



THE ROCK



**The Anglican/Episcopal Parish of St. Peter,
Caversham, Dunedin, NZ**

The Vicar Writes



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The Unfolding Dilemmas of Anglo-Catholicism

In last month's edition of the Rock I gave the background to the contemporary dilemmas of Anglo-Catholicism as they played out in the life of the Church of England. In this June edition I take the story beyond the curtain raisers of crisis in the post war period up to the present day.

Another Ecumenical Surprise

The Second Vatican Council that met between 1962 and 1965 was one of the most important events in Twentieth Century Christianity. Its follow on consequences for other Christian bodies were considerable, particularly for Anglo-Catholicism, which had always taken the Roman Catholic Church to be something of a guiding light, especially in matters of worship. Vatican Two's Sacred Constitution on the Liturgy took the liturgical movement's teachings fully on board, and made them normative in the Sunday-by-Sunday worship of the largest Church on earth.

Given their deep interest in liturgy Anglo-Catholics had, on the whole, been influential in and encouraging of the liturgical movement. Some had fully committed themselves to what was called the *Parish Communion movement*, which worked to make the Eucharist the normative Sunday morning Service of all Anglican parishes. Its ideal was that of the parish family gathering around the

Communion Table in their midst, to celebrate a liturgy that proceeded with energy and simplicity, based on the first liturgies of the Patristic Church, with the barnacle encrustations of later ages removed. But some Anglo-Catholics deplored this stainless steel sink approach to liturgy, and were distressed that Rome had now adopted it. Having fought for decades to introduce the crucifix and six candlesticks, and the eastward position of the celebrant when celebrating Mass, they were flummoxed when Rome swept all that away, pushed altars forward, and introduced a new *Missa Normativa* in plain, awkward contemporary language.

The issue of what Eucharistic rite to use became particularly vexed. The *English Missal*, which its complex melange of an English translation of the old *Roman rite* and the *Book of Common Prayer*, now seemed something of a museum piece. Some priests adopted the new Roman rite in its entirety – parishioners were startled to hear their Vicar praying for “Paul our Pope” – while others interpolated sections of the Roman rite into the most Catholic of the Eucharistic Prayers available in the new Anglican rites, the solution adopted by Jonathan Kirkpatrick at St Michaels, Christchurch – while others again made the best use they

could of the new Anglican Eucharistic liturgies.

The Ordination of Women

This issue dominated Anglo-Catholic controversialist politics throughout the 1970's and 1980's. Many were opposed to this innovation, and mobilised with other traditionalist elements in the Church of England to block it. But all they could achieve were temporary tactical reverses or delays at Synodical level. The movement for the ordination of women was an issue that would not go away, in part because it had already happened in other Anglican provinces such as America and New Zealand.

The proposed innovation found no favour with the Roman Catholic or Eastern Orthodox churches, and those Anglicans who rejoiced at the theological convergence agreements achieved by the Anglican Roman Catholic International Commission were anguished to see the opportunities for ecumenical rapprochement dashed by this unexpected development.

The difficulties in successful political mobilisation showed up weaknesses in Anglo-Catholicism. It was too priest dependent and lacked strong lay leadership. It was being eclipsed by the Evangelicals, who were becoming the stronger party in the Church of England, with their simple, clear message for a confused era of rapid change, and with their evolving skill set in mission strategies. They, unlike Anglo-Catholics, were able to recruit young people.

Attempts were made to address these deficits through the formation of *Catholic Renewal*, with its much publicised launch conference at Loughborough in 1978. But this attempt at renewal

didn't appear to catch people's imaginations, or to get very far.

Before considering the climax of the crisis over the ordination of women it is worth considering the wider cultural factors that were making life difficult for the movement.



The Rt Revd and
Hon Lord Runcie

Sceptical Scholarship

Throughout this period scholars of sceptical outlook and inclination dominated the theology departments of a number of prestigious universities. Dennis Nineham and Maurice Wiles were standard bearers of this style of theological scholarship, with its hesitations about the truth claims of Christianity. Ordinands who had been exposed to this kind of theological formation would arrive at the dawn of their ministries with a tendency to be over-impressed with the difficulties of communicating the Christian faith.

This climate of scepticism in academe had been brewing for sometime, particularly as a result of the kind of logical positivism and anti-metaphysical bias in some philosophy departments, and it left its mark on the leadership of the Church of England. The overall tone of the bench of Bishops was that of a Liberal Anglo-Catholicism, but its style was that of liberalism with a big L, and Anglo-Catholicism with a small a and c. Robert Runcie's tenure as Archbishop of Canterbury was

typical of this era. The result was a kind of liberal Anglo-Catholicism in some priests in which they were orthodox Christians while at the altar or while saying the Divine Office, but became hesitant, uncertain Christians when away from the engine room of liturgical devotion. This did not make for a confidence in Christian teaching and preaching in an orthodox manner, and helped to explain why the Evangelicals were increasingly making the running with their clear, confident version of the gospel.

The Sexual Revolution

Beginning in the 1920's, the sexual revolution has brought about a major change in western culture, whereby people have come to expect a greater freedom in matters of sexual expression. By the 1960's the revolution had picked up a considerable head of steam with books, plays and films repeating the insistent message that unless you were leading a sexually fulfilled life you weren't really alive at all. This affected other areas of sexual behaviour as well, with homosexual acts being decriminalised. Increasingly the love that formerly dare not speak its name began to announce itself and assert itself with a new confidence.

Churchgoers were not immune to these changes in relationship patterns and sexual behaviour, and often parish clergy were confused and uncertain about how to respond to them. Sometimes this was because they wished to claim these freedoms for themselves.

Scathing critics of the Oxford movement had claimed right from its beginnings that not a few of its clerical leaders had tastes and interests that were less than masculine. There was more than a

grain of truth in this, but the stern mores of the Victorian era, and the disciplinary codes of Church and society in the early 20th century, more or less kept overt homoerotic behaviour in check. From the swinging sixties on these constraints had gone. Anglo-Catholic theological colleges became a haven for openly gay relationships, and the dioceses of London and Southwark developed a considerable gay sub-culture amongst their clergy. Parishioners began to wonder, sometimes uneasily, sometimes with benign tolerance, about the evidence of informal intimacy arrangements in the lives of their parish clergy.

This could become a problem for the Anglo-Catholic clerical leadership of that time who were often defending traditionalist positions against innovations such as the ordination of women, while discretely leading lifestyles that were at variance with the holiness codes of their movement. This compromised the consistency of their stand.

Heterosexuals also sought paths of freedom out of their relationship dilemmas. John Betjeman, poet laureate, and a leading Anglo-Catholic layman, coped with his state of marital deadlock with his wife Penelope by discretely yet openly living with lady Margaret Cavendish, lady in waiting to Princess Margaret. Extraordinarily, they holidayed as a couple on a number of occasions with Mervyn Stockwood, Bishop of Southwark, and with Harry Williams, Dean of Chapel of Trinity College, Cambridge, and then later a member of the Community of the Resurrection, Mirfield. The Church of England in general, and its Anglo-Catholic wing in particular, was beginning to look like a reflection of the

sexual confusions of contemporary British society, rather than a counter-cultural witness to it.

High Profile Defections

As the desolating blight of commitaphobia spread across western society monks and nuns began to leave the religious life in considerable numbers, decimating the religious communities of both the Catholic and Anglican Churches. Some of their most



Richard Holloway-
Bishop of
Edinburgh. Rtd

respected and inspiring leaders left in very public ways that disheartened and confused the faithful.

Fr Hugh Bishop, who had been both Principal of the College of the Resurrection, Mirfield, and then later Superior of the Community at Mirfield, left to live with his boyfriend, a former student at the College, and told the inhabitants of the British isles about this lifestyle change on television.

Dom Wilfred/David, Abbot of Nashdom, left to marry Helen Weston, a former novice nun he had met some years before in Africa. Theirs was no low-key, quiet wedding, but a very public and grand occasion at an Oxford Church.

The greatest humiliation of them all came when Richard Holloway, Bishop of Edinburgh, and Primate Bishop of the Scottish Episcopal Church, resigned after a storm of protest from his Evangelical clergy following on from publication of his book *Godless Morality*, in which he revealed that he had come to the conclusion that God was a human construct, and didn't exist in any objective sense. This gaunt, ascetic figure had become something of a hero to the movement since his early slum ministry in the Gorbals, and his string of popular books commending the Christian faith. Now he has become something of a celebrity atheist speaker at conferences of unbelieving intellectuals, or as he prefers to call himself, an "after-religionist."

The Crisis Breaks

In 1992 the General Synod of the Church of England authorised the ordination of women. The *Cost of Conscience* umbrella group threatened the departure of 1,000 priests. Bishops worried about the potential loss of so many experienced parish priests, and the Church Commissioners wondered where so many redundancy payments would leave their financial reserves.

Then David Hope, Bishop of London, proposed what seemed like a brilliant compromise. Flying Bishops would be consecrated who would pastorally care for and Episcopally lead those parishes where the PCC (what we call the Vestry) had adopted three measures whereby they made it clear that they would not accept a woman priest as their Vicar, or the Episcopal oversight of a Bishop who ordained women. The Flying Bishops legislation passed the General Synod in 1993, and David

Hope was hailed as the saviour of the Church of England. But there was a sting in the tale, an unforeseen consequence, of what had been done.

Some clergy did leave, either to early retirement or to become Roman Catholic priests, some indeed managing to persuade most of their parishioners to go with them. But David Hope's measure did limit this exodus considerably. What had been done was intended as a temporary measure that would tide the Church of England over the problem of a generation of Anglo-Catholic diehards, who it was thought would fade away to an insignificant minority within a generation. But the opposite began to happen.

The Flying Bishops had no territorial responsibilities and few administrative duties. They were therefore very pastorally available to their clergy, and spent a lot of their time in close contact and pastoral support of the parishes in their care. This was in marked contrast to the diocesan Bishops who often had over a hundred parishes to look after, and a major administrative load. The Flying Bishops became popular, and more and more parishes were opting in to their jurisdiction. Nor were the supply of traditionalist clergy fading away into retirement. The two remaining Anglo-Catholic theological Colleges, the College of the Resurrection, Mirfield, and St Stephens House, Oxford, were not accepting women, and were producing not a few young *Forward in Faith* priests, as the refusenik movement came to be called. As the number of parishes within this parallel jurisdiction continued to grow they began to exert pressure to be recognised as a third Province, i.e. on a par with Canterbury and York with their

own Archbishop, what we would call in the New Zealand context, Tikanga traditional Anglo-Catholic.



Bishop David Hope

The War of the Badges

Not all Anglo-Catholics were opposed to the ordination of women. The *Affirming Catholics Network* was formed as an umbrella group for those who were positive about this change, and others. Their aims were laudable: to meet God in the Eucharist, to promote professionally competent liturgy, to be disciplined in daily prayer, meditation and spiritual direction, to develop and energise their faith on the basis of the Scriptures, especially the Gospels, with a valuing of tradition and the use of reason, to promote a healthy Catholicism, with its prophetic and mystical strands, which strives for justice, for compassion and personal holiness. They attracted luminaries such as Rowan Williams, then Bishop of Monmouth. They were good at publications, but not so hot on regular meetings or becoming politically mobilised.

Other priests societies were happy to fill that gap. On the traditional side of the line the *Federation of Catholic Priests* and the *Society of the Holy Cross* had been fulfilling that function for sometime. Now priests could tell at a glance by the lapel badge worn by their colleagues where they stood in the tribal loyalties of the movement. And this was the saddest aspect of

what had happened to it. Old friends were not speaking to each other anymore – others were engaged in all out political contestation with co-religionists – the movement was bitterly divided.

Traditionalists Driven Over the Edge

After much huffing and puffing the General Synod of the Church of England prepared to pass legislation authorising the consecration of women Bishops. This was the nightmare scenario that *Forward in Faith* and the traditionalists had always feared. The Archbishops of Canterbury and York tried to put through a measure that would safeguard the interests of the traditionalists in the event of such a development, but General Synod was in no mood for compromise this time around. Many of its members felt that they didn't want to repeat the mistake of the Flying Bishops measure, and there were now not a few ordained women who were General Synod members.

At about this time Pope Benedict put forward his Ordinariate offer to Anglicans, whereby groups of Anglicans could place themselves under the authority of the Bishop of Rome, while retaining their distinctive Anglican liturgy and worship practices. This of course raised the issue of which liturgy and which worship practices since Anglo-Catholics had never been of a common mind about that, and it was less than clear how such cluster groups would get on without the use of beautiful churches to worship in, or how their clergy would cope without the stipend and pension rights they were used to. However a significant group of Anglo-Catholics have taken advantage of the offer, led by two of the Flying

Bishops, and have been reordained as Roman Catholic priests.

The remaining traditionalists find themselves in a diminishing world. Some have retired seeking the sanctuary of *Forward in Faith* parishes; the others watch and await developments in a glum and angry mood. Mirfield has begun accepting women students – St Stephens House, Oxford continues to refuse to do so, while retreating back into an Anglo-Papalist past. The priestly staff members celebrate Mass facing east, while wearing fiddle back chasubles (shaped like sandwich boards, the fashion style of the baroque counter-reformation), with the entry codes to the buildings being the years of infallible papal pronouncements. As one former staff member said in my hearing, “Is St Stephens



Bishop Martin Warner of Chichester

House still preparing ordinands for a Church of England that actually exists?” There are still no go areas in the Church of England for women clergy. The incoming Bishop of Chichester Martin Warner, for example, will continue his predecessor’s policy of not ordaining women, much to the chagrin of progressives. But just as *Forward in Faith* seemed to have third Province status as an imminent possibility, it has slipped from its grasp forever.

The July Rock

Next month’s edition of the Rock will consider where all this recent history leaves Anglo-Catholicism, its future prospects, and what might need to happen for the “healthy Catholicism,” that *Affirming Catholicism* declares itself to be in favour of, to come to pass.

A WARDEN’S WARBLE

As I write this contribution for The Rock, it has suddenly occurred to me that we’re in the second week of June. Strange how when I think back to my childhood, I can well remember my father, used to mention frequently that it was only 2 weeks to the shortest day or maybe, just three weeks and it’ll be the longest day and I now find myself making similar comments. The big difference for me is that back then it seemed to be ages between the longest and shortest day. Now time seems to pass so quickly that we no sooner record the shortest day and we begin the countdown until the longest day and the same applies to the various religious events in our Church year. It doesn’t seem long since we celebrated Easter, now we are approaching our Patronal Festival. Father Hugh has special plans for this occasion and he will be anticipating your support of these events he has planned.

You may have noticed in recent times, mention in The Pebble of a Warden’s Meeting which is held, usually a week or so prior to the Vestry Meeting. This is not some secret meeting which is held between the Vicar and the Wardens, that nobody knows anything about, rather it is an opportunity for the two Wardens to meet with Father Hugh and to discuss topics that we feel need to be brought up at Vestry or with the Vicar and to convey your thoughts, ideas and comments that you have hopefully brought to the attention of the Wardens,, please contact either Joy or myself to let us have your thoughts.

At a recent meeting with Nicola Taylor, Director of Anglican Family Care, she once again acknowledged the assistance they receive from St Peter’s, both financially and with the donated goods and she can assure you that they are being well distributed to where the need is greatest.

Father Bernard Wilkinson also reports that his supplier of walnuts has had a “bumper” crop this season. I know a number of you have purchased these in the past and I would be happy to take orders for 1kg bags (shelled) which cost \$10.00, the proceeds going to The Save The Children Fund shop in Oamaru. Delivery to be arranged. To order, give me a call on 455-3613. - Tubby Hopkins - Vicars Warden

Parish Patronal Festival

The celebration of the Parish patronal festival will begin on **Saturday 30 June** with **Choral Evensong at 6 pm**, followed by a potluck meal. Our guest preacher at the Sunday morning Services will be the Revd Dr James Harding, who teaches Old Testament at the Otago Theology faculty, and who is on the staff of All Saints, Dunedin.

Kailakuri Health Care Project Bangladesh

Greetings. By the time you receive this newsletter Edric will be in New Zealand starting his speaking/fund-raising tour. Dr Mariko Inui returned to Kailakuri for six weeks in February and is now back in Japan until the 24th of April.

February and March saw an increase in the number of inpatients and because of national publicity an increase in the number of visitors to the project both of which created extra pressure on staff.

Since September 2011 the national media has been taking an interest in the work of the project and in particular the dedication and aim of Dr Baker to provide low cost health care for the poor. This started with the Bangladeshi English Medium Newspaper "The Daily Star" in September, then "Ittyadi", a popular documentary television programme at the end of December and finally on 17th March "Prothom Alo", a very popular Bangladeshi national newspaper. We hope through this there will be a greater awareness of the many who miss out on medical help and awareness that medical intervention does not always need to be expensive and needs to be made available to the poor. Website references are www.thedailystar.net (19th Sept 2011 - English) and www.bangladeshnews24.com/prothom-alo (17th March 2011 - Bengali).

Over the years Dr Baker has built up relationships with many organisations and Kailakuri Health Care Project is privileged to have partners in Bangladesh who support our aim of 'health for the poor by the poor'. The Institute of Integrated Rural Development (IIRD) is our parent NGO who handle all of KHCP's legal work liaising with the government NGO Bureau, providing visas, paying the salary of our project manager, giving advice and so much more. We also work in close cooperation with the Madhupur Government Health Care Complex, the National TB Programme (through Damien Foundation), BIRDEM Hospital, the Mymensingh BNSB Eye Hospital and the Medecins-Sans- Frontier/Government Mymensingh Kala Azar Programme.

We also receive regular support from the Lilly Company (syringes), from SAMSAL Bangladesh, a South Korean organization (surgical transfers) and Notre Dame College (patient accommodation).. The Social Islami Bank, Dhaka British Women's Club, and Dhaka American Women's Club have also been generous towards our needs. Many local community members give their support in advice and also in one case just recently the provision of land for one of our diabetes sub-centres.

The 2011 Annual Report is complete and will be sent out the same week as this newsletter. For those of you who did not receive one please email me if you would like a copy. Here are some brief statistics

The total expenses for 2011 were:

14,116,000 taka [USD 173,000] [NZD 222,000]

This paid for:



33,084 Outpatient Visits



1,100 Inpatient Admissions



21,000 to receive Health Education



1025 children under 4 years and 372 pregnant women care in the Village Health Programme

and 88 staff salaries

Total Cost of Running Kailakuri for One Day: 38,674 taka [USD 474] [NZD \$608]

Patient fees make up 5% of the income while many donors make up the balance.

We offer our sincere thanks to all of you who support us with donations, advice, in administration and other practical ways and in prayer enabling our care for the poor to continue.

Dr Edric Baker
and the staff of Kailakuri Health Care Project

Dr Edric Baker at St Peter's

Monday, 9 July- in the Parish Hall

Eucharist at 4. 30 p.m

Light meal at 5. 00 p.m (soup and buns/ bread provided, finger food welcome)

Dr Edric Baker to speak about his work in Bangladesh training health workers to care for those unable to afford even basic medical attention ,and his plans for the programme's continued growth in the future.



VESTRY IN BRIEF

At the May meeting of Vestry, the following items were of note:

- The two film evenings held so far have been successful.
- Starting in June, a series of potluck dinners will be held in the areas in which parishioners live.
- The broken stanchion at the west end of the church is to be repaired.
- A notice concerning access to the church when it is normally kept locked will be posted at the entrance.
- The process of recapturing control of our finances is underway.
- The upcoming concert on Queen's Birthday weekend organised by Arnold Bachop will be given as much publicity as possible.
- Darren Bezett spoke to Vestry about insurance of the church buildings and contents.

Heather Brooks (Vestry Secretary)

St Peter's Fellowship Group

The Fellowship Group met in May for a Pot Luck tea with Fr Hugh as our guest speaker; who gave a very informative talk on issues in the Anglican church, which generated a good response from a number of members.

Our next meeting will be an afternoon tea on Saturday 23 June at 2 pm, where we will share stories of our favorite cup and saucer. Group 3 to set up.

St Peter's Friendship Group

The Friendship Group enjoyed an afternoon playing scrabble in May, and on Tuesday June 19 we will meet at the Home of St Barnabas for a mid Winter lunch at 12.15 pm. Cost \$10.

Fundraising Concert



The concert in the Church, held on Saturday the 2nd of June, was well attended and we were treated to some wonderful cornet playing, organ music and accomplished singing. The amount raised, yet to be confirmed, is expected to be in excess of \$1300 which is to assist with the refurbishment of the Parish Hall.

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THE ANGLICAN/EPISCOPAL PARISH OF ST. PETER, CAVERSHAM, DUNEDIN. NZ.

Regular Worship Services

please consult calendar for variations

**ALL SUNDAYS: 8am Holy Eucharist
10.30am Solemn Eucharist**

ALL THURSDAYS 10:00am Eucharist

PARISH HALL BOOKINGS (03) 479 0754.

PARISH HALL PHONE (03) 455 3851.

VISIT OUR WEBSITE

www.stpeterscaversham.org.nz



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BLESSINGS,
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BY ARRANGEMENT WITH THE
VICAR**

Parish Directory

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CALENDAR

with festivals and observances

Sun 17th June - 11th Sunday in Ordinary Time

Tue 19th June - Sadhu Singh, Teacher,
Evangelist, 1299

Thu 21st June - Henare Taratoa of
Te Ranga, 1864

Fri 22nd June - Alban, First Martyr of
Britain, 304

Sat 23rd June - Wiremu Tamihana,
Prophet, 1886

Sun 24th June - **St John the Baptist**

Thu 28th June - Irenaeus,
Bishop of Lyons, c200

Sun 1st July - **St Peter & St Paul, Apostles**

Mon 2nd July - Visitation of Mary to Elizabeth

Wed 4th July - Samuel Azariah, Bishop
Ecumenist 1945

Fri 6th July - Thomas More, Scholar, 1535

Sun 8th July - 14th Sunday in Ordinary Time

Wed 11th July - Benedict of Nursia, Abbot of
Monte Cassino, c.550

Fri 13th July - Silas, Companion of St Paul

Sun 15th July - 15th Sunday in Ordinary Time

Mon 16th July - Henry Williams, Missionary,
1867

Sun 22nd July - 16th Sunday in Ordinary Time

Wed 25th July - St James and St John, Apostles
Christopher, Martyr, c.250

Thu 26th July - Anne, Mother of the Blessed
Virgin Mary

Sat 28th July - Mary and Martha of Bethany

Sun 29th July - 17th Sunday in Ordinary Time

Fri 29th July - William Wilberforce,
Reformer, 1833