cultural and practical obstacles that often lie in their way. Alain Garay provided a paper on recent developments in the fundamental rights jurisprudence of the European Court of Human Justice, and Professor Mark Hill read the final paper reflecting on the some of the difficulties faced by the Church of England in engaging with European institutions.

The conference demonstrated a wide range of approaches to its subject-matter and provided a valuable launching pad for further study and reflection. It was made possible by the generous support of Professor Cole Durham and the International Center for Law and Religion Studies, Brigham Young University. Conference Papers may be found at <http://www.bris.ac.uk/law/research/centres-themes/law-religion.html>.

doi: 10.1017/S0956618X07000440

The Anglican Communion: Crisis and Opportunity

Liverpool, 26–28 January 2007

Ian Faulds
Communications Officer for the Diocese of Sodor and Man

International 'bonds of affection' were firmly strengthened when senior judges and bishops, lawyers and clergy, from as far afield as Australia, Canada, the USA and the Falkland Islands, met in Liverpool for the Ecclesiastical Law Society residential conference, to consider the tension between 'order' and 'ardour' within the Anglican Communion. The first paper, 'Pre-Windsor and Windsor', was given by the Rt Revd Tom Wright, Bishop of Durham. Recalling a classic description of Anglicanism – the British Empire at prayer – Bishop Wright said that the Anglican Communion had now come of age and needed to learn how to 'mesh and merge'. The case for an Anglican Covenant was 'overwhelming', based on a consideration of authority (Scripture), autonomy (quasi-independence in a larger structure), subsidiarity (decisions at local level) and adiaphora (Christian difference). He welcomed changes based on diversity and theology and said that canon lawyers have a leading role to play in the Church of the future.

Canon Gregory Cameron, Deputy Secretary of the Anglican Consultative Council, continued the theme of change the following day with 'The

https://doi.org/10.1017/S0956618X07000452 Published online by Cambridge University Press

future – bonds of affection'. He provided a fascinating analysis, from Patriarch Cyril and the Codex Alexandrinus, via *Pilgrim's Progress* to the Dromontine Primates' meeting. Introducing four initiatives to strengthen existing bonds – the Windsor pattern of order, a panel of reference, reviving the listening process and developing the Covenant – he reminded members that 'God brings order out of chaos'. The next speaker, Robert Tong, Member of the Church Law Commission of the Anglican Church of Australia and of the Archbishop of Canterbury's Panel of Reference, commented that, despite the immense strain on the bonds of fellowship, there was still cohesion. The view from Australia suggested that ecclesiastical law would have a more significant part to play in the future, particularly as part of the process of developing a binding Covenant. Recalling Harold Macmillan's 'wind of change' speech, he drew lessons from three well-known Australian cases: *Cameron v Hogan* (1934), *Wylde v Attorney General for New South Wales* (1937) and *McKinnon v Grogan* (1974).

It was then the turn of Professor Norman Doe, Director of the Centre for Law and Religion at Cardiff University, to contribute an optimistic and thought-provoking paper on the *Jus Commune* – shared common law as applied ecclesiology. 'The principles of canon law are fundamental to global communion', he said. Worldwide consultation had led to the identification of 44 common principles and, amazingly, agreement on 43 of them. The resulting *Jus Commune* could well become the fifth instrument of Anglican unity.

In the afternoon session on 'Being a global and local church', the Rt Revd John Gladwin, Bishop of Chelmsford, drew attention to the achievements of the Reformation, saying that affirmation of the primacy of Scripture, the historic creeds, rejection of Puritanism and the removal of the Bishop of Rome's power all helped to define the Anglican inheritance. Achieving full communion depended on being able to evidence these marks, but he sounded a note of caution: the canon law of the Church of England gives 'plenty of room for choice' and we must resist dogmatism. 'This is a moment of opportunity which is rather crucial to the modern world, learning how to build bridges between difference.'

In a powerful and keynote final paper, 'Out of Africa', the Rt Revd Musonda Mwamba, Bishop of Botswana, said that the prospect of an African split in the Anglican Communion was inconceivable. 'The African provinces are not a monochrome body: there are many different voices' he said, adding that it was unlikely that even one or two provinces may split. 'I strongly believe in the future of the Anglican Communion,' said Bishop Mwamba. 'The voice of grace may be still and small but it is there in Africa. You may not have heard it loudly, but the voice of grace is vital. As St Paul says, we are not people without hope. We walk in faith.'

https://doi.org/10.1017/S0956618X07000452 Published online by Cambridge University Press

Participants departed reinvigorated, faith restored and full of optimism for an Anglican way forward. They also clutched their copies of the first issue of this *Journal* to be published by Cambridge University Press, an event celebrated with a drinks reception sponsored by the Press and addressed by Ella Colvin, Editor-in-Chief, Humanities and Social Science Journals.

doi: 10.1017/S0956618X07000452

https://doi.org/10.1017/S0956618X07000452 Published online by Cambridge University Press