



Cymdeithas Efengylaidd yn yr Eglwys yng Nghymru  
Evangelical Fellowship in the Church in Wales

# EFCW BWLETIN

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*Mai 2009*

*May 2009*

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## **Don't forget**

**Summer Conference with Elaine Storkey**  
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*Have you visited our website recently? – [www.efcw.org.uk](http://www.efcw.org.uk)*

# Summer Conference

*We are pleased to welcome the well-known theologian, sociologist, writer and broadcaster Dr Elaine Storkey as our Summer Conference speaker.*



- *Saturday 6<sup>th</sup> June from 10.00 for 10.30 until mid-afternoon*
- *Holy Trinity Church, Llandrindod Wells*  
*Please note, the church has no on-site parking facilities*
- *Tea and coffee will be available,*  
*but please bring a packed lunch or visit one of the local cafés*
- *The programme will include a lunchtime AGM for members,*  
*and opportunity to discuss current affairs with GB members.*
- *Facilities will be made available for a DIY crèche.*

*We hope you will be able to join us for this special event, with any friends who may be interested. A flyer is enclosed, to pass on or to use on your church notice board.*

# **The Anglican Communion – where are we now?**

## **To the Brink**

In February of this year the Anglican Primates met in Alexandria in Egypt. Many of them, both liberal and conservative, wondered if this would be the last time for such a meeting with all of them present. Would this be the occasion when the Anglican Communion would fall apart? This was a very real and realistic concern. As it happened there was no final fall-out. There was general praise for the way in which Archbishop Rowan personally held everyone together. The Archbishops were able to share openly and fully their different perspectives and positions and they listened respectfully to each other.

There are two possible spins that we can put on this. One spin is that the Primates went to the brink of schism, saw over the edge and decided to withdraw. This experience of coming close to a formal split and drawing back under the loving leadership of Archbishop Rowan has provided a new impulse to continuing discussion and a renewed determination to hold together. Another spin is that the inevitable split is simply postponed. The analysis offered by Archbishops Venables of the Southern Cone and Orombi of Uganda ([www.virtueonline.org](http://www.virtueonline.org)) is that there are fundamentally two different religions side by side in the Anglican Communion. The Gafcon Primates were clear on what they believed and so were the liberals.

## **Anglican Church of North America**

Over recent years a number of parishes and dioceses in both the USA and Canada have looked for Episcopal oversight from South America and various Provinces in Africa. Most of these have now come together to form the Anglican Church of North America (ACNA). This is a new Anglican Province of around 700 churches and 100,000 worshippers that has Bishop Robert Duncan as Archbishop-designate. The reason for their coming together is their rejection of the liberal leadership of TEC (The Episcopal Church of the USA) and the Anglican Church of Canada.

It is one thing to have a self-proclaimed Anglican Province, quite another to be recognised as such by others. On the one hand we find Archbishop Barry Morgan declaring to the diocese of Virginia that he would oppose such a development with every fibre of his being. On the other hand in April the Gafcon Primates meeting in London recognised ACNA as ‘genuinely Anglican’.

### **The Anglican Covenant**

In response to the consecration of Gene Robinson, the Windsor Report in 2004 proposed an Anglican Covenant as a means of reconciliation and recognition of what is authentically Anglican. It proposed that the Archbishop of Canterbury be the mediator of this Covenant. This latter proposal met with very little acceptance. There followed a Covenant proposal known as the *St Andrew’s Draft* which proposed the Primates’ meeting as the mediator. This met the same wall of criticism. A third draft – *the Nassau Covenant* – proposed that the Anglican Consultative Council be given this role. Again this was widely rejected along with the notion of having any clauses that might be considered ‘punitive’.

On the table at the moment to be considered by the next meeting of the Anglican Consultative Council in Jamaica in early May is the latest *Ridley Cambridge Draft* of the Covenant. This proposal is much stronger on Anglican identity and on mission, but emphasises the autonomy of Anglican Provinces. This represents a lowering of sights inasmuch as it aims less at finding theological and moral agreement and more at bringing some order to the otherwise chaotic relationships within the Anglican Communion as a whole. Its emphasis on the autonomy of individual Provinces means that it is more likely to be acceptable across the Communion. But the price to be paid is that each Province is more free to go its own chosen way.

### **Fellowship of Confessing Anglicans**

The Fellowship of Confessing Anglicans arises out of the Jerusalem Conference last year and the subsequent Jerusalem Declaration. It is to be launched in Britain at an event in London on July 6<sup>th</sup>. (cont’d p.5)

I and others from Wales intend to be there, and feel it is important that Wales be represented. More information can be had from the website [www.fca.net](http://www.fca.net) Those who have signed up to be kept in touch after signing the Jerusalem Declaration will be sent further information.

As is very apparent to anyone reading this, here we have no more than a brief summary of a current and rapidly moving situation in the Anglican Communion. But it is important for those of us who are EFCW members to keep some idea of what is happening to inform our prayers and conversations with others.

Tudor Griffiths

## Summer holidays

This summer, evangelical Christian organisations are running a number of holidays in Wales and the borders for children and young people.

CPAS has three holidays at **Colwyn Bay**:

from 25<sup>th</sup> July to 1<sup>st</sup> August for 10-15's,  
and from 24<sup>th</sup> July to 2<sup>nd</sup> August and 1<sup>st</sup> to 8<sup>th</sup>



August for 14-18's. They also have three at **Criccieth**:

from 30<sup>th</sup> July to 8<sup>th</sup> August and 10<sup>th</sup> to 20<sup>th</sup> August for 12-15's,  
and from 22<sup>nd</sup> August to 1<sup>st</sup> September for 15-19's.

*For more details and a booking form see [www.cpas.org.uk/ventures](http://www.cpas.org.uk/ventures).*



**Scripture Union** has four holidays in Wales and the borders, all from 25<sup>th</sup> July to 1<sup>st</sup> August:

at **Oswestry** for 12-14's, at **Llanmadoc** for 12-15's, at  
**Dinas Powis** for 12-16's and at **Ross-on-Wye** for 13-15's.

*Details and booking form: [www.scriptureunion.org.uk/SU\\_core/holidays](http://www.scriptureunion.org.uk/SU_core/holidays).*

**SPREEWales** is taking place again this year at **Llanelli**, from 10<sup>th</sup> to 12<sup>th</sup> July, as a weekend for Christian youth groups. SpreeWales is organised by Ignite, Urban Saints, Evangelical Alliance and others.

*For more details see [www.spreewales.com](http://www.spreewales.com).*

Some discretionary hardship subsidies are available: for details contact the Treasurer, Mrs Pauline Page, e-mail: [pauline@pagecf.plus.com](mailto:pauline@pagecf.plus.com).

# Profile

David and Pauline Page joined the Executive Committee in 2006. David is minutes secretary and now edits Bwletin. Pauline has recently taken over the roles of treasurer and membership secretary.



*Having both grown up in Reading, they spent most of their married life living in Witney in Oxfordshire, and moved from England to settle in Wales in 2004 after taking early retirement.*

David had the invaluable privilege of growing up in a Christian home, the son of an evangelical clergyman; his faith developed strongly through his teens thanks to good teaching and leadership and a strong peer group at Crusaders. Pauline became a Christian as a teenager through the ministry of her local Baptist Church, which she had attended for many years, because her Christian grandmother insisted that her parents sent the children to church even if they didn't go themselves. She praises God for the church's good teaching and care of children and her grandmother's godly witness.

After training, David as an architect in London and Pauline as a teacher in Bristol, they married in 1969. Nine years later they settled in Witney, where active involvement in their parish church led to first David and later Pauline training as Readers. For six years they had leadership responsibility for a lay-led church plant from the parish church, and had the joy of seeing several friends come to faith.

They have a son and daughter, both committed Christians, and five small grandchildren. Once a week they enjoy caring for the three who live in Cardiff. On moving to Cardiff, David and Pauline were both welcomed onto the ministry team at St Mark's, Gabalfa. Besides her ministry and pastoral responsibilities at St Mark's, Pauline is also treasurer to Books Plus, a Christian bookshop based in the University Hospital of Wales. She enjoys a patchwork class, and David a water-colour class, giving opportunity to meet non-Christians socially; and together they enjoy walking – they've traversed lots of the coastal paths, but doubt if they'll manage to circumnavigate Wales!

Although they have useful gifts to bring to the EFCW Executive, the ability to converse or correspond in Welsh is not one of them. They apologise to members for whom this will be a disadvantage.

## **AGM – time to choose**

Each of the six Welsh dioceses has two EFCW members serving on the Executive Committee – one lay, one clerical. These Representatives are elected by the members present at the AGM to serve for three years; they can serve for a further term of three years but after that they must stand down for at least a year. The Chair and Vice Chair are elected annually, and must stand down for at least a year after serving for four years.

The Executive, made up of Chair, Vice-Chair, Secretary, Treasurer, Diocesan Representatives and a few co-opted members normally meets four times a year, from 10.30 to 3.30 on a weekday. The venue is somewhere central – recently this has been Llandrindod Wells.

The Executive takes responsibility for organising conferences, offering support to isolated members, liaising with other Christian groups, communicating with the membership, and giving an evangelical lead on significant current issues.

All Executive Committee members are also Trustees of EFCW, which is a registered charity (No 1047004).

# **Executive Committee**

**The following members are due to remain in post beyond the AGM:**

<i>Secretary</i>	David Page
<i>Treasurer / membership</i>	Pauline Page
<i>Co-opted member</i>	Rev'd Dr Will Strange
<i>St. Asaph Rep (Lay)</i>	Anna Griffiths
<i>Bangor Rep (Lay)</i>	Grace Meirion-Jones
<i>St. David's Rep (Clerical)</i>	Rev'd Ian Aveson
<i>Llandaff Rep (Clerical)</i>	Rev'd Melanie Prince
<i>Swansea &amp; Brecon Rep (Clerical)</i>	Canon Andrew Loat

**The following members are eligible for re-election:**

<i>Chair</i>	Canon Andrew Knight
<i>Vice-Chair</i>	Canon Dr Tudor Griffiths
<i>St. Asaph Rep (Clerical)</i>	Rev'd Andy Grimwood
<i>Swansea &amp; Brecon Rep (Lay)</i>	John White

**The following five posts are vacant:**

<i>Bangor Rep (Clerical)</i>	<i>St. David's Rep (Lay)</i>
<i>Llandaff Rep (Lay)</i>	<i>Monmouth (Clerical and Lay)</i>

Arthur Walsh has completed his term of service as lay rep for St David's, and Colin Jarrett has had to stand down as lay representative for Monmouth for family reasons. We are grateful to both Arthur and Colin for their contribution to EFCW as members of the executive committee.

## **Congratulations**

Congratulations to Will Strange  
on his appointment as Archdeacon of Cardigan.  
Please pray for Will as he takes up this important new role.

# **Basis of Faith**

*In the past a copy of EFCW's Basis of Faith was given to people joining EFCW as part of an introductory pack, but this practice has recently lapsed. Since being in sympathy with the Basis of Faith is a condition of EFCW membership, we are including a copy as the pull-out centre spread this issue, so that new members may be aware of it, and older members reminded again of this expression of the truth that binds us together.*



## ***Basis of Faith – Introduction***

As members of the Church in Wales within the one holy catholic and apostolic Church, we affirm the faith uniquely revealed in the holy Scriptures and set forth in the catholic creeds, of which faith the Thirty-nine Articles of Religion are a general exposition. Standing in the Reformation tradition, we lay particular emphasis on the grace of God – his unmerited mercy – as expressed in the doctrines which follow.

# **BASIS OF FAITH**

## ***God as the Source of Grace***

In continuity with the teaching of the holy Scriptures and the Christian creeds, we worship one God in three Persons – Father, Son and Holy Spirit. God has created all things, and us in his own image; all life, truth, holiness and beauty come from him. His Son, Jesus Christ,

fully God and fully man, was conceived through the Holy Spirit and born of the Virgin Mary, was crucified, died, rose and ascended to reign in glory.

### ***The Bible as the Revelation of Grace***

We receive the canonical books of the Old and New Testaments as the wholly reliable revelation and record of God's grace, given by the Holy Spirit as the true word of God written. The Bible has been given to lead us to salvation, to be the ultimate rule for Christian faith and conduct and the supreme authority by which the Church must ever reform itself and judge its traditions.

### ***The Atonement as the Work of Grace***

We believe that salvation is in Christ alone. Jesus Christ came to save sinners. Though sinless, he bore our sins and their judgment on the cross, thus accomplishing our salvation. By raising Christ bodily from the dead, God vindicated him as Lord and Saviour and proclaimed his victory.

### ***New birth as the Gift of Grace***

We proclaim that Christ's atoning work can be effective in the lives of sinners only through the Holy Spirit, who brings us through repentance and faith to new birth, without which no person is a Christian believer.

### ***The Church as the Community of Grace***

We hold that the Church is God's covenant community, drawn from every nation, whose believing members, justified by grace through faith, inherit the promises made to Abraham and fulfilled in Christ. As a fellowship of the Spirit, manifesting his fruits and exercising his gifts, it is called to worship God, to grow in grace and bear witness to him and his kingdom. God's Church is one body and must ever strive to discover and experience that unity in truth and love which it has in Christ, especially through its confession of the apostolic faith and in its observance of the dominical sacraments.

### ***The Sacraments as Signs and Seals of Grace***

We maintain that the sacraments of Baptism and Holy Communion proclaim the gospel as effective and visible signs of our justification and sanctification, and as true means of God's grace to those who repent and believe. Baptism is the sign of forgiveness of sin, the gift of the Spirit, new birth to righteousness and entry into the fellowship of the people of God. Holy Communion is the sign of the living, nourishing presence of Christ through his Spirit to his people; the memorial of his one perfect, completed and all-sufficient sacrifice for sin, from whose achievement all may benefit but in whose atoning self-offering none can share; and an expression of our corporate life of sacrificial thanksgiving and service.

### ***Ministry as the Stewardship of Grace***

We share, as the people of God, in a royal priesthood common to the whole Church and in the community of the suffering servant. Our mission is the proclamation of the gospel by the preaching of the word, as well as by caring for the needy, challenging evil and promoting justice and a more responsible use of the world's resources. It is the particular vocation of bishops and presbyters, together with deacons, to build up the body of Christ in truth and love, as pastors, teachers and servants of the servants of God.

### ***Christ's Return as the Triumph of Grace***

We look forward expectantly to the final manifestation of Christ's grace and glory when he comes again to raise the dead, judge the world, vindicate his chosen and bring his kingdom to its eternal fulfilment in the new heaven and the new earth.

# **Bishops**

The Bench of Bishops in the Church in Wales has seen numerous changes in the past year. Please pray for our bishops, that together they may have wisdom and grace in their vital task of upholding the gospel and leading the Church in the ways of God:

*Archbishop of Wales and  
Bishop of Llandaff:*

The Most Reverend Dr Barry C Morgan

*Bishop of St Asaph:*

The Right Reverend Gregory K Cameron

*Bishop of Bangor:*

The Right Reverend Andy T G John

*Bishop of St Davids:*

The Right Reverend J Win Evans

*Assistant Bishop of Llandaff:*

The Right Reverend David J Wilbourne

*Bishop of Monmouth:*

The Right Reverend Dominic Walker OGS

*Bishop of Swansea and Brecon:*

The Right Reverend John D E Davies