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DIocese OF YORK SECRETARY FOR LAY MINISTRY

Miss CHRISTIAN HOWARD

Coneythorpe
York YO6 7DD
Tel: Coneythorpe 264

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Dear Christopher

I feel that I cannot any longer delay sending you something though I feel that it is still rather incomplete and, when I have read a certain amount of material that has come to me recently, I may want to add to it. I shall also give a spare carbon to Daphne in case she has some interesting material to add.

I have been able to find enough copies of the Ecumenical Review article and there will be 9 waiting for you. I am also beginning to make notes of the documentation that we must take with us to Versailles.

It seems to me that much of the material that one would need to put into a working paper is already contained in the ER article: the question is whether you want to draw attention to specific passages in it. If one did not have the ER article for example I think I would start with a background survey perhaps ~~involving~~ with Lambeth 48 (see page 235) and then consider what has changed referring specifically to Lambeth 68 and the many studies in the Anglican Communion (pages 235-237) and really leading to the questions that are raised in the first para of Section III on page 239.

But though you may wish to draw attention to them, on the whole this area is reasonably well documented in the ER article and so of course are the decisions etc of the various Provinces though I rely on you to see that it is brought up to date. (If you have any difficulty, we will get Daphne to check from the ACC information bulletins which I am pretty sure they in EMU).

Before I continue with the various conclusions that the ER article has drawn out and some more which I would suggest, I want to turn to an area that I think will be important: namely the need to provide a careful description of the way that Anglican Provinces relate to each other and why we feel it right to do so. (This seems to me not only notably different from Rome but even from the Orthodox auto-cephalous churches.

One might refer (as I do in ER p 252) to Article 34 and to those common bonds that unite Anglicans. It seems to me that these include:

- a common episcopate ~~that~~ which takes counsel together
- mutual acceptance of each others ministry
- a common origin of our liturgies in the 1662 Prayer Book

If these elements become less held in common (eg in the case of the Prayer Book) what are the ties that continue to bind us?

If there are issues that deeply divide us (within or between Provinces) what is the theological rationale for our remaining in Communion? (Cf Father Nickel's comment on ER p.248).

I return to the Conclusions: I have set these out mostly in ER but I would now want to note that, even where a Province has decided against or not to proceed yet, there seems to be no case where a Province (as distinct from groups within provinces) has officially advanced the sort of arguments for not proceeding that are found in the Vatican declaration or the Orthodox comments. No one seems to have said simply 'It is impossible

for a woman to be ordained ' (I mean no Province). This seems to relate to questions two and three which I raise in section VI in the middle of page 252 of LR.

Can we conclude from this and from the refusal to break communion that Anglican Provinces are not able to say that it is in fact so wrong to ordain women that it is necessary to break communion or at any rate that it is perhaps what you have called a second order matter. This suggests to me that Anglican Provinces are more likely to say 'We can only go forward with an Anglican consensus / Consensus among ^{episcopal} churches ' than to say this is absolutely wrong. If it is/wrong, then the whole question of whether it is first order or secondary arises. (Note the intriguing suggestion quoted from Bob Wright's article quoted at the bottom of page 245 LR (I have a spare copy of this if you wish for it and could leave it with Daphne)).

Well I really think I must stop now with apologies for my indifferent typing which is certainly not at its best in the middle of the night which it has now become.

Yours ever,

Christian

*This is not a very lucrally set out affair but is more
hints for one work from the Anglican side.*