noted that John Hull in asking ‘What prevents adult Christians from learning?’ focused on individuals and cognitive outcomes. Jeff Astley suggested that learning should also involve the affective faculties, and engage the whole person. He was asking a similar question but wanted to focus on churches as communities, and called for ‘critical openness’ in relations between churches. However churches are ‘closed’ often because they have been hurt, rebuffed or jilted by their potential partners. This is not to underestimate theological differences, there is also an affective dimension which affects how theological reflection is received. What is crucial here is the ‘tone of voice’ in which we engage with each other.

The following paper, *Ecclesial Impasse: What Can We Learn from Our Laments?* by Prof. Bradford E. Hinze, Professor of Theology, Fordham University, New York, USA, focused on lament for the frustrations, failures and disappointments experienced in conflicts between and within churches, what he called ‘ecclesial impasse’.

Lament is a common theme in the OT Biblical narrative and in the Psalms, and involves a triadic relation between the subject, the enemy and God. It is often presented in the form of a trial in which all parties are cross examined, and no one escapes scrutiny. In the NT conflicts between James and John, Martha and Mary, and Paul and Peter are presented as moments of awareness raising and learning.

It is important for the conflicts, disappointments and failures of the Church today to come out in synods, meetings, councils and forums, but how do we engage with these laments so as to learn from the frustrations, which may reveal deeper yearnings which are not included in our ecclesiology? A theological method and process is needed in order to reflect on the ways our laments signal the structural dynamics of disunity, in which deep longings are thwarted by policies and practices.

### **Section 6: Unity and Universality; Locality and Diversity**

This session brought together two familiar voices, Archbishop Rowan (in the voice of Jonathan Goodall who presented his paper in the Archbishop’s absence) and Professor Paul Fiddes, of Regents Park College. The Archbishop’s paper looked at this issue in the Church of England from a historical perspective. Martin Luther wanted to appeal to a Council of the Church, rather than the Pope, because he saw that the Papacy did not have the capacity to reform itself. In the absence of any alternative, Luther turned to the Christian Prince as an agent of change. However, the Church had to find ways of defining its own doctrine and to govern itself. The development of a conciliar process was key to this. However, the underlying issue was where did the final court of appeal lie in local disputes. This was a legal issue before it was theological. The

English Reform Settlement is then a matter of law on one hand, because there was no appeal outside the English Church, and on the other a matter of theological discernment as a way of arriving at conciliar judgements. The Anglican Communion today does not have a universal court of appeal, although it does not follow that each province should therefore go it alone. The issue of women's ordination for example shows that independence and mutual accountability are held in tension. How is this tension to be held together in the absence of papal magisterium? The model of a Court of Appeal may be a good one to start with. We need to work out how we are accountable to one another, not just organisationally, but also spiritually, and find ways in which we can express our belonging to one another. The New Testament Church was not uniform but diverse: St Paul's image of the body of Christ may help us here: the diverse body is one in the mutual gift of its members.

Whereas Archbishop Rowan ended with the body of Christ, Paul Fiddes began with this image, which he regards as both figurative and literal at the same time. For the early Church, it was important that the body of Christ was visible in the united Church. For Baptists, it is important that Christ is present in his fullness in the life of the local congregation. All members are called to seek the mind of Christ for the local Church, which is the Body of Christ without deficit. Baptists consider that the local congregation is one manifestation of the one universal Church, but not in its fullness. There is a bond between congregations, which walk by one rule under Christ. How then, does the local and Universal Church connect in practice? There is no common law, no division of responsibilities. There is however mutual trust under Christ, in which local Churches need to listen to each to each other, which does not always happen.

Paul asked what can Baptists learn from other churches? From the Roman Catholic Church, certainly, that the Universal church is not simply the sum total of all local communities. It is a question of how the parts relate to the whole, not just by voluntary association, nor as a result of fellowship. By putting the local prior to the universal, the problem is to move from the part to the whole.

Cardinal Kaspar's argument that both the local and the universal depend on each other in a mutual indwelling is very helpful to Baptists.

Paul went on to reflect on the visibility of the body, which can be seen and touched. For Baptists it is not an optional extra to relate to other Christians and seek healing for the divided body of Christ. It is a tragedy for the Church to be broken in pieces, it is an aspect of the Church's participation in the Cross. Can we see the Church in each other, despite our divisions? Developing the language of Covenant, as the Anglican Communion is doing, may help us to see the Church in others despite division. The early Baptists linked the horizontal and vertical in the idea that Christians who gather in Christ's name are in covenant with God and each other. Covenant may be a way of thinking about how the local church may be linked to universal.

### **Session 7: Unity and Universality continued**

Metropolitan Kallistos Ware continued the theme of unity and universality in the session on Wednesday morning in relation to Orthodoxy. He emphasised that the Eucharist makes the Church, and the Church makes the Eucharist. This does not mean that the Church just does the cult, it is what flows from the Eucharist that matters, which is the *koinonia* of the Church, and the whole of the Church's mission. There is one Eucharist, which is manifested in each celebration of the local Church around one altar. The one Church is an icon of the Holy Trinity. This is why intercommunion does not have integrity where a shared faith is not visible. In discussion, the idea of the Church as an icon of the Trinity needs to be held in tension with the idea, expressed by Paul Fiddes of recognising each other in the broken body in Covenant.

Sr Prof. Susan K. Wood, SCL, (Department of Theology, Marquette University, USA) reflected on the need in the Roman Catholic Church for a richer understanding and appreciation of the Parish as a community of the Christian faithful. However, her discussion of mission as reaching out to the lapsed and those on the fringe of this community, seemed to lack a sense of the Church in

the Parish being a missional community, charged with God's mission within the whole context in which it lives.

**Session 8: Receptive Ecumenism and the Local Church:  
The Anatomy of a Project**

This project is the third phase of the Receptive Ecumenism programme, led by Paul Murray. The project is a partnership between the Durham University Centre for Catholic Studies, three other university departments and eight local Churches in the North East. Three interdisciplinary teams are researching the organisational culture; leadership and ministry; and learning and formation in the eight participating Churches, through studying formal documents and policies, and conducting structured interviews with key players. A second phase of the project is to explore the lived reality of each Church, identify good practice and dysfunction, and how might receptive ecumenism be relevant in practical ways. The methodology used will be a combination of structured interviews, questionnaires, and group listening exercises. One of the key issues is that all the Churches are having to manage a situation where clergy numbers are decreasing.

Some very interesting questions are already emerging from each strand of the project. It is hoped to find ways of disseminating some of the interim findings of this project.

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