up, up, and away
outreach with imagination

modelling a diverse society
education special issue

PLUS: the prayers on the bus
Archbishops to launch week of prayer for evangelism

"Thy Kingdom Come" is the fruit of two years’ discussion by the Archbishops’ Task Group on Evangelism. Details of the week were given in a report from the group which will be discussed at the General Synod this month.

The Task Group, set up in 2014 and chaired by the Archbishop of Canterbury, includes specialists in evangelism from across the Church. In the introduction to their report, the vice-chair of the group, the Bishop of Liverpool, the Rt Revd Paul Bayes, writes that their hope is to bring the “beauty of evangelism” to every part of the Church. "Sharing the news of the beautiful shepherd is itself beautiful, a delicate, gentle, and rich privilege."

But, the Task Group’s report emphasises that it cannot evangelise England on behalf of the wider Church. Instead, it offers a series of short articles that reflect some of the discussions and work that they have undertaken in the past two years.

The group is producing a set of questions and guidance for parishes that wish to create an evangelism strategy, besides commissioning new research into attitudes towards Christianity among the public.

They also seek to publish, later this year, a series of videos that can be used as a resource for training church leaders in how to share their faith.

Speaking at a press briefing last Friday, Bishop Bayes said that it was clear that the derry needed more help in evangelism. "All Christians need the confidence to share their faith, and the "Thy Kingdom Come" initiative will help the clergy needed more help in evangelism.

Established 1863

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The skateboarding festival in Malmesbury Abbey. Photo Richard Wintle/Calyx Pictures

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Smile if you want visitors, says survey

and that applies to all people, including
visitors.

Doctoral research by a member of the
Task Group, Beth Keith, suggests that
most priests see their vocation in
terms of prayer, pastoral ministry,
and officiating at services, not “missions
and evangelism”. “We must
focus our attention on placing the call
to witness at the heart of ordained
ministry,” the report concludes.

Since 2005, anyone seeking to
begin training for ordination must
make a commitment to missions,
but the report recommends strength­ening
this requirement.

Some members of the group have
focused their efforts on evangelism to
young people, or the poor. As a result,
the report says, Church House will
soon appoint a new member of staff
dedicated to evangelism with
children; and a conference on mission
to urban housing estates will be held
next month at Bishopthorp Palace.

Bishop Bayes said that, while evan­
gelism had always been a concern of
the Church, the current generation
had no excuse for neglecting it, given
the steady decline of the C of E in
recent decades.

Members of the Synod will discuss
the report at small groups for most of
the morning on Tuesday 16 February,
before a formal debate.

An extra £73m is allocated for mission

by a staff reporter

TWO key committees have agreed to
make the Church Commissioners’
reserves to find £7.27 million to help
fund growth in the Church of
England.

The news is contained in a General
Synod paper, Resourcing the Future:
Implementation plans. The money
will be used over ten years to cushion
the blow to dioceses that are due
to lose funding as the C of E switches
to new criteria for allocating central
funds.

The plan to spend some of the
Church Commissioners’ capital on
mission, and thus risk their ability to
to fund future generations, was first
proposed a year ago, as part of the
Renewal and Reform programme
(News, 23 January 2015). The argu­
ment put forward was that money spent
now on trying to reverse the Church’s
numerical decline would pay dividends in the future.

After receiving a favourable re­
sponse in the General Synod last year,
the Church Commissioners’
assets committee and their board of
governors have agreed the sum, to be
ratified at the Commissioners’ AGM in June.

The result of a triennial actuarial
review, which assesses the Commissio­
ners’ ability to meet their liabili­
ties, is expected shortly, at which point
the Commissioners will have a
better idea of how much of this new
funding can be met from invest­
ments, and how much needs to be
drawn from capital. The review will
also inform the sums that the
Commissioners can make available in
the first three years, 2017-19.

The money is in addition to the
£560 million that the Commissioners are
projected to distribute to the
churches over the next ten years.

Under the Resourcing the Future
(RTF) plans, the present method of
distributing central finance to the
dioceses, the Darlow system, will be
replaced by a scheme that gives half
the money available to the 25 poorest
dioceses. The other half will be
allocated to dioceses for strategic
mission projects.

At present, about £5 million is
allocated this way. From 2017, it is
expected that this figure will rise to
£24 million. There are likely to be
two deadlines each year, and grants
will be in the order of £500,000 to £1
million. Dioceses will be expected to
provide some funding themselves.

The author of the paper, John
Spence, said on Tuesday that the
Commissioners’ move was signifi­
cant, in that it allowed the Church to
move swiftly to the new system of
funding. Using the £7.27 million as
transitional funding would ensure
that those dioceses that lost out in the
switch from the Darlow system
would have a ten-year period in
which to adjust.

A peer-review team will be set up
to monitor the success of the mission
schemes that receive funding, and
spread good practice through the
Churches.

The trust’s chief executive, Claire
Walker, said: “This poll shows that
there is overwhelming public sup­
port for church buildings, despite
the decline in the numbers of people
in Britain identifying themselves as
Christian in recent years.

“16% of life that keeping
church buildings open costs money.
One is to the huge support for
churches demonstrated by this poll will,
I hope, encourage local communities
and church authorities to keep their
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with the right facilities... churches,
chapels, and meeting houses can
continue to play a vital role in the
life and well-being of the nation.”

An extra £73m is allocated for mission.

“T”hought that Wi-Fi might encourage
them to come in, compared with five
per cent of the over 65s.

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Visits to Bell’s palace were my childhood ordeal, paper told

by Hattie Williams

THE survivor who raised allegations of sexual abuse by a former Bishop of Chichester, George Bell, has given her account in public for the first time.

In an interview with The Argus, a newspaper in Brighton and Hove, the survivor, who has chosen to remain anonymous, describes being repeatedly molested by Bishop Bell over a four-year period, from the age of five.

She said that a relative who worked at the Bishop’s Palace in Chichester would often take her there, “usually for two or three days at a time, sometimes a week”, as a favour to her mother, who was looking after a large family.

Bell would take her to a private room under the guise of reading her a bedtime story, she said, and sit her on his lap, before moving his hands over her thighs and interfering with her. “He said it was our little secret, ‘Shhh, you don’t say that, that’s not nice, don’t tell fibs’ ... everything was fine, don’t tell,” she said; she married in her teens, and never saw Bishop Bell again, she said; she said that the abuse “started long before then”.

The Church House statement issued by the current Bishop of Chichester, Dr Martin Warner, 20 years after the complaint was first made (News, 22 October). The Church House statement said that the information obtained by Sussex Police after meeting the survivor “would have justified, had he still been alive, Bishop Bell’s arrest and interview, on suspicion of serious sexual offences”. The survivor told The Argus that the abuse by Bell would happen “whenever he got a chance to take me off on my own.”

“My strongest memory is seeing this figure all in black, standing on a stair landing. He used to wear a black tunic thing that came down to his knees and long black leggings,” she said. “I was there, but I was here, surrounded by the room. And then he’d shut the door. She said that the abuse “started off with a bit of touching”. There was no “undressing”, she said, but he would pull her knickers aside.

She had, she said, told a relative about what was happening at the Bishop’s Palace, that the survivor spent a period of time, “carried little weight” at the time. “Back then, you were told, ‘Shhh, you don’t say that, that’s not nice, don’t tell fibs’ ... everything was fine, don’t tell,” she said; she married in her teens, and never saw Bishop Bell again, she said; she married in her teens, and never saw Bishop Bell again, she said.

When she was nine, her family moved away from the area, and she never saw Bishop Bell again, she said; she married in her teens, and raised a family in the region, but away from the city of Chichester.

She had, she said, told a relative about what was happening at the Bishop’s Palace, that the survivor spent a period of time, “carried little weight” at the time. “Back then, you were told, ‘Shhh, you don’t say that, that’s not nice, don’t tell fibs’ ... everything was fine, don’t tell,” she said; she married in her teens, and never saw Bishop Bell again, she said.

Bishop Bell has been widely ad- mired in the Church for his outspoken commitment to ecumenism, peace and reconciliation, and the arts. But he was also known for his efforts to preserve his legacy were “hurtful”, because “men who have done good things have also done very evil things.”

“The still did good things elsewhere. But I was his weakness.”

On Wednesday, Dr Warner praised the “couragé et intégrité” of the survivor. “My hope is that the telling of her story will contribute to her sense of being heard by those within and beyond the Church who are willing to listen with an open mind, and respond with compassion and clarity.”

“It is those who had quired the dicus’s actions: “The presence of strident voices in the public arena which have sought to undermine the survivor’s claims has added in this case to the suffering of the survivor and her family.”

“We have witnessed shocking ignorance of the suffering felt at many different levels by victims of abuse.”

Barred: the Vicar of St David’s and St Michael and All Angels, Exeter, the Revd Thomas Honey, has installed locked iron gates at the entrance of the church to stop couples having sex on the steps. “Installing the gates ...will prevent the church being used for these purposes,” he said.

NEW Wine leader under disciplinary process

by a staff reporter

THE leader of the Evangelical network New Wine, the Revd Mark Bailey, has resigned, and has “stepped back” from his parochial ministry in Cheltenham, as a result of an investigation under the Clergy Discipline Measure.

Mr Bailey, Team Rector of Holy Trinity and St Paul, Cheltenham, requested a meeting last week with the Bishop of Gloucester, the Rt Revd Rachel Trewve. Bishop Trewve said in a statement after the meeting: “While I can’t go into any detail, I can tell you that this relates to a matter now being considered under the Clergy Discipline Measure. This is not a matter involving the police or other statutory agencies. Further information will be made available at the appropriate time.”

Mr Bailey had been head of the New Wine network since 2014. In a statement on the New Wine website, the trustees said that it was with the “greatest sadness and regret” that they had accepted his resignation. “Please pray for Mark and Karen, their family and friends and for everyone at Trinity, Cheltenham, as they cope with the shock and pain of this. The Trustees recognise and share the distress that this news will cause.”

“Are they profoundly conscious of their need for God’s guidance and wisdom in the weeks ahead and encourage all friends of New Wine to pray for them, for New Wine itself and for all those personally involved.”

A former leader of New Wine, the Revd John Coles, has been appointed as chairman of the network’s board. Mr Bailey has also removed himself from his social-media accounts, telling followers on Twitter that he was “taking a break”, and it was “time to put on my own oxygen mask.”

The Archbishop of Canterbury is to speak at the New Wine leadership conference in Harrogate next month.

In a debate in the House of Lords last week on the Safeguarding and Clergy Discipline Measure, which gives bishops new powers to suspend clergy before an arrest is made, on the basis of police information, peers expressed concerns about the damage that could be done to clergy as a result of “unfounded allegations”.

Lord Cormack referred to the case of the former Bishop of Gloucester, the Rt Revd Michael Perham, who stopped stepping down after a police investigation was under way. “He was a greatly respected bishop, but suddenly, in the glare of publicity, had to stand down as bishop for a period.”

“I was not able to make his farewell because his retirement had already been announced. Although he was completely exonerated by police and church, it was a long, cumbersome, and distressing process. I hope lessons were learnt within the Church from that.”

The Bishop of Durham, the Rt Revd Paul Butler, said that lessons had been learned from that process which had not yet been shared with Bishop Perham, and so could not yet be used more publicly. He also said that lessons had been learned from the New Wine case, and spoke of a failure in the “communications process”.

“While I cannot go on the record as saying that one of the lessons learnt in this particular case is that we are failing to acknowledge the immensity of the work that Bishop George Bell had done was a failure in our communications process. We should have done it in a different manner,” he said.
Government Bill revives extension of Sunday trading by Madeleine Davies

PLANS to extend Sunday trading have been revived by the Government through an amendment to the Enterprise Bill, despite the opposition of trade unions and Churches.

The Secretary of State for Business, Sajid Javid, told MPs on Tuesday that the amendment would allow local authorities to decide whether to extend shopping hours in their areas. This would ‘end the “Whitethorn knows best” approach to the regulation of Sunday trading’.

MPs were critical of the move to introduce the changes via the amendment.

“Why on earth did he not put them in the Bill?” the Shadow Business Secretary, Angela Eagle, asked. “Why is he introducing them at this late stage?”

She said that Mr Javid was asking MPs to vote on a Bill that did not contain anything on Sunday trading. MPs had not seen the response to last year’s consultation on Sunday trading.

“He is expecting us to comment on something that we have not even seen, and that shows contempt for this House,” she said.

Mr Javid argued that there would be “plenty of time for input” in the House of Commons. The Bill has already been passed in the Lords.

The Church of England’s Mission and Public Affairs Council opposed the proposal to extend trading hours in response to a government consultation last year.

On Tuesday, the Bishop of St Albans, Dr Alan Smith, said: “We have not seen any evidence that further liberalisation of Sunday trading will bring any tangible economic benefit.”

He warned that the change ‘will only lead to more people being pressured into spending Sunday apart from their children and families. This can only be damaging to community and family life and erode opportunities for shared time and activity, which is central to human flourishing and the common good.”

It was “disappointing” that parliamentary scrutiny of the proposals would be “severely restricted”, he said.

The general secretary of the shopworkers’ union USDAW, John Hanning, said that the amendment was a “betrayal of shopworkers and all those who regard Sunday as a special day”.

Leader comment, page 12

Should churchpeople resist the proposed liberalisation of Sunday trading laws? Vote on www.churchtimes.co.uk

DfE to push reforms at diocesan roadshows

by Margaret Holness

Education Correspondent.

A DRAFT of the new Memorandum of Understanding between the Government and the Church of England Education Office is to be presented to the heads of education (DDEs) this month, at a series of “roadshows” planned by the Department for Education (DfE).

Senior DfE officials, with Education Office representatives, will hold meetings with DDEs around the country to discuss the Memorandum, which is intended to secure the religious status of Church of England education (DDEs)

The Third Reading of the Bill was due to take place yesterday; the Royal Assent is expected before Easter. Discussions on the changes to articles relating to the maintenance of the school’s religious character ...are required written consent of the diocese for negotiations with the Government.

The official, the Revd Nigel Genders, said that he was “pleased with the Minister [Lord Nash],” he said.

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The general secretary of the shopworkers’ union USDAW, John Hanning, said that the amendment was a “betrayal of shopworkers and all those who regard Sunday as a special day”.

Leader comment, page 12

Should churchpeople resist the proposed liberalisation of Sunday trading laws? Vote on www.churchtimes.co.uk

DfE to push reforms at diocesan roadshows

by Margaret Holness

Education Correspondent.

A DRAFT of the new Memorandum of Understanding between the Government and the Church of England Education Office is to be presented to the heads of education (DDEs) this month, at a series of “roadshows” planned by the Department for Education (DfE).

Senior DfE officials, with Education Office representatives, will hold meetings with DDEs around the country to discuss the Memorandum, which is intended to secure the religious status of Church of England education (DDEs)

The Third Reading of the Bill was due to take place yesterday; the Royal Assent is expected before Easter. Discussions on the changes to articles relating to the maintenance of the school’s religious character ...are required written consent of the diocese for negotiations with the Government.

The official, the Revd Nigel Genders, said that he was “pleased with the Minister [Lord Nash],” he said.

Mr Javid argued that there would be “plenty of time for input” in the House of Commons. The Bill has already been passed in the Lords.

The Church of England’s Mission and Public Affairs Council opposed the proposal to extend trading hours in response to a government consultation last year.

On Tuesday, the Bishop of St Albans, Dr Alan Smith, said: “We have not seen any evidence that further liberalisation of Sunday trading will bring any tangible economic benefit.”

He warned that the change ‘will only lead to more people being pressured into spending Sunday apart from their children and families. This can only be damaging to community and family life and erode opportunities for shared time and activity, which is central to human flourishing and the common good.”

It was “disappointing” that parliamentary scrutiny of the proposals would be “severely restricted”, he said.

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Leader comment, page 12

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C of E bar on gays contested

Religion can make you happier, statistics suggest

RELIGION can make you happier and more satisfied with life, figures from the Office for National Statistics’ “well-being” research programme suggest. A sample of the UK population was asked to rate their lives on a scale of 0 to 10 for ten for the programme, which is now in its fifth year. In the latest survey, published on Tuesday, respondents with no religious affiliation recorded higher levels of happiness, life satisfaction, and self-worth than those with a faith. British people who are non-religious also reported lower levels of anxiety than those who practised religion.

Cloisters of Westminster to become Gucci catwalk

TIE the cloisters of Westminster Abbey are to be transformed into a catwalk this summer for the Italian fashion label Gucci, reports from The Daily Telegraph. The next Gucci Cruise show, by the creative director Alessandro Michele, will take place at the Abbey on 2 June. The director has previously favoured industrial settings in Milan over historic buildings.

Group warning over human-embryo decision

A SECULAR watchdog, Human Genetics Alert (HGA), has responded to the decision by the Human Fertilisation and Embryology Authority on Monday to grant a licence to modify human embryos genetically. The director of HGA, Dr David King, said: “This will allow scientists to refine the techniques for creating GM babies... the first step in a well mapped-out programme for creating GM babies. ..t he first step in a well mapped-out programme for creating GM babies.

Vicar warns over alms boxes after thieves jailed

A FORMER Vicar of St Mary’s, Marlowes, the Revd Patricia Shuler, has warned parishioners to guard against thieves after CCTV caught an Essex pair using wires to steal from the church’s alms box in 2014. The couple, Wally Lovett and Corinne Shriver, were jailed for 23 and 17 months, respectively, at Ipswich Crown Court on Tuesday. Ms Shuler suggests putting a marked banknote in collection boxes, to find out if they are victims of theft.

Clarification: Responding to last week’s report “Manx priest resigns after dispute”, concerning Canon Jules Gomes, as spokesman for the diocese said: “We have a very short collective memory,” the chief executive of LGCM, Tracey Byrne, said on Monday. “It’s human nature. There are people who make bad choices and they are reported to the authorities. It’s easier, because we are clearer now about where we stand. We are clear about what the Church can legally do... Outside the Church, [people] wonder what the Church can legally do... Outsidet he Church, [people] wonder about the Church, and they think it permissible last week to insult Christians, and many others, with their words.”

Historic find: the Chancellor at Hereford Cathedral, Canon Chris Pilkington, examines the lost tomb of Gilbert Swinfield, who was Canon Chancellor in the late 13th century, after it was uncovered during restoration work on the cathedral’s Tudor walkway this week.

Baptismal gift: a new hand-carved font takes its place in Exeter Cathedral. The 26-inch Gothic-inspired font in Purbeck blue stone was made by the Salisbury Cathedral workshops team, and handed over by the Clerk of the Works, Gary Price, and the Treasurer of Salisbury Cathedral, Canon Robert Titlow, on Monday.

LGCM looks back over 40 years

by Madeleine Davies

SAME-SEX marriage in churches, and full access to all three Holy Orders for those in such marriages, are among the goals of a new mission calling for “the full acceptance and affirmation of LGBTI people” in the Church of England. The LGBTI Mission, which was to be launched yesterday, has put together a programme of goals that it would like to achieve “over the next five years and beyond”.

These include demands for action from the hierarchy, together with plans to press ahead independently, including the publication of liturgy that would celebrate same-sex marriages.

A booklet outlining the programme, published yesterday, lists examples of “discrimination” and “injustice” faced by LGBTI people, and warns of a culture of “collusion and silence” in the Church. Some young LGBTI people do not feel “safe and welcomed”, it says.

One of its goals is legislation in the General Synod to reverse the current block on same-sex marriage in church.

The LGBTI Mission programme has three strands: “Loving”, and “Serving.” The third focuses on bars to ordination, appointment, and precent. The programme plans to campaign to end “all diocesan policies that discriminate against LGBTI ordinands, including the bar to consideration for ordination for gay or lesbian people in same-sex marriages. It has anecdotal evidence that some diocesan bishops refuse to allow any LGBTI person to appear before a Bishops’ Advisory Panel; and is planning to collect information about this to discuss with the dioceses concerned. It is calling on the House of Bishops to remove references to Churches in Human Sexuality — which states that homosexual priests must be celibate — as a pre-condition to selection for training.

Also sought is a statement from the House of Bishops that “marital status is not a bar to appointments”; and approval, by the General Synod, of a policy that “all appointments should be made without discrimination as to marital status, sexual orientation, or gender” to accommodate the local theological convictions of parishes and clergy.

It will also “raise concerns in Westminster” about current exemptions to equality legislation.

Tracey Byrne, the chief executive of the Lesbian and Gay Christian Movement, which is part of the mission, said this week that people were reporting to her that “things have got worse, not better” in recent years.

“The fog of ‘Don’t ask, don’t tell’ is definitely clearing, and things are worse in many ways,” she said on Monday. “Perhaps that makes it easier, because we are clearer now about where we stand. We are clear about what the Church can legally do... Outside the Church, [people] wonder about the Church, and they think it permissible last week to insult Christians, and many others, with their words.”

These stories can be heard at “Christian Voices Coming Out: 40 Years of Prophecy, Protest and pride” in display in the Atium Gallery, Old Building, LSE, Houghton Street, London WC2, until 4 March. www.christianvoicescomingout.org.uk

The exhibition includes contributions from the Revd Professor Diarmid MacCulloch, who explains being “enraged” by the decision not to ordain him priest; and Linda Hurcombe, who describes the “fantastic days” of founding the Movement for the Ordination of Women. It also includes a section on the impact of HIV/AIDS, including the “impressive” response of the Salvation Army, and that of Jean Winterton, founder of the Metropolitan Community Church in London, who stepped in when undertakers refused to carry the bodies of those who had died. Ms Byrne said that she had been deeply moved by listening to people’s stories. “It stirs you up to say ‘For the sake of these and those who have gone before, we have to continue to work for transformation and change.’” While some stories had been “immensely joyful”, it had been a “tough journey. It has motivated me to want to continue.”

“Christian Voices Coming Out: 40 Years of Prophecy, Protest and Pride” is on display in the Atium Gallery, Old Building, LSE, Houghton Street, London WC2, until 4 March. www.christianvoicescomingout.org.uk
by Tim Wyatt

THE CLERGY could be permitted “depart on a general basis” from wearing wear robes or vestments for Sunday services if a possible amendment to Canon B10 contained in a consultation paper from the House of Bishops, circulated to General Synod members, is adopted.

The draft amendment would allow this departure at morning and evening prayer and holy communion if the clergy had “ascertained, after consultation with the Parochial Church Council, that doing so would benefit the mission of the Church in the parish”.

The clergy would also be allowed to depart from the normal vesture requirements at the occasional offices — marriage services, funerals, and baptisms — if the “persons concerned” (such as the bride and bridesmaid, or parents bringing an infant to be consecrated) agreed that the “prescribed forms of vesture would remain the norm.”

If aconcern was secured, a priest would be free to wear whatever he or she chose, provided that this was “seemly” and did not indicate any “departure from the doctrine of the Church of England”.

“The contentious agreement between the Church of England and the Church of Scotland is more cautious and nuanced, writes Tim Wyatt,” the report — Growth in Communion, Partnership in Mission — states.

Although the Columba Declaration between the two Churches, first published late last year (News, 8 January), mentioned the hope that C of E members who ventured north of the border would worship at Kirk parishes, the full report insists that this is not the aim.

“We have absolutely no desire to discourage Anglicans who move across our shared border from joining Episcopalian congregations,” the report — Growth in Communion, Partnership in Mission — states.

The Primus of the Scottish Episcopal Church (SEC), the Most Revd David Chillingworth, had previously expressed dismay and shock when the Columba Declaration was announced, and suggested that it was improper of the C of E to seek ecumenical agreement with the Church of England.

Mr Nye said that mention of Kirk and C of E parishes’ working together had been mis-interpreted. There were never going to be any C of E congregations in Scotland, but there was a handful of Church of Scotland parishes in England, and close to some of the diocese in Europe’s chaplaincies across the Continent. “It would quite good for those parishes to cooperate,” he said. Furthermore, although Kirk ministers would now be allowed to take part in worship or preaching at C of E churches, they could “obviously” not administer holy communion.

A statement from the SEC responding to Growth in Communion, Partnership in Mission said that its Faith and Order Board would draw up a full response to the report after the Synod had discussed the issue.

The convener of the Church of Scotland’s Ecumenical Relations Committee, the Revd Alison McDonald, said: “The Joint report provides a sound basis for ... exploring future partnership.”

Columba Declaration: authors clarify aims

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Synod asked for views on vesture law

by Tim Wyatt

Third Way to close

ON WEDNESDAY, Hymns Ancient & Modern, the charity that owns the Church Times, announced the closure of Third Way, one of its periodicals, writes a staff reporter.

The CEO of Hymns A&M, Dominic Vaughan, said in the statement: “Although a considerable amount has been done to keep the magazine going, it has proved not to be financially viable.”

The decision had been made with regret, he said, and, on behalf of the Hymns A&M trustees, he wanted to thank all who had contributed to Third Way. “The company has been proud to be associated with the magazine, which has provided a forum for significant debate and Christian comment since its launch in 1977. Thanks are also due to staff, suppliers, subscribers, and advertisers for their support.”

Those with an existing subscription will be offered a refund, or a transfer to other publications, such as the Church Times or Music Link.

The editor, Simon Jones, will remain with the company.
Muslim converts find they are suspect

by Gavin Drake

BRITISH men who convert to Islam are often targeted by the security services, a report from the Centre of Islamic Studies at the University of Cambridge says. It also suggests that many converts are treated with suspicion by members of “the heritage Muslim community”.

“In the West, conversion to Islam has been tarnished by claims of extremism . . . and, sadly, terrorism,” the centre’s director, Professor Yasar Saleman, said this week. “It has also been the part played by the security services, the reports aid that the presenters have to the participants: “There were some converts . . . who were only pretending to be Muslims, and were, in fact, employed by the Government to infiltrate various groups. . . .”

“He therefore understood the suspicion of converts that some in the heritage community had. And while he realised that security must be taken care of, he did not like the way the job was being done in this country. . . .”

The discussions also included the part played by polygamy. In one discussion, a participant said that “spiritual development and questioning had to continue even after marriage, but women were too secure in a single marriage to keep this up.” He argued that “stimulation and competition would be better maintained within a polygamous marriage — for men, too, though they received more ‘stimuli’ from the outside world.”

His views were not shared by other participants. The report said that none of them agreed that polygamy “had spiritual value”, although some suggested that it did . . . have social utility. It was an acknowledged part of Islamic culture (sanctioned by the Prophet’s own marriages and reinforced by the example of other figures in the Islamic tradition) and even constituted an incentive for certain men to convert.

Refining from polygyny presented one instance of the various cultural adaptations that most participants believed Muslims should make to the social norms of the country they live in,” the report said.

Landmark art laid out for Lent

by Hattie Williams

THE Passion of Christ will be retold this Lent in religious art at landmarks across central London.

An exhibition, “Stations of the Cross”, includes 14 ancient and modern artworks, which will be free to view from Ash Wednesday.

The project is the initiative of a theologian at King’s College, London, Dr Aaron Rosen, who is also the co-curator. “I wanted to accentuate how artists today are doing really interesting things with religious imagery,” he said.

Dr Rosen teamed up with the artist Terry Duffy to create a “New Jerusalem” in London, mapping the steps of Christ on the Via Dolorosa: “We wanted to find the political context and social relevance of the Stations of the Cross for today.” The idea, he said, was that people of all faiths and cultural backgrounds would view the suffering of Jesus in the context of suffering today.

The first Station is the work of the co-curator, Mr Duffy. It is a cruciform painting, Victim, No Resurrection, which he created in 1981 in response to rioting in the UK. Today, it is hanging above the altar in the chapel at King’s College, London, on the Strand.

The ninth Station, Stations, 2016 (model of work in progress), by c2 Roland Biermann, represents the third time that Jesus falls on the road to Golgotha. It is being installed between the Barbican Centre and St Giles without Cripplegate this week, and will feature a simple cross supported by oil drums, which have been painted red to “signify the blood of Christ”.

The final Station is located in the Temple Church. The artist behind the installation Preparatory Sketch for Crucifixion: Three faces for death, burial, and resurrection, 2016, is Leni Diner Dothan. This work, she says, “draws” its inspiration from the holy city and the “ascent” of Jesus after his resurrection from the tomb.

Several locations, such as the National Gallery, the Methodist Central Hall, Westminster Cathedral, the Wallace Collection, Cadogan Hall, and the City church St Stephen Walbrook, have also been covered by artists, including the Bishops’ project, the Rt Rev Richard Chartres, and other church leaders have welcomed the project. “The crucifixion of our Lord Jesus Christ was a very public event,” the Bishop said. “It is entirely appropriate that events be commemorated in a public way.”

The Archbishop of Westminster, Cardinal Vincent Nichols, said that the “impressive works of art” offered a “powerful encouragement” when thinking about both the suffering of Jesus through Lent, and that of “innocent people”.

The exhibition will run until Easter Monday. It is supported by King’s College, London, the Cambridge Inter-faith Programme, Coexist House, and Art and Sacred Places. Visitors can take the tour by downloading maps, podcasts, and the app from the Coexist website: www.coexisthouse.org.uk/stations2016.

In Manchester, a similar project, the Passion Art Trail, is returning for a third run, with works of art on the themes of “stillness, temptation, prayer, misguided commission, solitude, and grief” on display in art galleries throughout the city from Shrove Tuesday (News, 7 March 2014).
Investigation held into Australian Boys Society

by Muriel Porter

A RANGE of opposing political aims and regional strategic agendas will complicate and possibly derail the latest UN attempt in Geneva to reach an agreement to end the conflict in Syria. Sharp divisions exist between the Syrian government and opposition groups, as well as within the ranks of opponents of the Bashar al-Assad regime. Russia’s military intervention in support of the regime has added a new level of complexity.

The United States and Russia have tried to persuade most of the parties to the Syria conflict to take part in proximity talks in Geneva, which began this week. But there is a fundamental difference in outlook between the two global powers. According to the concept of President Assad’s re-electoral mandate, he would accept at transition and elections would be held.

Church of England Boys Society (CEBS) in the 1970s and ’80s is the subject of investigation by Anglican clergy convicted of child abuse, and 1993, told the Commission that his diocese had “sitting ducks” for paedophile activity. He said he had not understood the long-term repercussions of abuse, and that he was “overly concerned” for the needs of the priest, John Elliot, and his family, and those of the parish of Dalby, on the Queensland Darling Downs, where Elliot was rector.

Elliott retired from Dalby in 1998, five years after BYB had made his allegations of abuse to Dr Hollingsworth. He later served a prison term for abusing seven boys. Dr Hollingsworth, who resigned as Archbishop of Brisbane to become Governor-General in 2001, resigned the vice-regal post in 2003-04 over allegations that his diocese had mishandled abuse complaints during his time as archbishop.

**There is a charitable donation for every 105g egg sold**

As a spokesman for the opposition’s High Negotiations Committee, Saleh al-Meslet, said on Tuesday: “It is clear from the current situation that the regime and its allies — in particular, Russia — are determined to reject the UN’s efforts to implement international law.

Furthermore, Russia’s unbridled military action of recent weeks has undermined the trust that some Arab states appeared to have had in Moscow’s declared aim of eliminating the IS threat. Jordan, for example, indicated initially that it was content to see Russia taking decisive action to defeat IS. Now, because Russian aircraft last week pulverised the southern Syrian town of Sheikh Miskeen, close to the Jordanian border, allowing pro-Assad forces to drive out opposition fighters, the Jordanian authorities have been forced to reassess Moscow’s strategy.

Complex issues related to the political shape of a future Syria may never ever reach the agenda.
Church in ‘Jungle’ demolished

by Madeleine Davies

A CHURCH (right) and a mosque in the ‘Jungle’ camp in Calais were bulldozed by the French authorities on Monday morning.

The demolition follows clearances to provide a 100-metre buffer zone between the camp and a motorway. At the end of January, the Prefect of Pas-de-Calais told Le Monde that he planned to evacuate the Jungle completely during the winter, and to offer a solution to each migrant.

The Archbishop of Canterbury wrote on Facebook: “My heart and prayers go out to these people whose places of worship were destroyed yesterday — in the very place they have come to seek refuge from ISIS and other persecutors.”

His suggestion that the authorities had promised that the church would be untouched was echoed by Caroline Gregory, a long-term volunteer who runs Christians for Calais.

Residents were unwilling to move into the collection of shipping containers provided by the authorities, which “looks like a concentration camp”, she said on Tuesday. “People were packed like sardines into containers, with no communal areas.” They were also afraid that doing so might force them to seek asylum in France.

“The UK needs to let in all those with legitimate strong links to the UK,” she said. It was a “myth” that they were economic migrants: she had seen scars, bullet wounds, and pictures of dead family members.

Last week, after a gun fight at Grand Synthe, near Dunkirk, David Michaux, an anti-riot officer from the UNSA police union, told Le Figaro of religious tensions.

“There is a real problem of Muslims and non-Muslims,” he said. “Most of the camp’s 8000-odd occupants are Muslim Kurds from Iraq, Iran, and Syria, but a minority are Christians from Iran. The Muslims are trying to expel the Christians from the camp.”

Other reports have attributed the violence to rival bands of smugglers.

Phil Kerton, of Seeking Sanctuary, said on Monday that “tensions do run high. There have been reports of a violent incident a few days earlier, when a Christian pastor had called a group of young Iranian Muslims together to call them to come forward for baptism — a call which was answered by several, much to the concern of other residents.”

He had heard reports of Kurds’ threatening others who had been in the camp for longer periods: “This is also a source of tension, that can easily boil over into violence.”

Last week, David Cameron resisted calls to take unaccompanied refugee children who have fled to Europe, arguing that doing so would encourage thousands more to risk their lives crossing the Mediterranean in boats.

“Yes, we should take part in European schemes when it is in our interests to do so, and help to secure the external European border,” he said, “but we are out of Schengen, we keep our own borders, and under this Government that is the way it will stay.”

The Home Office confirmed on Thursday of last week that it would work with the UN High Commissioner for Refugees to identify “exceptional cases” of children in Syria and neighbouring countries who are in immediate need of shelter. The Government has not identified how many will be accepted.

At least 10,000 unaccompanied child-refugees have disappeared after registering with state authorities in Europe, Europol reported on Saturday.
Idowu-Fearon explains ‘risk’

by Madeleine Davies

THE Secretary-General of the Anglican Communion, Dr Josiah Idowu-Fearon, has told Episcopalians in the United States that he is "inspired" by the way in which they defend the rights of gay people, but that their decision on same-sex marriage puts Episcopal churches in the Communion at risk.

"Being in communion with you threatens their witness to the same Lord Jesus, especially, but not only, in Muslim contexts, where the cultural sensibilities about human sexuality are so very different," he said on Sunday. "In short, your decision puts many of us at risk."

He was addressing clergy at a study day before the installation of the Rt Revd Peter Eaton as the Rt Rev Philip Richardson at the Buck Stop, Hothorpe Hall, Leics, (for clergy starting an new post)

Chinese church leader arrested in cross crackdown

A PROMINENT church leader in China, Pastor Gu Yuese, has been arrested and detained at an undisclosed location, Christian Solidarity Worldwide and Release International reported. Mr Gu, who leads the Chongyi Church in the city of Hangzhou, has been an outspoken critic of the forced removal of crosses from churches in his region. The charities say that Mr Gu, who was involved in the Chinese state-sanctioned Christian movement, is the highest-profile Christian to be arrested in China since the Cultural Revolution ended in the 1970s. Chinese authorities have been taking down crosses from churches for years, and recently imprisoned a lawyer who had defended churches from such actions (News, 20 October).

Men and women to pray side by side at Wailing Wall

MIXED groups of men and women will soon be able to pray at the Wailing Wall in Jerusalem, considered the holiest site in Judaism. On Monday, Oct 9, 7:57 P.M. which broadcasts across the Middle East (News, 29 January), said that the equipment was in good condition, and unedited programmes on the hard drives had been left untouched. The network has been able to broadcast live before Russia’s annexation of Crimea last year. The network has been under threat from the Russian government, which has threatened to shut it down.

SAT-7 television equipment returned by police after raid

A CHRISTIAN television network in Egypt has had equipment, including cameras, computers, and hard drives, returned after it was confiscated during operations in the Sinai. The police said that the equipment was used to broadcast pro-Islamic radiostations, but the network said that it was used to broadcast Christian programmes.

Anglican bishops speak out as South Sudan conflict worsens

BISHOPS in South Sudan have spoken of harrowing conditions in the midst of the country’s seemingly intractable civil war. Speaking to the Anglican Alliance, the Bishop of Lui, the Rt Revd Stephen Dokolo, said that many civilians in his diocese had no water, food, or medical supplies. Some had fled the violence for the forests and were relying on foraging for wild plants to avoid starvation. The Bishop of Juba, the Rt Revd Tandema Andrew, said: ‘Children are dying of malaria; women are dying in childbirth; it is very difficult.’

The conflict has left 6.4 million in need of humanitarian aid.

Rwanda hits poverty with family focus

by Tim Wyatt

A DEVELOPMENT scheme that has pulled thousands of families in Rwanda out of poverty without spending any foreign money has been praised in a UK tour by two African archbishops.

The scheme, Raising Families, run by the Church of the Province of Rwanda in partnership with the aid agency Samaritan’s Purse, has had remarkable results across the country, and is now being expanded into neighbouring Uganda.

The Primate of Rwanda, Dr Oneseph Rwaje, was joined by the Archbishop of Uganda, the Most Revd Stanley Ntagali, on a tour of Britain last week to raise the profile of the scheme.

The project works by asking Anglican churches to pick 20 poor families in their parishes to focus on. The target families are then taught better farming practices, how to read and write, how to invest their limited cash better, and self-reliance, by members of the congregation.

Dr Rwaje said last week that the scheme, based on illustrations from the Bible to encourage the target families not to look to outsiders for assistance, but to help themselves.

“When the Lord wanted to liberate the Israelites from Egypt, he called Moses to be his agent,” Dr Rwaje said. “He asked him: ‘What is that in your hands?’ By asking the same question, and encouraging communities to work together, Raising Families has seen impressive outcomes.

In many areas, poor farmers come together in groups of ten to 12, and each brings 100 francs (about nine pence) a month. By pooling their resources, one of the group is given 1200 francs (about £1.11) to spend improving his land or investing in his farm.

The next month, another in the group gives the cash to spend. Children are encouraged to buy and raise rabbits as a cheap source of meat, and to use the money to buy corrugated-iron sheets to roof their homes.

“We are multiplying the community, using our local churches as action groups to fight against poverty, ignorance, and their ignorance,” Dr Rwaje said. “It has been successful because they help each other: they know each other’s needs, and how they can do it together. The Church is there (only) to facilitate.

The 10,000 families targeted in Rwanda by Raising Families had seen huge improvements, Samaritan’s Purse said. At the start of the scheme, three years ago, 63 per cent of the children from those families had been deemed to be safe from abuse, neglect, or exploitation. Now, the figure was 95 per cent.

Similarly, only 43 per cent of the target families’ children had had access to health care; now, it was 85 per cent. Originally, just 13 per cent of the families had been managing to put aside any money each month as savings; now, 41 per cent were able to do so.

“The Church has become the agent for spiritual, social, and economic development,” Dr Rwaje said. No money from abroad had been used to pull any of the families out of poverty; they had managed it themselves. “We are all beneficiaries, and there are no donors.”

This year, the Church of the Province of Uganda will begin its own Raising Families scheme, inspired by the success in Rwanda.

Archbishop Ntagali said that the scheme could be extended to 90,000 especially needy families in north-western Uganda, who had been affected by the insurgency of the Lord’s Resistance Army, and climate change, as the rains had repeatedly failed.

“We are improving farming techniques to ensure that our people can have enough food to feed their children,” he said. “And, if they have enough to eat, they can have more to sell, and send their children to school and improve their health.”

Dr Rwaje said last week that the scheme had been invited to talk in the UK about Raising Families because of their support for it. “This programme depends on the key people and the leaders’ being behind it. They are really engaged with it, and we are hugely grateful for that. When the vision comes from the Archbishops, it has got much more chance.”
Don’t rest yet

WHAT does the Government think it is doing? When the Chancellor announced in his Budget speech that local councils might be given the power to relax Sunday-trading laws, the argument put forward was so weak as to be insulting — as if any conclusions about economic benefits could be drawn from the evidence. The delusional effect of the argument is the only comfort that was, during the consultation period, or, if necessary, in debates in the Commons and the Lords, sense would be bound to prevail, and the proposal would be quietly dropped. So the announcement by the Business Secretary, Sajid Javid, on Tuesday that the unchanged proposal would be appended to the Enterprise Bill near the completion of its passage through Parliament seems only to compound the insult.

The defence of the Lord’s Day no longer brings Christians to the barricades as it once did. After the strictrines of earlier decades, a degree of reasonableness has muted the arguments, making the Churches less prepared to respond to unreasonableness when it comes along, perhaps because it feels like special pleading for Christians. But the broad coalition of forces in favour of keeping Sunday special ought to give people courage: trade unions, small-shopkeepers, town-centre residents, many local councils, and right-thinking businesses — everyone, it seems, apart from the powerful business interests who have the Government on their side.

The reasons for resisting Sunday trading go much deeper than its interference with normal times of worship. It will have a profound effect on those who work in the retail trade. 2.8 million people in every ten people employed in the UK. The Churches have been slow to develop a contemporary theology of rest, something that is of fundamental importance to an individual’s well-being. But if this line of argument is too complicated, the deleterious effect on families is self-evident, especially when, at the lower end of the job market, it is common for both parents to have to work. In 2014, the Prime Minister announced that legislation would be submitted to the “Family Test” to assess its impact on families in various circumstances. It seems that this is yet another parliamentary stage the Government plans to go away with in order to further the interests of big business.

This is not the occasion for reticence. Since the Bishops, like the rest of the peers, will have no parliamentary opportunity to fight this, it is up to ordinary people to teach the Government a lesson. A clear and easy-minded letter to their MP is unavoidable. The Government must know that the numbers are tight: it will take only a few Conservative MPs to vote with the other parties, and with their conscience, to tip the balance. But the time to act is short.

There is no gulf between matters of primary and secondary importance in Anglican teaching, argues Mark Pickles

First is first, but second is not nowhere

Shakespeare Sunday

The Church Times.
February 4th, 1916.

IT WAS the original intention of the Church Times Committee to begin its commemoration functions on the 23rd of April. That happens this year to be Easter Day, but at first there appeared to be nothing incongruous in making the Shake­speare proceedings coincide with the Paschal Feast. If the Commit­tee had consisted exclusively of mere pagans, we should not have seen that anything inconceivable has happened; but it so happens that some enthusiasm for the English Bard’s quin­centenary has seized the Committee, and it is simply amazing that they did not take care to prevent the coincidence. It is arranged. As it is, they are not free from blame, for the plan as now arranged is in serious conflict with the Commit­tee’s purpose on the former one. For it is now proposed to call Sunday, April 30, Shakespeare Sunday, and to ask

the clergy throughout the country to observe the day with special intention. The 30th, we need hardly say, is Low Sunday, the octave of Easter, and has for its central thought the Lord’s Resur­rection. The 23rd, the day of Shakespeare’s birth, is a day of high promise, and its connection with the 30th has led to the idea that perhaps the two might come to the fore.

The Declaration of Assent encapsulates a seamless connection

The Daily Telegraph

The Declara­tion of Assent super­bly encapsulates this. There is no tension between a wholehearted commitment to the biblical gospel and the authority of scripture, and an enthusiastic, convinced embra­cement of historic Anglican dis­tinctiveness. It is the best book to be written on issues of integrity and doctrinal consistency come to the fore.

The Declaration of Assent, made by deacons, presbyters, and bishops when they are ordained, affirms both that the Church of England “pro­fesses the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds”, and that “it has been borne witness to Christian truth in its historic formularies.” Although it is helpful to make a distinction between primary and secondary matters, the whole point of doctrinal integrity and consistency means that there is a seamless con­nection between them. The Declara­tion of Assent superbly encapsulates this. There is no tension between a wholehearted commitment to the biblical gospel and the authority of scripture, and an enthusiastic, convinced em­brace of historic Anglican dis­tinctiveness.

The Revd Mark Pickles is Director of Anglican Ministry Training at Oak Hill, where he also teaches courses in Homiletics and Gospel-Driven Leadership.
The trouble with global capitalism

SOMETHING has gone wrong with global capitalism. That is the conclusion not only of those who believe that capitalism is inherently immoral, but increasingly of those who believe in its virtues. There are plenty of reasons for disillusionment.

There is Google, with its derisory contribution to British taxes; Tesco, which is accused of blackmailing its suppliers and cheating them out of payment; the corporate selling on of debt for vast profits from sub-prime mortgage mis-selling, and the abuse of the law, recently described as a giant Ponzi scheme (one that pays out of new capital with no real wealth behind it).

New technology and automation is taking away jobs and fuelling massive inequality of income between nations. The rich are getting richer, the capital, and the poor (let alone the rest of us in the middle). All are symptoms of the contradictions that are provoking an unexpected powerful global elite, beyond the majority, while creating a climate to use Google, limiting freedom of speech and choice, and disenfranchising those who believe in its virtues. There are plenty of reasons for disillusionment.

The contradictions are all too clear, Russias tilt attemptsto dominate Europe to ransom over as an example. It encourages monocalcism was linked to the Enlightenment theories that came from Enlightenment thinking. Originally, capitalism was linked to the Enlightenment charter of personal liberty: the freedom to advance one’s own interests, to compete for the common good by allowing choice and driving down prices.

Global capitalism does not work like this now. It encourages monopo listic practices (who doesn’t want to use Google?), limiting freedom and choice, and disenfranchising the majority, while creating a powerful global elite, beyond the scrutiny of national governments. The contradictions are all too clear, and are provoking an unexpected rebellion from conservative politicians, right-wing journalists, and workers in the financial sector.

While the advocates of capitalism wring their hands, the old Communists have rushed to adopt it. Neither Russia nor China has any interest in the link between enterprise and personal and political freedom. China is cheerfully exploiting its cheap steel on the world, and taking away British jobs. China wants to use its power to strengthen its position and buy its way out of an image of the evil, says Paul Vallary.

Les Liaisons Dangereuses shows the disturbing glamour of evil, says Paul Vallary

Hampton adapted the work for the Royal Shakespeare Company in 1985, when the formidable Alan Rickman came to the attention of the wider world playing the dissolute Vicomte de Valmont. Valmont is engaged in a rivalry with a noble woman, the Marquise de Merteuil, who was once his lover, but with whom he then engages in a cruel game of manipulation, in which they compete to deceive and seduce the guileless innocents around them.

Even before the interval, the man with the ice cream ought to have been able to work out that there was something disturbing about sexual abuse need to generate an amorous fiction, which he then uses to seduce the young woman, the Marquise de Merteuil, who was once his lover, but with whom he then engages in a cruel game of manipulation, in which they compete to deceive and seduce the guileless innocents around them.

Even before the interval, the man with the ice cream ought to have been able to work out that there was something disturbing about sexual abuse. The comforts and belenness of the great prayers that have been used by the saints.

Thanks be to thee, my Lord Jesus Christ, for all the benefits thou hast given me, for all the pains and insults thou hast borne for me. O most merciful redeemer, friend and brother, may I know thee more clearly, love thee more dearly, and follow thee more nearly, day by day. Amen.

St Richard of Chichester

The Rt Revd Richard Chartres is the Bishop of London.

Prayers on the Move consists of 3000 adverts posted on the London Underground, and nearly 500 on buses in Tyne and Wear, during February. Bus adverts in Birmingham will follow later in the year.

Booklets and other merchandise are available at: www.prayersonthemove.com.

On the buses: an image of how the prayers will be displayed in Prayers on the Move

Let your friends know that you are following #prayeronthemove on Twitter, or “like” the Prayers On The Move Facebook page.

There are plenty of other ideas, information, and ways to give more, financially or otherwise, at www.prayeronthemove.com.

As WE remember our Lord’s 40 days of prayer and fasting at the start of his ministry, and as we encourage others to start out along the journey of prayer, I hope that this Lent may also be for us a time of renewal in prayer.

Whatever our church tradition, we know that authentic prayer — listening deeply and responding obediently — takes time. Our busy lives will eat up all the available hours, and it is a good discipline to remind each other of the importance of prayer by having deliberate seasons of waiting on God, and perhaps by learning by heart some

the enduring nature of decadence

I WISH I’d been born in the 18th century,” the man buying an ice cream said, in the interval of Les Liaisons Dangereuses. He was thinking, no doubt, about the high levels of wanton sexual activity in the first half of Christopher Hampton’s adaptation of the novel published by a French army officer in 1782. The envious ice-cream-eater had clearly found the 18th century an anachronism to remind us of the impending doom: a small painting of a flag of the Revolu tional triumvirate, emerging from the smoke of battle, was set behind the final duel in which Valmont receives his apt retribution.

And yet the play departs from the novel in the fate of its callous heroine. In the book, her duplicity is exposed, and she is beheaded at the opera by the socialites who were once in awe of her. Disgraced, she flees Paris for the country, where she contracts smallpox and is robbed of the beauty on which her power relied. The play, weight, perhaps wanting something more sinister, gives her the final line: “We continue the game.” The man with the ice cream, I suspect, could have done with something less ambiguous.

Paul Vallary is Visiting Professor in Public Ethics and Media at the University of Chester. www.paulvallary.com

Listen to the Spirit — on the bus

A new initiative offers an appealing means of encouraging prayer, says Richard Chartres

RESEARCH commissioned by SPCK from YouGov suggests that many people, whether churchgoers or not, pray regularly. From a represent ative sample of more than 2000 British adults, 42% of those questioned said that they prayed. Of course, prayer, reaching out beyond ourselves, is something that many people do without even realising it, prayer for team to win, begging for the health of a loved one. The comforts and benef its of prayer appeal to people who might never have thought of entering a church.

That why, in the coming weeks, thousands of prayer posters will be placed on public transport in London and Newcastle, with the support of the two dioceses, as part of a wider initiative, Prayers on the Move. The hope is that reading a simple prayer in the anonymity of the Tube or the bus will give people an opportunity to listen to the Spirit’s inner voice.

The posters will also provide the information to take things further if people wish: they can download a free app, send a text to receive a message to take things further, or go to the website.

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Senior preference of black and Asian clergy

From Canon Ivor Smith-Cameron
Sir, — In the General Synod in the 1980s, I campaigned for a Standing Committee on Black Anglican Concerns, as recommended in the Faith in the City report. The result was not achieved, but a committee (CBAC, now CMEAC) ever since that period, appointment of black and Asian clergy to senior posts has been a growing concern. Vasantha Gnanadoss (Comment, 29 January) makes clear that the issue has not been effectively addressed. She argues persuasively that the House of Bishops could take remedial action without delay if it had the will.

Can we dare to hope that this call will now be heeded? IVOR SMITH-CAMERON
24 Holmwood Gardens
London SW2 3RS

From Mr Kenneth Obi
Sir, — Vasantha Gnanadoss refers to the House of Lords debate on the other after the Bishop of Burnley’s words. But later Baroness Berridge graph, showing the bishops present in the House of Lords debate on the issue had not been effectively addressed. She argues persuasively that the House of Bishops could take remedial action without delay if it had the will.

Can we dare to hope that this call will now be heeded? IVOR SMITH-CAMERON
24 Holmwood Gardens
London SW2 3RS

From the Revd Geoffrey Squire
Sir, — Already selling vegetables in Christ’s College Chestnut House, Malmesbury Chestnut House, Malmesbury JANE BRIGGS
18 Holcraft House, Ingrave Street
18 Holcraft House, Ingrave Street
18 Holcraft House, Ingrave Street

Church Times Letters
3rd floor, Invicta House
108-114 Golden Lane
London EC1Y 0TG
No. 020 7490 7093
letters@churchtimes.co.uk

Pastoral provision for Bournemouth town centre

From Mr Philip Johnson
Sir, — While parishes often have to wait a substantial period of time before the previous one had retired, the previous Bishop had been installed in Bath & Wells.

One hopes that all the bishops and archdeacons in the diocese of Winchester are taking part in the recently launched national leadership training, which, we are told, is excellent and very beneficial to participants. Perhaps the clergy and people will see some of the fruits of that training in the months ahead in the diocese.

PHILIP JOHNSON
10 St Dunstan’s
Stourwood Avenue
Bournemouth
Dorset BH2 6PN

Agreeing the date of Easter brings its perils

From Dr Christopher Rigg
Sir, — According to your report (News, 22 January) the Bishop of Canterbury reported that “the first attempt [to agree on the calendar date of Easter] was in the tenth century.”

To my knowledge, the first attempt to do so was in 664 at the Synod of Whitby, which was originally intended by one of the bishops in the Kingdom of Northumbria, but was accepted by all the other Anglo Saxon kingdoms. The Gaelic kingdoms of Scotland and Ireland which practised the Celtic usage based on the calculation of St Antolus of Loddicea (third century) were less inclined to accept the ruling. Some Gaelic abbeyes accepted it in the century or so after Whitby — for instance, Iona.

In south-western England, the change was not accepted until the area of the west country battled against the Anglo-Saxons. The Celtic usage in Wales and in parts of Ireland fell into disuse only through the military force of the Normans.

Various authors of Bede’s History reflect his personal prejudice against those using the Celtic rite. Thus Hurley also shows the enmity between the proponents of the two systems, similar to the venom that seemed to be present between the parties in the recent worldwide meeting of Anglican Primates.

Furthermore, there is a problem with the monastic traditions in matters of practice really necessar­

CHRISTOPHER RIGG
Langhoven 57
6721 SL Bennekom
The Netherlands

Foundation of European Union on ‘noble ideals’

From Dr Max Gammon
Sir, — The European Union was not sold to UK voters by “appeals to noble ideals” (Leader comment, 29 January), but rather by our economic advantage and with the guarantee of the preservation of our sovereignty.

In a television broadcast in January 1972, the then Foreign Secretary, Edward Heath, quoted the British people: “There are some in this country who fear that one day going into Europe we shall in some way sacrifice independence and sover­eignty. Those fears, I need hardly say, are completely unjustified.”

In fact, the British Foreign Office had published a secret briefing note for Heath, warning that the Common Market agreements would lead to “the ultimate creation of a European federal state, with a single currency. All the basic principles of national economic management (fiscal, monetary, incomes and regional policies) would ultimately be handed over to the central federal authorities” (PRO/FCO 30/769). Thirty years later, when con­fronted with this evidence, Heath admitted that he had lied to the British public.

Seventy years after delivery from Nazi tyranny, European countries are now not simply equally unwillingly yeuling dictatorship of the EU. Those who have difficulty in recognising this for what it is, a dictator­

ship should consider the words of Sir Geoffrey Howe, then the President of the European Com­mission: “There can be no demo­c ratic choice but to accept the Treaties” (Le Figaro, 28 January 2015).

Also, his words on British calls for a referendum over the Lisbon Treaty: “Of course there will be transfers of sovereignty, but would I be intelligent to draw the attention of this country to this fact?” (Le Soir, 2 July 2007).

MAX GAMMON
Church Cottage
6721 SL Bennekom

LETTERS to the Editor should be exclusive to the Church Times, and include a full postal address.

Naturist backside proves to be distracting

From the Revd Mark Smith
Sir, — Although I must confess that reading the Church Times can occasion affect good pressure, or trigger mild indigestion, it has never caused me entirely to break off from my morning tea and toast. Until, that is, Friday.

The sight of a wobbly bottom standing back at me from the front cover was altogether startling. I know it’s good to grab the reader’s attention, but surely this was a little too much below the belt? MARK SMITH
Chaplain
Christ’s College
Cambridge CB2 1JU

From the Revd Geoffrey Squire
Sir, — A lady selling vegetables in Barnstaple market was reading her Church Times in the quiet period. She summarised: "Well, well! I have got used to opening my breakfast cover was altogether startling. I have got used to opening my Christian and sensitive letter from Little Cross, Goodleigh ADRIAN BENEY
The Vicarage, Blockley Gloucestershire GL56 9ES

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Nous et vinous

wine

THE question that I am asked more frequently than any other is: "How can I learn to drink wine?" A simple, flip answer is: "By drinking more of it." Once you have done this by getting together regularly with a group of friends, each bringing a different bottle. I reckon on getting up to 18 tasting samples out of a bottle, and thus make the maximum number for a group. If half the group were each to bring a bottle, the group would have a chance for a convivial and instructive evening.

One game that I used to play with friends in the wine trade was to taste each wine blind. The first person would parrot out a statement about it, for example: "It is red." The next had to narrow the field down with "It is red, but it is not Burgundy," and so on. It is surprising how often we were surprised.

Much of my knowledge has come from reading about wine, and now the new edition of the Pocket Wine Book, published annually since 1977, and, apparently, the world’s best-selling wine book, and containing, as it does, 80,000 copies a year in 13 languages. It is a richly seasoned mine of information. But if you want to turn into a more famous version of the road on Christmas Eve.

MY GIFTS as an anamnestic of con-
gregations may be not up to much, but I am about to have to learn some new skills; for I have been seen to cast my net, I feel, I cannot say, but if Heathrow or Stansted are anxious to get away as I increasingly feel, I cannot say, but if Heathrow or Stansted are anxious to get away as I increasingly feel, I am about to have to learn some new skills; for I have been a bit of a wild card on the airplane.

Whether his parents were as anxious to get away as I increasingly feel, I cannot say, but if Heathrow or Stansted are anxious to get away as I increasingly feel, I am about to have to learn some new skills; for I have been a bit of a wild card on the airplane.

‘Two swords’ in Gethsemane

out of the question

Your answers

I’ve always wondered about what it means that the disciples could lay their hands on the head of Jesus in the evening of Jesus’s arrest (Luke 22:38). Surely, Rome would strictly insist that they had just finished. Why, then, did they not want any wine, but instead did Joseph Smith was into Nine Lessons and Carols?

Life at a fast pace

Have you noticed how Easter always seems early or late? Odd, isn’t it? I have never yet thought to myself: "In about six weeks we came to Easter." It is never on time it is always too early, or too late.

This year, of course, it is terribly early, and barely has the Epiphany house been burnt and con-
signed to the middle shed in the rear yard of the church than we’re burning palm crosses and smearing the results on the faithul’s foreheads. Next week, the 40 days of Lent will begin, and Easter will be on its way.

Carols, but no wine

I AM barely reconciled to the end of Christmas and Epiphany, to be honest. One reason is that I still enjoy this season very much, and, in the misery of cold, dark January, the carols inside the church makes up for the grey grimness outside. It is also because the season provides an endless entertainment. This year was no exception, and carol services provided a rich seam of humour. Everyone loves a carol service — even (I discovered this year) the Sweepers.

One year, after we got thrown out of the local hotel for making too much noise, I decided that, instead of carol-singing round the parish (of which there isn’t much to speak in central Cambridge), we would have a traditional carol service in church, not least for all those unable to get into the other more famous version up the road on Christmas Eve.

My writings read will attest that all manner of people who never norm-
ally darken your church’s doorstep will turn up for a carol service. I was surprised however, when, as I pro-
cessed in during “Once in royal”, I saw one pew filled with four young men in identical smart suits, each with carefully coiffured dark hair.

At the end, standing at the door really surprised me. I was the only one who passed, and pressing on them glasses of mulled wine, I confess that I was taken aback. Suddenly, in front of me, were these four chaps, each with a little black badge revealing his name and his membership of the Church of Jesus Christ of Later-day Saints.

I was unsurprised to learn that they did not want any wine, but more importantly, as they departed, that it had all seemed very familiar to them. Who knew that Joseph Smith’s ways was into Nine Lessons and Carols? And the worst of it was, it didn’t cost any less.

Ready for take-off

This international theme con-

continued on Christmas Eve, when we had our usual crib service. Like most clergy, I find the artistry of laying out the story of the Christmas story by little people, the carving of the figures of Mary, Joseph, animals, and shep-

And the worst of it was, it didn’t cost any less
ders to the crib, the vigorous use of candles, and the Vicar competing like a downmarket music-hall act.

Part of the business is, of course, to ask the children questions early on in the exercise, I asked where Mary and Joseph were travelling to. Foolishly, I asked the child whose hand had shot up first and most anxiously. This is always an error, as there is frequently an inverse relationship between zeal and competence.

I pointed encourageingly at him, and invited him to answer. ‘The air!’ ‘Goodness me, no, there were no airports in those days,’ I responded, ‘I’m sure the Magi had a different way.’

Two or three questions down the line, as called into a false sense of security by intelligent answers from choristers, I asked whether anyone knew where the shepherds were when they heard the angels. ‘Up shot young boy’s hand again. ‘The airport,’ he shouted.

Whether his parents were as anxious to get away as I increasingly felt, I can’t say, but if Heathrow or Stansted are anxious to get away as I increasingly felt, I am about to have to learn some new skills; for I have been a bit of a wild card on the airplane.

Mystery identified

MY GIFTS as a musician. I can recommend.

And the worst of it was, it didn’t cost any less

I thought that I might have been wrong about the early returns for rural dean when I woke up the other morning, opened the curtains, and found a van in the driveway and two men making their way into the garage doors.

Unlike many dioceses, we are lucky in Ely to have a parsonage board that is first-rate, but even its enthusiasm for maintaining high-quality clergy accommodation is usually tempered by the desire, first, to inform you of what it proposes to do. Eventually, I popped out and offered a cheque ‘Good morning’ before gently enquiring why they were painting my garage doors. ‘You asked us to,’ came the re-

Your questions

Another year, after we got thrown out of the local hotel for making too much noise, I decided that, instead of carol-singing round the parish (of which there isn’t much to speak in central Cambridge), we would have a traditional carol service in church, not least for all those unable to get into the other more famous version up the road on Christmas Eve.

“My how much do you get paid?” one naive PCC member asked, not realising that the rewards of this side of heaven amount to headaches and a quickly acquired competency in dealing with open churchyards. You don’t even get a lovely title. One feels that if bishops are Right Reverend, and deans Very Rev-

end, then deans rural might be vaguely Reverend, or Rather Reverend, or a B Reverend.

Given the lack of filthy lucre, given the lack of filthy lucre, given the lack of filthy lucre, I was pretty convinced that, on this occasion, I had not absent-mindedly asked the property department, to give my garage a lick of paint.

I demurred politely, and went back to phoning the said department. My announcement of delight and surprise at the un-

merited mercy of painted doors was greeted with somewhat less delight but equal surprise at the other end of the phone. The decor-

ators were supposed to be fixing the much older garage doors of the archdeacon’s house next door, and had got the wrong building.

I rang round friends on the good news, and was thrilled to find that they had just finished. Why, I wondered, does one need to be a B Reverend, when your garage doors can be a bit painted?

The Revd Robert Mackley is the Vicar of Little St Mary’s, Cambridge.
**Be careful what you bottle up**

Don’t let Lent fizzle out in a denial of life and love, says David Bryant

LENT has connotations of chocolate, winfully eaten but not eaten, firmly corked wine bottles, and hours spent in prayer and spiritual reading. You give up your favourites for the good of your soul.  

The French novelist André Gide (1869-1951) wrote a poignantly beautiful novel illustrating the dangers of a spiritual life threatened by ground deprivation. Strait is the Gate (La Porte Enroîte), a reference to Matthew 7.14. In the book, what starts off as a passionate love story between Jerome and Alissa, spirals into a torrent of disillusionment, bringing about the couple’s irreconcilable inter-pretations of the text, which tells us that we should not be looking for ways to “give up”, but for opportunities to “give out”.  

Most of us have predilections concerning doctrinal issues that tend to drive us apart. The inter-pretation of the same passage is subjective, and involves theological differences, and liturgical questions. A personal issue in the Church, removing any possibility of cohesion. Lent is an unmissable occasion to give out a few sparks of understanding to those who differ from us, and to reflect on our own stance, possibly modifying it.  

The question “Is this the truth, or is it more than my personal opinion?” needs asking. In the novel, Alissa tries to rubber-stamp her views on Christ’s Church, and she comes to a sorry end.  

Then there is the giving out that is rooted in prayer; each day, this becomes more meaningful for me. Prayer is transformative, and filled with the fire of God’s love, its power is immeasurable. Prayer for the world goes unseen, and requires an immense giving out of time, a generosity of spirit, and a degree of determination. It is a wonderful opportunity for the frail and ill to do their part in encircling creation with the spirit of Christ. Take this on board, and we would turn the world into the Kingdom of God overnight.  

“Giving out” means resetting our parameters, and reshuffling the way we view it cynically as a resource, from which we extract whatever we want: power, money, possessions. If we allow evil to outride good, and if we let rancour burn, and irritability and anger rule the day, and selfish ness be our bedfellow, we give nothing to the world.  

There is an acid test that we can use. If our conduct is hurtful to others and damaging to the world, it is wrong. Fuddling the tax returns, or whispering unhelpfully about other members of the congregation is not of Christ; nor is allowing dislike to fester or withholding our forgiveness. Failure to welcome the stranger or a penchant for passing judgement on churchgoers is at odds with the Lord’s Prayer.  

Toss the coin, and another perspective comes into view, one that the poet Dante describes beautifully. For him, life was a pilgrimage, during which we keep company, and seek to bring about the joy of others, and thereby inch towards the Lord’s Kingdom. “And there, the more souls who resonate together, the greater the intensity of their love, and, mirror-like, each soul reflects the other.  

In PHILIPPIANS 2.7, St Paul exounds the concept of kenosis, or self-emptying, whereby Christ emptied himself of the divine, in order to share the human train of suffering. The ultimate example for us to follow.  

In his poem “Ode”, with its opening line “Reading the music-makers”, Arthur O’Shaughnessy illustrates the meaning of “giving out” in words that leave me reeling: A breath of our inspiration Is the life of each generation; A wondrous thing of our Unearthly, impossible seeming. Together with Christ, we are shaping the world’s destiny. Every act, thought, kindness, or cruelty becomes an indivisible piece of the universe. This is both sobering and challenging. We can sour the world or sweeten it.  

Throw out a few sparks of kindness, of happiness, and love, and Christ will surely smile. As Hildegard of Bingen said, “900 years ago: ‘Ah, humanity, full of creative possibilities, is God’s work’. Humankind is called to co-create.”  

“What can I give him, Poor as I am?” The answer is surprisingly rich. It is small acts that transform the world—such as a recycling bin, a sharing of tears, a warm smile, an offer to help to change a light bulb, or the gift of a pen and paper acquaintance. I once knew a couple who had taken a disabled neighbour a cooked meal at mid day for 12 years. I alone knew, and they never missed a single meal. So don’t let Lent fizzle out in a conflict over whether we should keep the wine bottle corked, or the chocolates wrapped in their golden box. Let it be an outpouring, a giving forth of love on the world.

The Revd David Bryant is a retired priest living in Yorkshire (Features, 11 September 2015).

**Perceiving Christ’s glory**

Bridget Nichols

**Sunday’s readings**


Almighty Father, whose Son was revealed in majesty before he suffered death upon the cross, give us grace to perceive his glory, that we may be strengthened to suffer with him and be changed into his likeness, from glory to glory, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now, and for ever. Amen.

The narrow way: a route that can be misunderstood


**Sunday next Sunday**

No readings

Even one more, in the radius of Moses’s face, the power of this encounter was too much for a people who were not yet ready to enter into the same kind of friend-

Exodus: A exegetical commentary, Baker Academic, 2011). This is the visible evidence of the “transformative grace of conversion” (2 Corinthians 3.18).

Peter, James, and John see, without fully grasping what they are seeing. They had not been present at the baptism of Jesus (Luke 3.21-22), and, although they had observed healings and miracles at his hand, it was perhaps still as “a great prophet” that they perceived him (Luke 7.16). An impression reinforced by the appearance of Moses and Elijah alongside him (Luke 9:30).

The means to make sense of their vision is offered in a way that would have been obvious to those who knew what they were looking for, but was still opaque to the disciples. Juxtaposed with Jesus’s transfigured face, they see the tormented and disfigured appearance of a child in the grip of a power intent on destroying him.

“Look at my son,” his father pleads. Jesus sees what his disciples did not see, even in their earnest attempts to cast out evil the boy’s seizures: a beloved human child who would turn the world into the golden box. Let it be an outpouring, a giving forth of love on the world.

The Revd David Bryant is a retired priest living in Yorkshire (Features, 11 September 2015).

**Perceiving Christ’s glory**

Bridget Nichols

**Sunday’s readings**


Almighty Father, whose Son was revealed in majesty before he suffered death upon the cross, give us grace to perceive his glory, that we may be strengthened to suffer with him and be changed into his likeness, from glory to glory, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now, and for ever. Amen.

The narrow way: a route that can be misunderstood


**Sunday next Sunday**

No readings

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Rolling (not drunk) in the aisles

From skateboarding to real ale, churches are being used to engage with their localities in ever more imaginative ways. Pat Ashworth reports

HUNDREDS of young people will be pouring through the doors of 12th-century Malmesbury Abbey for the third days of the forthcoming half-term. They will be eager to tackle the ramps, quarter pipes, grinding rails, and trick boxes that will fill the nave for the skateboarding festival Abbey Skate, now in its eighth year. A collaboration between the abbey congregation and Christian Skaters UK, it was initiated in 2009 by the Vicar, the Revd Neil Archer (News, 2 January 2009).

The event requires the laying down of a double-thickness wooden floor to protect the abbey’s stone and parquet flooring; the bagging and taping to the stone pillars of 120 straw bales, loaned by a local farmer; and the building of staging for the supporters. All the work is done by volunteers, and the work of dismantling has become an event in itself, as they race to beat the previous record and get to the curry house before it closes at midnight.

The atmosphere is electric, the Revd John Monaghan, Assistant Curate at the abbey and organiser of this year’s event, says. “There’s a permanent skatepark in a community centre in Malmesbury, but they come here because it’s an iconic place to skate. The demo- graphic pipes, grading rails, and trick boxes is from the toddlers who will come in to use the new soft-play area, to the 80-year-olds on the volunteer teams. “It’s encouraged a serving attitude in the congregation. We see Christian witness in three ways here: through the love and care of the volunteers, through brief interviews, between the skate sessions, with members of the abbey congregation; and through testimonies from other teenagers about the difference Jesus makes in their lives.”

And it feels like a natural use of the building, he says, quoting the congregation’s vision of “12th-century beauty, 21st-century church”. “It’s only a tiny part of the mission of the Church, but it feels like a faithful use of the resources. We have an amazingly rich heritage of buildings around the country, and it’s sacrilege not to use them for the next generation. This is not to dismiss the beauty of the space, but, as Jesus said, stones are not to be worshipped. We are living temples.”

The event creates an enormous buzz in the town. Last year was the busiest yet, but, although the attendance and the press coverage are encouraging, the congregation does not measure its success in that way, Mr Monaghan says. “Success for us is about the small conversations with teenagers that make a big difference in their lives.

“It’s about making a connection,” he says, “so that when we meet them in town, we can smile, and say ‘Hi’. It’s about breaking down the barriers that young people have in relation to church buildings; and, ultimately, it’s about letting them know they are special, and God loves them. We could have fewer people next year, but feel chuffed that we’ve impacted one person in a positive way.”

MALMESBURY ABBEY is part of the Greater Churches Network of 55 churches in England and Wales, some of which have the characteristics of a cathedral, but all of which operate within the organisational structures, and with the financial resources, of a parish church. In all, there are 200 historic parish churches, with a floor space of 1800 square metres.

These churches are the focus of a current research project, Assessing the Challenges for Managing Historic Major Parish Churches, undertaken by Historic England, the Heritage Lottery Fund, the Church Buildings Council, the Greater Churches Network, and Doncaster Minister.

The study is exploring the challenges that they face, the physical condition of the buildings, and the resources available to maintain, repair, manage, and sustain “highly significant buildings used by the community and nation that are expected to provide functions and services beyond those of a typical parish church — civic, cultural, ecclesiastical, tourism, etc., but [which] only have the resources of a parish church”.

The findings are due to be published in the autumn. But, meanwhile, there seems to be no end to the inventiveness of what is being done to maximise use and draw in the wider community in the name of mission.

Where Malmesbury has its skaters, Hexham Abbey has its free runners — athletes who practise an acrobatic discipline in which they tumble, leap, and ricochet off whatever is in their path. And the athletes of 3RUN are a popular feature of the annual Hexham Abbey Festival, an event otherwise devoted to classical music.

In seeking to broaden the scope of the programme and the outreach of the festival, and to introduce new art forms, the abbey’s Director of Music and Festival Director, Marcus Wibberley, wanted especially to interplay between the arts, and what he describes as “this marvellous building at our disposal”.

It was amazing, he says, “to see the athletes use the arches, stone-work, and triforia of the building as a soundboard for their art form”.

The show was runner-up in the Best Event Northumberland culture awards last year.

THEY there is Doncaster Minister. It is small beginnings for the Streetdance sessions that began here last month, initiated by a member of the congregation, Kaspar Vilkaste, who came from Latvia ten years ago. Mr Vilkaste is a dancer, choreographer, and street artist who wanted to offer free classes to young people and adults to say thank you to the town, and give encouragement to young people. It is a way of “leaving good things behind me rather than just making money”, he says.

It was a wonderful offer, the Continued overleaf
features

Continued from previous page

fund-raising and development man-
ger at Doncaster Minster, Louise
O’Brien, says. The dramatic build-
ing, seating 1200, has the distinction
of being George Gilbert Scott’s
biggest whole church. Fixed seating
limits what can be done in the nave,
but the stone floor-space beneath
the tower has proved ideal for
Streetdance.

“It’s essentially dancing on the
pavement inside a building — doing
just what Kaspar does outside on the
street: bringing the outside in,
opening the doors both physically
and metaphorically, which is what
we’re all trying to do,” Ms O’Brien
says.

The first session accommodated
ages ranging from ten to 40-plus —
including “some proper geeky
poppers who take it super-
seriously,” she says. “Kaspar did it
all with amazing appropriateness.
He is well known in his field, and
the session drew hundreds of ap-
precative comments on social
media, many of them pleasantly
surprised that the minister had said,
“We have the space: come and do it
here.”

In Hull, “a huge aircraft hangar
of a church” is how the Revd Matt
Woodcock describes Holy Trinity,
the largest parish church in
England. His remit when he joined
the clergy team as a pioneer min-
ister in 2011 was to get the building
used missionally for more than the
customary services. So, with a blank
sheet of paper, he set about getting
to know the landlords and
shopkeepers of the Old Town.

A lament that the beer had been
too warm at the Campaign for Real
Ale (CAMRA) festival in Hull City
Hall had led members to consider
finding another venue.

Someone suggested they try that
crazy new vicar at Holy Trinity, who
was up for anything,” Mr Wood-
cock says, cheerfully. “They all spat
their beer out, and said, ‘You must
be joking,’ but they arranged this
meeting with me, and jaws just
dropped at the thought that we
would be able to do this.

He pays warm tribute to the
Vicar of Holy Trinity, Canon Neal
Barnes, as the man who said yes to
CAMRA. “I never thought he’d agree
to it; but, to his eternal credit,
he did. The more he said yes, the
more we have flourished. I think
God has used him in a remarkable
way.”

Holy Trinity stands at the heart of
the Old Town. “It was a blank spot
in the middle of it; a sleeping giant,”
Mr Woodcock says.

From the outset, the Real Ale and
Real Cider Festival caught the
imagination. Queues snaked around
the building to get in, and an atmo-
sphere of friendliness was as much
remarked on as the magnificent setting.

A record 4000 people attended
last year’s festival, which ran from a
Thursday to the following Saturday.
It raised £6000 for church funds and
there has never been a truer story
of churches coming together. Mrs
Davie sums up a view that
many have expressed. “I am very
passionate about the beautiful
church I serve, and determined
that a building which has served the
people of Grantham for so many
years gets all the help it needs to
keep doing that.

“If the fringe benefit is that a new
generation of people who would
never come to a service now feel
comfortable in the building, these
events are of even more value.”

Free to run: above, left and
right: Hexham Abbey; left: ice
rink and Christmas-tree festival
in St Wulfram’s, Grantham

“I’d say to the greater churches:
just see the fruits of what you can
do. If these buildings are not for
the people, I don’t know what they are for,” Mr Woodcock says. “I think
we need to be less stuffy about what
we think they are for.”

Hull is the designated City of Culture for 2017. Regeneration is
happening here on a large scale in
readiness for that year, and Holy
Trinity, in partnership with the city,
has visionary plans for its shared
future at the heart of the com-
munity.

“The beer festival was the line in
the sand that said our church is
open to the whole community. It’s
amazing,” Mr Woodcock concludes.

AT ST WULFRAM’S, Gran-
tham, 10,000 people came
through the doors in five
days when an ice rink was installed
in the nave at Christmas, as part of a
Christmas-tree festival. The church
treasurer, Ray Davie, says that many
of them had never been in the
building before, “and thought it was
only for a certain kind of people,
which is not the case at all. We were
able to break some of that down.”

The church made a small entry
charge for the festival, and for the
skating, but the Christmas trees
were provided free, and St Wul-
fram’s made a profit.

“Churches have to do these
things now,” Mrs Davie says. “With
annual fuel bills of up to £16,000 on
top of the Parish Share, you can’t
keep these buildings going without
doing something a bit different. You
can’t expect a weekly congregation
of 130 people to cover those sorts of
costs.”

As the biggest communal space
in Grantham town centre, St Wulfram’s
also hosts the biannual Gravity
Fields arts and science festival in the
town.

Then there is the Great Bath Bake
Sale, held at Bath Abbey; the fashion
show, medieval fayre, and gala
dinner held at St Laurence’s, Ludlow
— where the conversation is now
planning a medieval banquet in
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And there are many more.

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Faiths learn to live well together

Nigel Genders considers strategies for dealing with radicalisation in schools

EXTREMISM faces us with a genuine and ideological struggle. We have seen the impact of its violence at its worst. In such a world, is it hopelessly naïve to think that we can live well together? What part does education play in making this possible?

This year, there have already been attempts to begin to answer some of these questions, with solutions that range from possible greater inspection powers for OFSTED to intervention in unregistered schools, and a new government website that gives parents, teachers, and school leaders practical advice on protecting children from extremism and radicalisation.

I strongly endorse the Government’s drive to protect children from harm, and the risk of radicalisation, and acknowledge the need for the Government to support not just institutions that promote violent extremism. In this context, however, it is tempting to embrace the renewed interest in religion, and see religious education as being essential because it is primarily about answering those concerns.

But, although it is true that good religious education will contribute in these areas, looking solely for RE to provide answers is to accept a simplistic narrative that says that religion is the cause of most of the problems in the world. It is not. Extremism is the driver of violence and ideology serve as vehicles for an ideology, but as being the presenting issue on which communities are divided is a mistake.

Dr Anne Aly, author of Terrorism and Global Security: Historical and contemporary perspectives (Palgrave Macmillan, 2013), states that there is “no empirical evidence to support the claim that religion, terrorism, and ideology are the primary motivators of violent extremism.” The world’s most renowned scholars of terrorism agree that other factors play a much larger part.

“Factors such as anger at injustice, moral superiority, a sense of identity and purpose, the prospect of adventure, and becoming a hero have all been implicated in studies of radicalisation. Religion and ideology serve as vehicles for an ‘Us versus them’ mentality, and as the justification for violence against those who represent ‘the enemy’, but they are not the drivers of radicalisation.”

RELIGION is not the problem, but RE is part of the solution, because it is about helping people the critical skills they need to question and engage with their own and other traditions, and to do in a way that grows in depth and maturity of understanding and expression. This is just one of the ways in which our schools and colleges can help communities to live well together.

At one of our recent conferences, it became clear to me that emerging levels and some other metrics bear any relationship to the quality of teaching at all.

“Taking note of teaching at last”

John Gay takes stock of the recent Green Paper on higher education

IN NOVEMBER, the Government launched a consultation paper on higher education, Fulfilling Our Potential: Teaching excellence, social mobility and student choice. This should provide an opportunity to raise fundamental questions about the nature and purpose of universities.

Is it their job — usually taken as axiomatic by government, and often by the universities themselves — to serve the economy by producing the workforce needed? Or is it to produce responsible and educated citizens who will serve the common good? Or is it, now that students are viewed as paying customers, to give the customers a privileged place on the economic ladder? The answer is almost certainly all three — and others as well. But there are questions over the weighting to be given to each.

The nature of higher education is changing, not least under the impact of a desire to measure outcomes. In 2014, the universities were assessed on their research output and impact. This led to the inevitable league tables, and the subsequent allocation of future research funding largely done on the basis of “To him who hath shall be given.”

As relative newcomers to the university table, the church universities had not built up a research profile to match many of the existing players.

Reseach, however, is not the only function of a university: teaching is, and has always been, central. So the Government’s new focus on teaching is welcome.

Quality teaching needs to be given the same status as quality research, and two of the paper’s central proposals, the creation of a Teaching Excellence Framework and an Office for Students, are designed to achieve this.

The consultation paper sets out the functions of the Office: promoting the student interest, ensuring value for money, and reducing the regulatory burden on the sector. How these functions will work in practice has yet to be seen.

But the proposed Framework raises a fundamental question about how teaching quality can be measured in any accurate and meaningful way. For instance, there are doubts whether staff salary—
Performing arts: students from St Marylebone C of E School put on a show

Kathryn Pugh explains the reasons her school has produced a film to champion arts education

The arts have fuelled the success of St Marylebone C of E School for more than 20 years. They have created a culture of confidence and achievement across all our subjects, from performing arts to mathematics and computing, and in the performing arts.

Concern that arts education is becoming marginalised in schools around the country, St Marylebone decided to make a film, A Window to the World, to erase the pervasive misconception that the arts are a soft option. At a time when arts education is widely regarded as a dispensable luxury, we hope that our film demonstrates that the arts are rigorous, challenging, and essential to a rounded education.

The film, made by our head of art, Stephanie Cubbin, and our music technology teacher, Peter Thomas, includes contributions from our own staff and students, and leading figures from the arts world. Among them are the playwright Lee Hall; the RSA’s director of figures from the arts world. Among them are the playwright Lee Hall; the RSA’s director of the performing arts.

Unusually, the school is designated as special-need strong support, backed up by money. Collaboration between arts organisations and universities may be necessary to provide schools with arts education on a regular basis; but only good-quality, professional teaching will guarantee all pupils, in all schools, the arts opportunities that we have here.

We hope that those political leaders who graduate in arts subjects will join us in the fight for funding, which, as in our school, puts arts and creative subjects high on the priority list.

To see the film visit www.youtube.com/watch?v=CftiEuG6Frk.

The salvation of arts education is a fight for funding, which, as in our school, puts arts and creative subjects high on the priority list.

Performing arts: students from St Marylebone C of E School put on a show

Somewhere teachers can’t get at you

School assemblies can be prized ‘sacred spaces’, Pat Ashworth discovered

School assembly can be the one time in the day when children have the opportunity to stop and think, the Revd Ronni Lamont asserts. “In an assembly, you do non-directed thinking; you can’t get at you.”

The opportunity to provide “sacred space” was much prized by participants at the workshop at St John’s, Nottingham. “Children have said that it’s the one space in which teachers couldn’t get at them,” one said. Others deemed an assembly to be “a place where you can sing without being talented”, “a chance to chat and ask questions”, and “a place to deal with stuff”.

One participant had never forgotten the impact of a simple visual demonstration, showing the impossibility of getting toothpaste back in a tube, to emphasise that words, once they had left the mouth, could not be taken back.

“There is now so much that schools are expected to teach children that is not in the curriculum — much of it driven by the politics of the day,” Mrs Lamont said, citing the current emphasis on teaching “values”.

“In an assembly, you do non-directed learning. Everyone comes together to remember that we are a community, and that we need to care for one another, and to celebrate — it’s a place like no other to celebrate.”

Gathering, engaging, responding, and sending out — participants reflected on assemblies as places where children can develop a memory of Bible stories; where, through times of reflection, music, images, silence, and space, they can develop their spirituality, their sense of “the other”; and where tragedies or world events can be marked as something of concern to all.

“It’s like a family meal, when everyone sits down together,” Mrs Lamont suggests. “If you don’t do it, you get out of touch.”

The workshops were organised through the SPCK school assemblies website, and funded by the Goldsmiths’ Company, St Peter’s Salute Trust, and St Christopher’s Educational Trust.

Useful resources:
www.assemblies.org.uk
www.spckpublishing.co.uk/?s=assembly
www.imaginor.co.uk
Time schools ditched their bushels

Huw Thomas looks at how church schools can preserve their uniqueness

HOW can we ensure that church schools are distinctive? Answering this question was one of the tasks I was given when I became the diocesan director of education for Sheffield.

Over the past two years, distinctiveness has been a priority for the schools in our diocese. Our research found a wide variety of practice in our schools: in some, the Christian identity thrived; in others, it was moribund.

The schools in the latter camp tended to be stuck in a rut. The same prayers, the same activities, and a diet of scripture, starring Noah and the Good Samaritan, had been served up year after year. By the end of Year 6, some of our children could be so sick of the latter that they identified with the muggers.

There was also an over-reliance on values. For several years, we have promoted Christian values; but, if we are not careful, we risk emphasising the values without the Christ, like a loveless hug. Moreover, we are now meant to present these as British values. But, in fact, they codify universal goodness, becoming British only when promoted in this country. Likewise, so-called Christian values deserve that designation only when they spring from Christ’s inspiration.

MAKING our schools distinctive, we decided, meant turning to the heart of Christianity. Representatives from our 40 schools met over two years, looked at a range of prayers, explored the fullness of the Bible, and engaged with the way that the Church expresses faith. These are drawn from across the Gospels, and include story, parable, and teaching. They avoid Christmas and Easter, but still allow the Good Samaritan his place on the road.

Each reading comes with a discussion point, and the emphasis is on engagement. Faced with the wedding at Cana, the children are asked to reflect on a time when something went horribly wrong at a party. The parable of the sower is used to consider what happens when we learn.

We also give our children experiences of liturgy, and ensure that, at least once during their school career, they visit their cathedral. Through such experiences, children are shown some of the pathways of belief. But the journey will be their own.
education

But who will sit on the MAT?

Dennis Richards looks at the problem of inadequate school governance

IN SOME respects, educational policies are like Christmas gifts that don’t fit the bill. The shop takes them back, and not a few return with a new label. So the reformed GCSEs resemble O levels, and the new label. So the reformed GCSEs resemble O levels, and the IN SOME respects, educational policies are like Christmas gifts that don’t fit the bill. The shop takes them back, and not a few return with a new label. So the reformed GCSEs resemble O levels, and the IN SOME respects, educational policies are like Christmas gifts that don’t fit the bill. The shop takes them back, and not a few return with a new label. So the reformed GCSEs resemble O levels, and the IN SOME respects, educational policies are like Christmas gifts that don’t fit the bill. The shop takes them back, and not a few return with a new label. So the reformed GCSEs resemble O levels, and the.
Where God is becoming popular

At Chester University, theology is booming. Margaret Holness finds out why

The astonishing rise in the popularity of religious studies at GCSE and A level over the past decade has not, as might have been expected, been matched by an equivalent increase in demand for places in university theology departments. On the contrary, many universities have closed or shrunk their theology and religious-studies faculties. Only 55 — fewer than half — of the UK universities now offer these subjects.

Those that do, unsurprisingly, include all but one of the 15 members of the ecumenical Cathedrals Group of church universities. Over recent years, the oldest of these, Chester, has seen a remarkable growth in its theology and religious-studies faculty.

It is now one of the largest departments in the country; it has 168 full-time undergraduates, and 136 working for postgraduate degrees. Of the 20 academic staff members, just over half specialise in traditional areas, and it is one of ah andful of depart-

ments, other than Oxford and Cambridge, to teach Hebrew and Greek. Dr Ben Fulford, for example, teaches systematic theology: his research interest is the church Fathers.

SO FAR, so traditional. Within the department, however, is a significant presence of the distinctively contemporary approach brought by practical and contextual theology. Dr Wayne Morris, who leads the department, edits the journal Practical Theology, which emphasises the importance of bringing issues of justice and human rights into conversation with theological and religious perspectives.

He is particularly engaged with the Deaf community, and says: “All our scholars, whether using systematic, textual, contextual, or empirical approaches to research, are interested in the intersections between religion, theology, and spirituality, and contemporary society. I would say this is distinctive of our staff research interests and the programmes of study we offer.”

So students can study modules on, for example, medical ethics, religion and gender, theology and the body, feminist perspectives, theology and animals, to name just a few. One of the best known practitioners in the field, Professor Elaine Graham, boosted this approach when she moved to Chester from Manchester University in 2009. She developed a professional doctorate programme through which candidates engage in theological refection on their own professional practice.

Dr Wendy Dossett, who teaches Buddhism and contemporary spirituality, is also interested in the part played by spirituality in recovery from addiction. She heads the CSARS initiative (Chester Studies of Addiction, Recovery and Spirituality Group) based in the department.

Dr Hannah Bacon, who initially studied at another Cathedrals Group university, Liverpool Hope, is particularly interested in the application of theology to feminist issues, including the predominantly female preocc-
apation with diet.

Students’ interests differ as much as those of the staff. Dan Walker, Helen Thomas, and Liam Metcalfe all took first-class degrees at Chester. Mr Walker, aged 21, from Beverley, in east Yorkshire, and a son of the vicarage, hopes to be ordained, and is now studying for an MA in systematic theology.

Ms Thomas, 52, read forestry as Oxford. Now living in the Wirral, and a Reader in her parish, she first came to Chester to do a Church Colleges Certificate, moved on to a part-time undergraduate degree in theology, and is now working for a doctorate in biblical studies.

Mr Metcalfe, also from the Wirral, stayed on after doing well in his first degree. With no church background, he became interested in religious studies at school, and says that the breadth of study drew him to the subject. His religious-studies programme has included anthropology and sociology, as well as traditional theology.

HOLLYBANK, a converted black-and-white 19th-century school, provides a discrete home for the department, and students and staff speak of feeling part of a single community.

“It doesn’t matter what you’re working on, or what stage you’re at, there’s always someone around to discuss things with,” Mr Metcalfe says.

This feeling of being part of an academic family probably explains why the department is regularly among the top ten in the student-

Continued overleaf
John Howson proposes a solution to the problem of dwindling numbers

IN SOME respects, the education sector is like a super-tanker. Once a decision is made, it takes a long time to change course. So the full effects of some of the sweeping changes introduced by Michael Gove during his time in charge of the nation’s schools are only now being seen. Mr Gove was not responsible for either further or higher education, both in the remit of the Business Secretary, but the results of his influence on the schools system is unavoidable.

A crucial area for all schools, but one where the Churches can, and should, take action, is teacher supply. I have warned before in these pages about the indications of a coming teacher shortage. Now, although the Government is firmly of the opinion — in public at least — that there isn’t a problem, many schools are already reporting a different state of affairs.

Because the school population is expected to increase by half a million over the next five years — a prediction the Government does not dispute — the teaching force will have to increase significantly. This aim will not be helped by a seven-per-cent cut in the numbers applying for teacher training.

Undoubtedly, schools that are not part of the Schools Direct or Teach First programmes will struggle to recruit teachers in some subjects, including Religious Education. Vocational subjects such as design and technology, and business studies, which may be important for wealth generation areas of the economy, are also likely to be affected, and these are areas particularly important to the majority of pupils: those not destined to proceed directly from school to university.

RECRUITMENT difficulties may affect school performance. Dioceses, now responsible for the success and failure of their church schools, will have to pay special attention to those churches where recruitment is a challenge. A look at the recent GCSE results of church schools in London, including the numbers achieving five A* to C grades, including English and maths, showed that many schools were performing less well in 2015 than in the previous year. For most of them, this was a drop of only one or two per cent, but in a few cases, the decline appeared to be greater.

To increase their chance of improving, schools must take more responsibility for staffing their schools. But the Church of England — and the Roman Catholic Church, for that matter — have to influence greatly the number of teachers available to their schools. They could, in effect, develop their own pool of newly qualified teachers. This would mean a return to their position as teacher-providers, the position that existed before the 1970s, when a nationwide network of church colleges was disrupted by a new policy of placing teacher preparation alongside the rest of higher education.

The Church of England’s Education Office could harness within one network the initial teacher education that still exists in the church universities, the many Church of England teaching schools, and the growing number of Catholic schools. This would probably need a central unit able to identify and plan for differing subject needs and for regional variations.

It would mean a high degree of cooperation, and minimum higher education, between the church university education departments and the school-based programmes. To achieve this would be hard, but the alternative is to risk leaving church schools at the mercy of a fragmented training system that does not take account of their needs. Visiting control might keep church staff-rooms full.

John Howson is a visiting professor at Oxford Brookes University.

Dennis Richards reviews the latest education titles

PERHAPS it is worth finding a brief moment to sympathise with those who publish. Lord Weidenfeld, who died on 20 January, was described in his obituary in The Times as “the outstanding London publisher of the second half of the twentieth century”. Weidenfeld’s story is an RE lesson in itself. As a Central European Jew, he fled the Nazis in the 1930s, and escaped to London. A family of Plymouth Brethren took him into their home in Highgate.

It was a gesture that Weidenfeld never forgot. Last year, at the astonishing age of 95, he funded a rescue mission for Christians in Syria and Iraq. “I had a debt to repay,” he said.

Publishers of educational materials have an easier life; but even they do not find it easy under the present Government. Michael Gove may have moved on, but he left a legacy of rapid change. The new religious education courses will be taught from the start of the second half of the twentieth century.

Neither of the two largest exam boards, has endorsed publications ready for schools, who will be increasingly desperate as September approaches.

Thankfully, some things never change. Children love stories, and, until the reality of academic pressure takes hold, they also love acting them out. The Whoosh Bible, by Gill Robins (OCR, £11.70), is a joyous production, with an impeccable pedagogy.

The title is a catchy way of describing a strategy first developed by the Royal Shakespeare Company’s education service.

Children stand in a circle and take turns in acting out the story. The intention is that each participant becomes the story. “Whoosh” is the code word for moving on. It’s buzzy, it’s simple, and it was easily accessible.

I suspect that Year 3 and Year 4 will love whooshing. There is a delightful set of images at the end of the volume for colouring in. Children love colouring in, and it gives the teacher a welcome breather. But OFSTED will probably hate it. What is the learning objective, it will parrot? Spoilsports.

Another certainty, particularly welcome at this juncture, is that familiar names remain as active and as enthusiastic as ever. Being Christian in Education: Reflecting on Christian professional practice in a secular world by Hazel Bryan and Howard Worsley (Canterbury Press, £9.99; CTH Bookshop £18), is a collection of essays. The editors are well known, and prolific, producers of material related to RE and Christianity in schools.

This volume, however, is different, and probably their most important publication to date. Fifteen doctoral students give a synopsis of their theses, and some of the subjects up for discussion could not be more timely, for example, “Are British values Christian values?”

What some of the discussion is needlessly polemical and point-scoring. Andrea Haith’s essay is at the centre of the debate about the place and nature of state-funded RE. The upbringing of fundamental British values was made part of the new Teachers’ Standards in 2012.

As Haith says, there is confusion, and a lack of clear understanding, about what they are. As they will form part of the redrafted GCSE specifications, to which we referred earlier, no wonder the publishers are hesitant about going into too much detail.

This important volume reminds us of Jeff Astley’s dictum that there is a straight choice: education in Christianity, education about Christianity (and presumably other faiths as well), or education in a Christian manner.

It seems to me that it has been obvious for many years that only the second is now appropriate in a state-funded school in a multicultural Britain. It will mean compromise on the part of all faiths.

This is not a discussion about the word “Christian” in the third choice to “British”, perhaps the publishers have a workable blueprint. Discuss.
Peter Selby considers the Churches’ ideas on economic justice

Chris and Capital: A family debate
Michael Taylor
WCC Publications £14
(978-2-8254-1655-6)
Church Times Bookshop £12.60

FINDING the right people to carry the important task of putting on record the Churches’ ecumenical journey is often a challenge. There are, however, few people to whom the Churches owe as much for years of effective ecumenical ministry as Michael Taylor, and very few indeed who would have the expertise to chronicle for the World Council of Churches (WCC) its relationship with the world economy over the past seven decades.

His wisdom, as amply demonstrated in these pages, comes both from his careful researches into the reports and writings that reveal the journey the Churches have been on, as well as from his effective and costly work as Director of Christian Aid, a 12-year ministry that enabled Christians in Britain to learn more and give more to the task of world development.

The joy that this book reveals is positive in terms of the energy and commitment of some of the largest churches in the life of the Churches worldwide, and, as the author often indicates, less positive in terms of progress in theological, economic, and political thought. It is, therefore, not a false faith that much that is said in reports is then repeated in later ones.

Each of the first four chapters after the introduction covers a period demarcated by the most significant world conferences and assemblies. Together, they make up an account that takes us from Amsterdam 1948 to Busan in 2013. Together, they are as good an introduction as the challenges of relating faith to the world economy.

In all, what appears is a fundamental conviction that a mixed economy of private enterprise and public provision is the best arrangement to be hoped for; those who opt for that conclusion do so, however, on the basis of a generally negative evaluation of capitalism. The rather negative tendency is accentuated by the increasing contribution of the Churches of the South. Behind Taylor’s generosity and calm account of the debates it is not hard to account for the continued protests from the South demanding a hearing for the lived experience of those Christians who are, and live among, the poorest of the earth. Overall, Taylor finds the debate, while often one-sided, in the main reasonable and based on evidence.

In the last three chapters, he becomes more thematic and less chronological, as he charts his own evaluation, showing with the part played by theology in the debate. It is clear that, in view of the different perspectives of “North” and “South”, there is little hope of an agreed theological consensus that would inform reflection on economics. Language about a “responsible society”, which had been the “balanced” contribution of the main contributors from the North, had

lost its force in the face of the increasingly vocal and articulate cry from the South, and a new language around which all could gather had not emerged.

Running alongside this is the conflict between the orientation towards “Faith and Order”, with its concern for the unity of the Churches and the resolution of doctrinal differences, and the orientation towards “Life and Work”, concerned with outreach to the world. Taylor ends with a “personal reflection”, one that, given the tone of the book as a whole, is not surprising: we need to be steadfast in our search for justice, while realistic about what can be achieved, and we need, he concludes, to be supported by the “spirituality of endurance” which that political realism requires.

The book is important for all that it records. Some will find, as this reviewer did, the repeated use of “family” to describe the corporate activities of Churches both puzzling and somewhat irksome; and the reader will need to insert a bookmark in the daunting list of the abbreviations that characterise this ecumenical story.

And now, we may ask, is this long debate going to be revitalised by the much more strident critique of capitalism which we now see? “Has the South” come “North”?

The Rt Rev Dr Peter Selby is a former Bishop of Worcester.
Something more than busyness

Fraser Dyer evaluates two contemporary spiritual prescriptions

Spiritual Defiance: Building a beloved community of resistance Robin Meyers Yale University Press £15.99

AS THE collective handwringing about the decline of the Church in Britain continues, and clergy desperately rebrand their coffee mornings as a Fresh Expression of church, much of the analysis about our diminishing profile sits either to blame on changes within society. Too few are the voices crying out in despair on the state of the Church, but one that seeks to turn it to the movement that Jesus propelled by means of resistance to imperial Rome.

In particular, we have forgotten that we are called to “embody resistance to all that is false”. Meyers locates three areas in which the Church should be practising resistance as the body of Christ: the personal (ego), the theological (orthodoxy), and the cultural (empire), and he explores the Church in these terms in turn. This is a profound book that could transform the Church if its leaders would pause long enough to hang up their egos.

The impediment that the ego causes to working for the common good is also a theme in another new book, Spiritual Activism: Leadership as service, by Alastair McIntosh and Matt Carmichael. They have set out their message, not for Church leaders, but for all who are engaged in activism in their community. They seek to persuade us that the Church can never be merely a thought in the heads of activists, but that the activism is most effective when rooted in spirituality.

They draw on a range of faith traditions, including Christianity, as they make their case, seeking not simply to validate spirituality, but to set out how it enables activists to retain an “openness to life and how things can quickly become”. That is an important point for anyone whose energy is expended in trying to bring about change in others.

McIntosh and Carmichael fairly whiz through the concepts of spirituality, psychology, non-violence, and the psychodynamics of anger. Anyone who has spent time around campaigners or activists will know how dysfunctional things can quickly become. The authors bring a wealth of experience and wisdom to their subject, which is illustrated through-out with rich case studies. At times, I could have wished for a little more depth — as on the place of anger in activism, which gets only a page. None the less, this book is an impressive achievement, because of the ground it covers. There is a deep richness to the writers’ knowledge, and plenty of useful signposting of other writers and thinkers for readers. In particular, this book could provide any interfaith groups that are working together with readers in their community with a common language in which to frame their work. That alone would be a brilliant outcome for this book.

The Revd Fraser Dyer is Priest-in-Charge of St Luke’s, W glandford, and is the author of Empowering black Christians. He reflects on

Empowering black Christians

Christopher Landau considers a call to “exorcise” the Church

Documentary as Exorcism: The development of colonial Christianity Robert Beckford Bloomsbury Academic £16.69 (978-1-8470-6392-2)

Robert Beckford is one of very few academic theologians who have successfully translated their scholarly research into popular television programmes. Perhaps best known for his work on Channel 4, including the memorably titled God Is Black, in this book Beckford reflects with insight on the processes of documentary production. Of particular interest is his claim that he “encoded” within his programmes messages specifically designed “to challenge and empower black Pentecostals.” He considers the potential of documentary film as a catalyst for black emancipation, and his conclusions about the complicity of the mainstream Church in Britain in theologically rooted racism are forthright. He could sometimes stand accused of exaggerating to gain attention. Consider this sweeping claim about the state of the black-majority Church in Britain: “black Pentecostalism is bewitched by colonial Christianity and... my films are exorcisms.” For this reader, there are moments when Beckford’s apparent anger and sense of injustice risk his overlooking the encouraging reality that exists in some Christian contexts. For me, writing as the assistant curate of a church where the congregation is roughly half black and half white, and where all aspects of church life (including many friendships with the congregation) exist across our myriad racial backgrounds, many of Beckford’s claims seem to speak of a different church in a different time.

That said, our parish is in a discourse where people are woefully under-represented among the needs and where meaningful links with black-majority churches are patchy at best. Beckford’s critique calls all those who minister in ethnically diverse areas to consider what blind-spots they may have when it comes to spotting prejudice or, in his terms, exercising those theological ideas “infect[ed] with the British empire’s occult logic.”

His closing message is worth quoting in full: “I am calling on progressive white theologians to end the they and theological amnesia, and exorcize their colonial past and produce exorcisms of this declivity that have the categories of thought and action to embrace their black and brown brown brothers and sisters in the UK toward a new inclusive British Christian Church of the future.” Is it quite a rallying cry, though one that, I still fear, risks ignoring the vast and complex landscape of Britain’s diverse church landscape. And I wonder whether I should invite Beckford to visit our inner-London parish church one Sunday morning.

The Revd Christopher Landau is Associate Priest at Beckford’s World at One, Kilburn, and Emmanuel, Harrow Road, in the diocese of London, and is a regular contributor to BBC Radio 4’s World at One and PM.

Brighton prophetic: an “unusual” image of Anna as an older woman in an interview with the Queen’s Park: community arts and heritage, edited by Julie Newson and Esme Ara, and Echoes: a selected pack of prose, verse, and photos, with CD, and moving out from the local to wider theological questions (Queens’ Park Press, £10; 978-0-9934041-0-8)

Stored in the cloud

All in the Mind! Does neuroscience challenge faith? Peter Clarke Lion £10.99 (978-0-7459-5675-6)

Science is the new natural religion, and this book explores how the latest scientific research and discoveries challenge religious and faith beliefs. Peter Clarke’s approach, advocating an “embodied approach” to science, seeks to prove that science can and should be used to support faith. He argues that science and faith are not in conflict, but rather complement each other. He believes that science can help us understand the workings of the brain, and that this understanding can help us to understand the intricacies of faith and belief. Clarke also discusses the idea that the brain is not just a physical organ, but a spiritual one as well. He believes that the brain is involved in every thought or action, and that our decisions are not simply dictated by our environment or experiences, but are also influenced by our personal beliefs and values.

The Revd Adam Ford is a former Chaplain of St Paul’s School for Girls.
A frank probe of mortal bodies

Robin Gill on Being Mortal by Atul Gawande, a prompt to reflection on dependency

A WHILe ago, I witnessed the transformation of a private nursing home for the elderly by a new owner. It was housed in a house in a rural hamlet, surrounded by fields and farms. Until the arrival of the new owner, the elderly residents dozed in armchairs, placed in line around the walls of a large room when they had held services there, few of the residents managed to keep awake. I always found visits depressing.

The new owner changed this with a single bright idea: he encouraged one of the local farmers to lend the home some orphan lambs, which needed to be bottle-fed several times a day, and she asked the residents whether they would like to do the feeding. They were soon hooked.

If you have ever bottle-fed a lamb, you will know how exciting it is. The lamb’s enthusiasm soon spreads to the feeder; even those residents with severe dementia join in. Instead of dozing in their chairs, they eagerly took part, and even delayed bedtime to do so. They had regained a purpose in life.

Atul Gawande’s book is full of similar tips. He writes in an easy style, and his stories attempt to convey his passion for the need for better information about medical and communal care of old people.

By profession, he is a surgeon in Boston, Massachusetts, and is the author of two popular books on surgery. Now he has brought out by listening to geriatric and hospice specialists, and visiting a number of homes. The result is full of similar tips. He writes in an easy style, and his stories attempt to convey his passion for the need for better information about medical and communal care of old people.

By profession, he is a surgeon in Boston, Massachusetts, and is the author of two popular books on surgery. Now he has brought out by listening to geriatric and hospice specialists, and visiting a number of homes.

Another chapter on badly run homes for the elderly is also challenging — especially those places that make all the decisions for their residents, offer them little or no freedom to do as they wish (typically because they want to keep them safe), over-medicalise them, and leave them little purpose in life.

Again, and again, Dr Gawande asks whether it is right to treat old age as a medical problem. He notes that some of his surgical colleagues are too ready to operate on elderly patients who are likely to get little or no benefit from surgery. He also agonises about “rationing”, allocating medical resources fairly between the young and the old.

There are interesting questions to ask about how well his pre-eminently American experience fits the NHS in Britain. There are places where this is clearly a very American medical system. The book

Yet there are commonalities as well. In both of our countries, the advice to the elderly is the same: eat sensibly, keep fit, and get your blood pressure under control. And we have both experienced similar trends: our forebears typically died at home (think of all those Victorian deadhall-scene), whereas now we are more likely to die in hospital, with tubes sticking out of us.

We are also both changing, however. Hospice care is flourishing in both countries, and, increasingly, palliative care is also delivered to our homes. We both face the challenge that, with increasing longevity, perhaps one in five of us is likely to experience dementia. The science fiction of medical immortality is at odds with the more likely prospect of the ineluctable deterioration of our bodies and minds.

There is little about faith in this book, although it does conclude with the author’s scattering his ashes on the Ganges, in accordance with Hindu custom. And, just occasionally, the church connections of some of his patients are also noted. But his own concerns are more worldly: how can we improve the lot of the elderly, and restore freedom and purpose to them in this life? How can we make homes for the elderly more bearable?

People of faith will surely wish to think about suffering. What do you think about the finitude of one’s life to the very end? What do you think the difference is?

Dr Gawande writes that “the very marrow of being human” is “to be the authors of our lives”. Do you agree?

Did reading Being Mortal change the way you think about suffering?

The book suggests many ways in which doctors, patients, and families might better communicate with one another. Would any of these be useful in a church context?

In what way do you think “understanding the finitude of one’s time could be a gift”?

Dr Gawande states that we are often “unready to confront the reality of disease and death. Having read this book, how might we better ready ourselves?”

Being Mortal makes a distinction between “a good death” and “a good life to the very end”. What do you think the difference is?

How important is the idea of home in this book?

Will you enjoy reading this book?

“Enjoy” is probably the wrong word. I think that you are likely to feel more mortal as a result of your reading. Dr Gawande is, indeed, frank about our mortal bodies. But he might also encourage a discussion about care arrangements (including organ donation) with our loved ones.

IN OUR next reading-groups page, on 4 March, we will print letters information about the next book. This is Cold Comfort Farm by Stella Gibbons. It is published by Penguin Classics at £7.99 (CT Bookshop £7.29); 978-0-14-144159-7).

Book notes

Cold Comfort Farm is a classic of English comic fiction: its influence is still felt in the way we write and think about the countryside. An instant critical and commercial success when it was published in 1932, Stella Gibbons’s novel was written as a response to the effusive “loam and lovechild” novels of authors such as Mary Webb. The action follows the efforts of an orphaned urbanite, Flora Poste, to modernise her country cousins the Starkadders — lusty Reuben, ethereal Elfine, the mysterious Aunt Ada Doom — amid the rolling misty downs and thickly growing sukkedine of deepest rural Sussex.

Author notes

Stella Gibbons was born in London in 1902. She wrote for the Evening Standard and The Lady before the success of Cold Comfort Farm led her to pursue a full-time career as a novelist and poet. Over a long literary career, Gibbons published 24 novels, including Conference at Cold Comfort Farm, in 1949, and four collections of poetry.

None of her writing, however, attained the same level of acclaim as Cold Comfort Farm, which she came to refer to as “That Book” and “You-Know-What”. She died in 1989.

Books for the next two months:

April: Lila by Marilynne Robinson

May: Blessing by Andrew Davison

Instead of endlessly planning our funerals, it might be wise to give more thought to the prospect of dependency in old age. We all begin life as dependent mortals — and, like it or not, as the doctor notes, many of us will also end life as dependent mortals.

He is not the first person to point this out, but he does it well.

Canon Gill is Editor of Theology and Professor Emeritus of Applied Theo-

logy at the University of Kent.

Being Mortal: Illness, medicine, and what matters in the end by Atul Gawande is published by Profile Books/Wellcome Collection at £8.99 (CT Bookshop £8.10); 978-1-84668-8582-8.)
Nicholas Cranfield visits the Armenian exhibition in Oxford

ALLAN RAMSAY’s celebrated portrait of the Genevan philosopher Jean Jacques Rousseau is perhaps one of the most famous portraits of any exile. The Scottish philosopher David Hume had assisted Rousseau to flee from France in 1766. He commissioned his patron, Ramsay (1712-78) for a portrait in which the sitter wears Armenian dress, a heavy cloak and a fur hat, that was much commented on by bemused Londoners.

I was put in mind of this great treasure of the National Gallery of Scotland in Edinburgh by the recent exhibition at the RA of another Genevan contemporary; Jean-Etienne Liotard. His 1770 portrait of the Roman Catholic traveller William Constable FRs was painted in Lyons. It is weaker, as so many of Liotard’s works are, lacking the psychological brilliance shown in his Scottish counterpart’s work; but Constable, too, wears Armenian dress.

Was this simply an affectation of the time, or does it say something about Armenia? That Rousseau chose to dress in this way suggests that Armenia was very much at the centre of enlightened European consciousness, despite the country’s geographical distance. This exhibition marks the centenary of the much disputed genocide there. Archbishop William Laud (d. 1645) was Chancellor when, in 1635, he presented the first Armenian manuscripts to the library. The expansion of the library’s collections from the Near East is largely a phenomenon of the later 19th century, thanks to the diligence of Edward Nicholson, who was Bodley’s Librarian for 30 years until 1645) was Chancellor when, in 1635, he presented the first Armenian manuscripts to the library. The expansion of the library’s collections from the Near East is largely a phenomenon of the later 19th century, thanks to the diligence of Edward Nicholson, who was Bodley’s Librarian for 30 years until 1645; and from private collections come photographs, demitasse coffee cups exported from Staffordshire, lace and crochet work, and 20 coins, the earliest of which are tetradrachms that are dated to 55 BC.

On closer inspection, the illuminated illustration of the famed horse Bucephalus appears as a terrifying fiery animal with claws, composed of animals and human figures; even the claws turn out to be little birds with open beaks. It is not all about books. The V&A has loaned a pastoral staff, a vartapet; and from private collections come photographs, portraits, silk and silver, which the sitter wears Armenian dress.

Treasures of a persecuted people

Sacred artefacts and family heirlooms: left: the throne vision of Ezekiel in an Armenian illuminated Bible of 1648; above: a woman’s lace collar, dating from c. 1890. Traditional Armenian lace is made with just a needle and thread. This belonged to the donor’s grandmother.

The exhibition concludes on a chilling note with a map detailing centres of the Armenian genocide, routes of death marches, and escape routes, from R. E. Hewsen’s Historical Atlas (University of Chicago, 2001).

If Downing Street is lining up the President of Turkey next for the red-carpet treatment in the wake of kowtowing to travelling despots from China and Egypt, this exhibition in Mr Cameron’s old university would make a good starting point. It is, as the title implies, about a celebration for a culture that has endured, often without much support from Christians elsewhere. President Putin would also learn from it.

“Armenia: Masterpieces from an Enduring Culture” is at the Weston Library, Bodleian Libraries, Broad Street, Oxford, until 28 February. Phone 01865 287400. www.bodleian.ox.ac.uk

Place of sacrifice: an altar curtain of red silk with an embroidered inscription in silver thread, given to the Monastery of St John the Baptist (the Church of Surb Karapet) in 1788. The monastery was destroyed during the Armenian genocide.
Not much vesting in the vestry

press

THERE are some stories that are timeless: boys meets girl, triumph over tragedy, or simply tragedy itself.

There are, some say, stories that are immortal and simply cannot die, such as the revelation, fresh every year, that the Pope is Catholic. And there are some stories that are zombies, and simply will not die, however often they are killed — “Robes for vicars to be surplus to requirements”, as The Times had it.

This is a story about which could only be news to anyone who has stayed away from Evangelical services for the past 30 years. Oh, right, that’s 98 per cent of the population then. Objection withdrawn.

The Times lead was: “The sight of a vicar celebrating communion in a hoodie or leading evening prayers in jeans would come as a shock to many church-goers, but the Church of England is set to scrap its dress code to make traditional robes optional.”

That is immortal and simply cannot die, such as the sight of a vicar leading evening prayers in jeans would come as a shock almost everywhere.

THAT THEN is the Jayne Ozanne poll on Anglican attitudes to same-sex marriage. The Guardian highlighted the informative part of the poll, which was the change in attitudes since the question was last asked on the same basis: “A poll conducted in the aftermath of last year’s synod meeting has found that people who define themselves as Church of England approves of same-sex marriage, compared with 39 per cent who did not three years ago found almost the reverse: 38 per cent of Anglicans in favour and 47 per cent opposed.”

PA went for the obvious: “Anglican churchgoers who support gay marriage outnumber those opposed to it for the first time.”

The YouGov survey suggested 45% of Church of England followers support gay marriage, right against 37% who believed it wrong. Jayne Ozanne, a leading Gay Evangelical Anglican and member of the York Synod, the Church of England’s ruling body, said the results showed the Church of England had “come of age”.

The pushback to this, from Evangelicals who are opposed to same-sex marriage, concentrated on the idea that Ozanne had polled people who are not really Anglicans. There are lots of weaknesses in any survey, and some figures: a poll that did that would have been significantly more meaningful. You need to poll a representative sample of Anglicans, a statistically reliable sample of weekly churchgoers.

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THE LEAD was: “Not much vesting in the vestry.”

radio

IN ANY typical discourse on the physics of the universe — on the Big Bang, for instance or multiple dimensions — there comes a moment when one gives up trying to comprehend it and one’s lower jaw into the shape of a half-circle, where one’s lower jaw into the shape of a half-circle, where one’s lower jaw into the shape of a half-circle, where one’s lower jaw into the shape of a half-circle, where one’s lower jaw into the shape of a half-circle, where one’s lower jaw into the shape of a half-circle.

Funnily enough, it was with jokes about the link between language and the brain, and of course the link between language and the brain, and of course the link between language and the brain, and of course the link between language and the brain, and of course the link between language and the brain, and of course the link between language and the brain.

One of Hawking’s more risqué jokes discussed the French scientific community’s objection to the term “Black Hole” when it was first used in 1968 — whatever image is indeed conjured up by the term, it bears no relation to whatever reality Professor Hawking was attempting to describe.

It is, therefore, appropriate, that on the back of our show tonight, a programme: he sits down and tucks into the food relates to the natural world.

The ‘Wow’ factor

media

Trump of doom

television

LAST week’s most frightening TV programme was The Mad World of Donald Trump (Channel 4, Tuesday of last week). Matt Frei’s account of the Republican hopeful was more appalling even than the horrors of today’s religious extremism.

It was a real-angels-in-the-press kind of coverage, complete, and we saw the cast of its productions, and causes so much despair in the 25th July. 10pm (BBC 4)

RADIO: Sunday 8.14am

Richard Fortey is, perhaps, my favourite palaeontologist, and he is presenting a new series that explores how evolution works. I am particularly good at setting the creatures within their ecological, and has a programme: he sits down and tucks into the food relates to the natural world.

He is, therefore, appropriate, that on the back of our show tonight, a programme: he sits down and tucks into the food relates to the natural world.

The ‘Wow’ factor

media

OUT go the robes, in come hoodies: how vicars might update their look

Or not: the venture story in Saturday’s Daily Telegraph

Andrew Brown

Theos, wrapped up an discussion on the decline of the New Atheists

On 10 John Hindmarsh

as “the most unlikely of uppity women

Are the people who are repelled by Dawkins real atheists, or not?”

been defined by their opinions of Anglicans who do.

Do not seem to do anything to ever leave an Evangelical church: that is supposed to happen, and Dawkins’s unlike of uppity women and of Muslims has led him into some very strange and coarse and stupid associations.

Last week was a minor flurry of outrage, and he was disinvited from a conference when he retorted that the sight of a vicar leading evening prayers would come as a shock almost everywhere.

SOME years ago, Nick Spencer, of Thoos, wrapped up a discussion on the decline of the New Atheists with the line “… and Richard Dawkins discovered Twitter”. Sel

Dawkins has a joke had a most point: Dawkins’s dislike of uppity women and of Muslims has led him into some very strange and coarse and stupid associations.

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AUDIBERT. The Revd Janice Audibert, Team Vicar in the North Poole Ecumenical Team Ministry (Salisbury), now Priest-in-Charge.

BARNFATHER. The Revd Thomas Barnfather, formerly Priest-in-Charge in Lanzarote (Europe), to be house-for-duty Assistant Curate (Associate Priest) of Holy Trinity, Ilkeston, and of St Laurence’s, Long Eaton (Derby).

BAYMAN. The Revd Brynn Bayman, OLM of Finchampstead and California, and Assistant Chaplain of Wellington College (Oxford), to be Chaplain of Framlington College (St Edmunds & Ipswich).

BLAIR. The Revd Catherine Blair, Assistant Curate (Associate Minister) of St Paul’s, Woking, and Rural Dean of Woking, to be NSM of Walton-on-Thames (Guildford).

BLAIR. The Revd Jonathan Blair, Vicar of St Paul’s, Woking, to be Vicar of Walton-on-Thames (Guildford).

BOWKETT. The Revd Graham Bowckett, Assistant Area Dean of Alresford, now Area Dean, re-appointments.

BRAINTWAITE. The Revd Catherine Brainwaite, NSM of Colne (Blackburn), to be Assistant Curate Priest.

BULL. The Revd David Bull, Team Rector in the Great Marlow with Marlow Bottom, Little Marlow and Bisham Team Ministry, now also Area Dean of Wycombe (Oxbridge).

BURRELL. The Revd Michael Burrell, Assistant Curate (Associate Priest) in the Halstead Team Ministry, to be Assistant Curate (Associate Priest) of the Upper Colne Parishes of Great Yeldham, Little Yeldham, Stambourne, Tilbury justa-Clare and Topfesfield (Chelmsford).

CHATTELL. The Revd David Chattle, Rector of Farleigh, Can- dor and Wield, now also Assistant Area Dean of Alresford (Winchester).

CHICHERST. The Revd Caroline Chichester, NSM of Winterbourne Valley and Milton Abbas, now Assistant Curate (Associate Priest) of Red Post (Salisbury).

CLINCH. The Revd Christopher Clinch, formerly Chaplain of the King’s School, Eton, and now Chaplain of Northumbria Healthcare NHS Foundation Trust (Newcastle).

COLVER. The Revd Sarah Colver, Assistant Curate of Aston cum Wold Newton and Ulley, to be Assistant Curate (Associate Vicar) of St Mark’s, Broomhill, Sheffield (Sheffield).

CRAWFORD. The Revd James Crawford, Assistant Curate in Pendeen deanery, to be Assistant Curate (Associate Priest) of All Hallows’, Bishopmum (Blackburn).

DEAKIN. The Revd Paul Deakin, Assistant Curate of Hale and Ashley, to be Vicar of St Croce Cross Town, Knutsford (Chester). de QUEST. The Revd Marion de Quaid, Priest-in-Charge of White-water, now also Assistant Area Dean of Odiham (Winchester).

DRAPEIQ. The Revd Penelope Draper, Team Vicar in the Dunstable Team Ministry (St Albans), to be Assistant Curate (Associate Priest) in the North Poole Ecumenical Team Ministry (Salisbury).

EDGERTON. The Revd Hilary Edgerton, Vicar of Hayfield and Chinley with Buxworth (Derby), to be house-for-duty Missioner Priest in the Saddleworth Team Ministry, and Chaplain of HM Prison Buckley (Manchester).

FORD. The Revd Deborah Ford, NSM (Associate Priest) of St James’s, Cambridge, and Chaplain of Cam- bridge University, to be also Bishop’s Adviser on Healthcare Chaplaincy (Ely).

GOODALL. The Revd Alice Goodall, Assistant Curate of the St Bar- nthomew’s Benefice of Hackbridge (St Albans), now Rector of Shefford (Oxford).

HUME. The Revd Barbara Humé, Priest-in-Charge of the Upper Colne Parishes of Great Yeldham, Little Yeldham, Stambourne, Tilbury: Humberston, to be also Priest-in-Charge of Sible Hedingham with Castle Hedingham (Chelmsford).

JAMES. The Revd Thomas James, Priest-in-Charge in Great Yeld- ham to Commander Portsmouth Flotilla Sea (Royal Naval Chaplaincy of the Fleet) (Salisbury).

LODGE. The Revd Sally Lodge, Team Rector in the Witham and Villages Team Ministry, now also Area Dean of Witham (Chelmsford) (corrections).

LUCA. The Revd Dr Susan Lucas, Priest-in-Charge of St Faith’s, Great Crosby (Liverpool), to be Team Rector in the Holy Trinity Team Ministry, East Ham (Chelmsford).

MCCLELLAND. The Revd Claire McClelland, Hon. Assistant Curate of Charnmore and Stinsford, to be Team Vicar in the Charnmore and the Wintersbourne Team Ministry (Salisbury).

PARKER. The Revd Janet Parker, Vicar of High Lane, to be also Hon. Canon of Chester Cathedral (Chester).

PAXTON. The Revd Elizabeth Paxton, Assistant Curate of Sible Hedingham with Castle Hedingham, to be Assistant Curate (Associate Priest) of the Upper Colne Parishes of Great Yeldham, Little Yeldham, Stambourne, Tilbury: justa-Clare and Topfesfield (Chelmsford).

PRESTON. The Revd Paula Preston, Assistant Curate of St Martin with St Thomas, Cambridge (Ely), to be Team Vicar in the Chigwell and Chigwell Row Team Ministry (Chelmsford).

PRYCE-WILLIAMS. The Revd William Pryce-Williams, Hon. Assistant Curate of St Mary’s, Cumnor (Oxford), now Associate Priest in the Oxford Diocese.

READ. The Revd Ben Read, Assistant Curate of St Peter with St Etheldreda Benefice (Salisbury), now Rector of Shelswell (Salisbury).

SAMUELS. The Revd Ann Samuels, NSM of Our Lady and St David’s, Bishopmum (St Albans), to be also Priest-in-Charge of Foxhill Retreat and Conference Centre (Chester). EMERITUS. The Revd Dr John Samuels, & the Revd Canon Emeritus of Chester Cathedral Chapter, to be also Ecu- menical Canon of Chester Cathedral (Chester).

SMITH. The Revd Andrew Smith, Team Rector in the March Team Ministry, to be also Rural Dean of Chelmsford (Ely).

TANNER. The Revd Mark Tanner, Assistant Area Dean of Odiham, and Rural Dean, re-appointments.

WALKER. The Revd David Walker, Assistant Curate (Associate Vicar) of St Peter with St Paul’s, Oundle, and St Augustine’s, South Kensington, to be Team Vicar in the Great Fosse and the Greyfriars, Reading (Oxford).

WATKINSON. The Revd Stephen Walker, Vicar of Theddon Bos (Chelmsford), to be Rector of West Buckrose (York).

PROFESSOR ANTHONY MELLOWS

Lord Prior from 2008 to 2014, the most senior non-royal member of the order. In this capacity, he travelled widely overseas, visiting priories and branches of the order. He presided over the modernisation of much of the structure and financial organisation of the order, which encompasses the Eye Hospital in Jerusalem and the St John Ambulance Brigade. In all this work he was greatly supported by his wife, Elizabeth, whom he married in 1973, and who survives him; she was the daughter of the Ven. B. G. B. Fox.

In 1999, Mellows chaired a committee to review the needs and resources of bishops. This was in two phases; the first related to diocesan and suffragan bishops, the second to the archbishops. The committee held many sessions and interviews. Their first report (Resourcing Bishops) was published in 2001, and the second in 2002; nearly 250 recommendations were made. Over the next decade, these were widely discussed and many adopted; the reports remain a valuable source of reference. For his work, Mellows was appointed OBE in 2003.

In the past year, he had master-minded a scheme of amalgamation of four churches at the Tower of London where he and Elizabeth were regular worshippers at the Chapels Royal. Only two days before going into hospital, he had, with his customary efficiency, circulated documents that would bring the amalgamation to a successful conclusion.

David Baldwin adds: A long-standing supporter of the ministry offered. He was an ingenious and active archivist, the Chapels Royal, Tony Mellows found his mind, with its legal bent, drifting towards curiosity about the history, application of early modern canon law, and certain medieval practices and instruments of governance which might provide a clue to characterise its workings today, both as persons and buildings within palaces.

This culminated in a research interest inspired by a cooperation in 2008, during which he had been cheerfully told that the last time anyone had looked at the overall position was in 1483 — and things had changed since then. But the 1483 statement was an under-statement. Such documents as existed stemmed mainly from the royal palaces, and a wide respect among the legal fraternity for the surprisingly broad range of Tony’s research, earned by the accumulation of knowledge, sought from Latin medievalists and modern statute lawyers alike. He revealed in documents of Henry II relating to the seigniory of the Chapel Royal in 1154, as much as in the continuing application of early modern laws to the workings of Church and state in other quarters.

Thus began an abiding interest and affection for that ancient establishment, and a wide respect among the legal fraternity for the surprisingly broad range of Tony’s research, earned by the accumulation of knowledge, sought from Latin medievalists and modern statute lawyers alike. He revealed in documents of Henry II relating to the seigniory of the Chapel Royal in 1154, as much as in the continuing application of early modern laws to the workings of Church and state in other quarters.

Peter Parker writes: PROFESSOR Anthony Mellows, who died on 10 January, aged 79, in hospital after a heart operation, gave generously of his skills and time in support of church and other charitable activities.

He was educated at King’s College, London, where he took degrees in law, philosophy and divinity, and was a Fellow from 1980. Admitted a solicitor in 1960, he was from 1962 sole partner in Alexander Pollak & Co., which a few years later became Alexander, with him as senior partner until 1996. From 2001 to 2004, he was a consultant to Huntsers.

In the University of London, he was Professor of the Law of Property from 1974 to 1990, and the author of standard works on property and trusts.

He served in the Intelligence Corps (Territorial Army) from 1959 to 1968, and had been a member of the Archbishops’ Millennium Advisory Group from 1995 to 2000.

Prior to St John: Professor Mellows with the Queen in 2013

In matters of finance, accounts must be maintained and presented in a manner subject to the rules of the Charity Commissioners; and we are being told that elected members of the PCC and churchwardens are “too busy”.

If these things are true, how can the responsibility of a trustee be reconciled with that of the duty of churchwardens and PCC members to the diocesan bishop under ecclesiastical law?

Registered and accountable

Two pages for Sundays; Holy Days, Festivals and Special Observances; and now has ideas for family-friendly services, too. Regular advertisers will need no further incentive.

All three books are hugely popular with both parish priests and Readers.

Maggie Durran

BECAUSE so many churches are now required (by their annual turnover) to register as charities, this is a timely question.

The governing body of a church is the PCC, under the leadership of the parish priest. The rules on how the church operates are governed by a raft of laws and requirements, starting with many that are individual Acts of Parliament. But the diocesan bishop and others have parts to play under ecclesiastical law which apply also.

Registering a church as a charity in a formal way moves us from the earlier position, when churches were categorised as “exempt” charities: that is, charities not required to be individually registered. Now they will be registered.

When a group seeks to register as a charity, its constitution or memorandum and articles — what it seeks to do, and how it governs itself to achieve its purpose — is scrutinised and approved by the Charity Commission. In the case of a Church of England parish, the whole of that ecclesiastical system is taken as the constitution and governing documents.

In the church system, some things are different from other trusts. PCC members cannot be held individually responsible for the actions of the PCC. For example, a PCC member cannot be sued individually for church debts. If an individual commits an offence — for example taking money, or committing fraud — he or she is still liable.

One change, however, is that the annual report and accounts have to be presented in a manner that complies with the requirements of the Charity Commission, and this has resulted in a much clearer, and more systematic, presentation of accounts in the required format. They are now much easier to read, although at times they may seem harder to prepare — and, for the uninitiated, harder to interpret. But everyone is working in the same system now, so there is less confusion for church officers, who receive the accounts annually, and for the Charity Commissioners to spot any problems quickly.

The language of the charity sector helps us to see that the responsibility of the PCC is to check that the church is working within its objectives or mission, and that its money is spent appropriately and well, in achieving that mission.

You could call PCC members trustees, in these circumstances, but the rules that govern how we operate, apart from the way in which accounts are presented, are still set up and refined by the ecclesiastical system: the bishop is still the boss.

Send your issues and questions to maggie.durran@virginmedia.com.
BIRD — Rosemary Bird (nee MacLellan) wife of Dr Richard (Dickie) Bird died peacefully on 27 January 2016, after a short illness in Kilmarnock, Ayrshire. Much loved Mother, Grandmother, Great Grandmother, friend and "Granney" to many. Of Helensburgh, The London Cottage, Helensburgh, The Hookses, where, in his words, "they unselfishly created the conditions in which I could write in peace and without distraction". Now rejoicing on another shore and in a greater light, Ic could write in peace on 24 January 2016 in Addenbrooke’s hospital, Cambridge aged 95. Much love to all. John "J" Jones "J" Jones — David Cranston, Andy Lane, Irene & loving father of Sara, Jonathan and Tim. Funeral at Haddenham Chapel, Cambridge on Saturday 6 February at 6.30 p.m. The service will be preceded by an Organ Recital by Dr David Hill at 5.45 p.m. Those attending the service are asked to confirm their attendance to church@yilk.com or by telephone 01223 597078.

JONES — Revd John Halfey Jones Dental Surgeon, formerly Rector of Leoberton and Compton, peacefully on 24 January 2016 in Addenbrooke’s hospital, Cambridge aged 95. Much beloved husband of his late devoted wife, Irene & loving father of Sara, Jonathan and Tim. Funeral at Haddenham Chapel, Cambridge on Saturday 6 February at 6.30 p.m. The service will be preceded by an Organ Recital by Dr David Hill at 5.45 p.m. Those attending the service are asked to confirm their attendance to church@yilk.com or by telephone 01223 597078.

SCOTT — Evensong in memory of Dr John Gurn Scott LVO, Organ Student 1974-78, will be sung in St John’s College Chapels, Cambridge on Saturday 6 February at 6.30 p.m. The service will be preceded by an Organ Recital by Dr David Hill at 5.45 p.m. Those attending the service are asked to confirm their attendance to church@yilk.com or by telephone 01223 597078.

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CLASSIFIED ADVERTISEMENTS

CLERGY VACANCIES — The Diocese of Sheffield in partnership with the Patrons, the Sheffield Church Burgesses Trust, wish to appoint a Vicar of St Cuthbert’s Fir Vale. Are you:
- passionate about mission and service in urban contexts?
- experienced in growing the church and developing discipleship?
- committed to working collaboratively?
If so, this post may be for you.
We are looking for a priest to minister in this vibrant parish and Mission Partnership, and to lead the church in its vision to be and proclaim good news to an area of many needs.

For more information, visit www.sheffield.anglican.org/clergy-vacancies and download an application pack. Informal enquiries should be directed to the Archdeacon of Sheffield & Rotherham, Ven Malcolm Chambers on 01709 309102.
Closing date: 15th March 2016. Interview date: Monday, 7th March 2016. Appointment will be subject to an enhanced DBS check.

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For a residential ticket and other information, please contact the Archdeacon of Sudbury, the Venerable Dr Daniel Hyde.

The Diocese of Sheffield in partnership with the Patrons, the Sheffield Church Burgesses Trust, wish to appoint a Vicar of St Cuthbert’s Fir Vale. Are you:
- passionate about mission and service in urban contexts?
- experienced in growing the church and developing discipleship?
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Closing date: 15th March 2016. Interview date: Monday, 7th March 2016. Appointment will be subject to an enhanced DBS check.
Barking Episcopal Area
Associate Priest (House for Duty)
Stanford Rivers and Greensted

We wish to appoint a Associate Priest (House for Duty), so look after two parishes in the new Ongar Unit. The parishes are St Margaret’s Stanford Rivers and St Andrew’s Greensted-juxta-Ongar. These two churches are in a beautiful countryside near the thriving town of Ongar with excellent local schools and other facilities.

You will be working with the Revd Noelle Taylor of Chipping Ongar and convenor of the Ongar Unit along with other clergy and lay colleagues to deliver mission and pastoral care across the Unit. You will be specifically looking after the two parishes of Stanford Rivers and Greensted. Pastoral reorganisation is being planned which involves the two parishes detaching from their present arrangement and coming into the Ongar Unit in some way. You will be licensed in the interim to the Revd Noelle Taylor and to the parish of St Martin Chipping Ongar and St Peter Shelley.

The churches have been working closely together in the vacancy and are looking now for a spiritual leader who can bring skills in community outreach and worship development. Each church has its challenges but also there are great opportunities, especially at Stanford Rivers where new young families coming to the church have created a great opportunity for further growth. At Greensted, with the oldest wooden church in the world, there are opportunities to engage with national and international pilgrims and others from the locality. These parishes have a history of being very supportive of their parish priest.

Closing date: 24th February 2016 | Interview: 5th March 2016
Profile and letter available from: www.chelmsford.anglican.org/vacancies

For applications and details contact: Jenny Day, Secretary to the Archdeacon of Harlow a.harlow@chelmsford.anglican.org or telephone: 01279 734524

Our aspiration is to be a transforming presence in every community, open and welcoming to everyone, and serving all people.

Follow us on YouTube www.youtube.com/user/chelmsforddioce and Twitter twitter.com/chelmsdio & twitter.com/CottrellStephen

Barking Episcopal Area
Priest in Charge
Hatfield Heath and Sheering, Deanery of Harlow

We are looking for a full-time stipendary priest to lead our parishes into further growth.

We are two rural communities villages in the outskirts of Harlow and Bishop’s Stortford. There are two well cared for churches which serve at the heart of the village, a VC Church of England school as well as a community school.

We are part of a Coveneded group of six villages who work closely together sharing, where necessary, facilities and expertise.

We are looking for a leader who will:
• Help us to open our hearts to the Holy Spirit so that He will direct us
• Have a listening and pastoral heart, recognise and develop our individual gifts, be committed to collaboration and delegation, engage with our local communities.
• Help us to do better at nurturing the faith of our young people into and through their teens
• Find a way to encourage more young families and the middle-aged to join us
• Facilitate confirmation, marriage and baptism classes
• Foster increased contact between baptism families, wedding couples and the congregations
• Inspire exploration of our faith, e.g. use of Alpha/ beta/Pilgrim/similar nurture courses
• Encourage group visits to Spring Harvest or similar, and days - or weekends away together for fellowship, study and fun
• Collaborate with ordained and lay colleagues in the Six Villages and across the Deanery to strengthen, deepen and develop the Six Villages Covenant.
• Work with us to review progress annually

Closing date: 26th February 2016 | Interview: 14th March 2016
Profile: Available from: www.chelmsford.anglican.org/vacancies

For applications and details contact: Jenny Day, Secretary to the Archdeacon of Harlow a.harlow@chelmsford.anglican.org or telephone: 01279 734524

The Bosworth Benefice in the Diocese of Leicester

We are looking for a Priest in Charge who is prepared to lead us as we develop the Ministry in our Churches, extend our Mission to all parts of our rural community, help us to manage a large legacy and lead us forward.

Proposals for a re-organisation of the present united Benefice are at an advanced stage and will ensure a manageable Benefice of four PCCs – one based around St Peter’s Church Market Bosworth, one with the four village Churches of Cadeby, Congerstone, Sutton Cheney and Shackerstone, one with Carlton and one with Naseby.

Based in Market Bosworth, these West Leicestershire Parishes are in the heart of the countryside and have the scope to influence the whole community in numerous ways.

The Rectory is a substantial four bedroomed 1980s home in Market Bosworth, the largest of our villages, and is close to schools, shops, and local amenities. An award winning “Britain in Bloom” village, Market Bosworth was at the heart of the events which marked the re-interment of King Richard III in Leicester Cathedral in March 2015.

Our Parish Profile is available at www.marketbosworthbenefice.com

Come and join us, lead our people, Pray with us and for us.

Application forms and parish profile are available from:
Mrs Wendy Dunnington, St Martin’s House, 7 Peacock Lane, Leicester LE1 5PZ
T 0116 241 5309 • E wendy.dunnington@leccro.org • www.leicesteranglican.org

Closing date for applications: Fri, 11 March 2016 • Interviews: Wed, 6 April 2016

This post is subject to DBS enhanced disclosure

Mission Development Vicar
for the Thurcroft & Maltby Mission Partnership

Are you:
• Passionate about mission experienced in pioneering fresh expressions of church
• Committed to developing vision amongst existing congregations
• Excited by new possibilities?

If so this exciting new post may be for you.

We are looking for a priest to pioneer new mission opportunities across this partnership area, and to disciple and grow the existing congregation at Thurcroft, working closely with church members and the newly appointed Rector of Maltby.

For more information visit www.sheffield.anglican.org/clergy-vacancies and download an application pack

Informal enquiries should be directed to the Rector of Maltby, Revd Mike Rajkovic (01792 845421) or to the Archdeacon of Sheffield & Rotherham.

Closing date: noon on 16th February 2016. Interviews will be held on Wednesday, 16th March 2016.

Appointment will be subject to enhanced DBS check

www.chelmsford.anglican.org

The Diocese of Chelmsford is currently looking to fill the following post

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Please call 01603 785911 or send for details to: Church Times Subscriptions, 13a Hellesdon Park Road, Norwich NR6 5DR
Bradwell Episcopal Area
Priest in Charge, House for Duty
Woodham Mortimer w Hazlegh and Woodham Walter

These picturesque villages are situated in the countryside between Danbury and Maldon with easy access to the coast, the City of Chelmsford and to London, offering various local sporting, cultural and historical activities.

The two welcoming parishes would provide the opportunity to:
• Support and lead the inclusive ministry of both congregations towards all parts of our lively communities, including young families.
• Preach and teach engagingly. Maintain lively and attractive worship, including the occasional offices.
• Build and support the ministry of individuals in outreach, and church and worship leadership.
• Be a welcome link between the church primary school (“Outstanding” by Ofsted) and St Michael’s in Woodham Walter.
• Live in a comfortable four-bedroom Rectory with a well-maintained garden.

Woodham Mortimer church dates from 1080 while Woodham Walter church is believed to be the first purpose-built Church of England church in the country. Both church buildings are in good repair, finances are sound and the congregations promise an extremely warm welcome!

Closing date: 18 February 2016 Interview: 17 March 2016
Details on: www.chelmsford.anglican.org/vacancies or from the Archdeacon of Chelmsford a.chelmsford@chelmsford.anglican.org 01245 258257

Black Combe Benefice
St Michael and All Angels Bootle; St John The Baptist Coney; St Mary’s Whitbeck; St Mary’s Whitcham

The Bishop of Carlisle seeks to appoint a House for Duty Priest in Charge to this stunningly beautiful Benefice between the mountains and the sea in south west Cumbria.

The Benefice is part of the developing South Calder Mission Community and the person appointed will join three (two full-time and one house-for-duty) ordained colleagues in it. We are looking for a colleague with vision and energy, who will work collaboratively with us to develop mission opportunities.

Could you:
• greet everyone, enjoy visiting, and talk to children and adults?
• learn about the issues facing rural communities? (if you don’t already know?)
• motivate, enthuse, encourage and support the laity?
• be secure enough to change yourself, and so lead change?
• be an attractive worship – and help us to develop new styles of worship?

We are good at
• offering a warm welcome to everyone;
• active caring for everyone in the wider community;
• our Family Service and Messy Church;
• links between School and Church;
• parties and church socials.

Full details (Application form, Benefice Profile, etc) are available from the Diocesan website: www.carlislediocese.org/uor-diocese/jobs.html or from Church House, Carlisle 01228 523573

Completed applications by email or post to the Archdeacon of West Cumberland
Closing date: 13 Feb 2016 Shortlisting: 14 Feb 2016 Interviews: 7 & 8 March 2016

For an informal chat, contact the Archdeacon: Richard Pratt 01900 66190 archdeacon.richard@carlislediocese.org.uk or the Rural Dean: Allen Banks 01946 61470 allenbanks@btinternet.com or one of the Mission Community Clergy: Gill Hart 01946 724724 • harrigill@btopenworld.com
The Diocesan Bishop and the Patrons wish to appoint a

Team Rector designate of the proposed United Parish of Keighley, Incumbent of St Mark, Utley and Priest-in-Charge of St Andrew, Keighley

The Bishop and the Patrons seek an experienced priest to work with four other areas as they discover ways to witness to Jesus Christ and serve the community in the West Yorkshire town of Keighley.

Some 70,000 people live in Keighley – a town full of opportunities and challenges, including some areas of high deprivation. Keighley is working to identify its future and members of the churches are passionately committed to play a full part in civic discussions. There is a healthy and lively Christian presence in Keighley who are working together to express God’s love for all who live here. The recent appointment of a much-revered Town Chaplain has been widely welcomed.

Four parishes are committed to a proposed United Parish of Keighley which will facilitate further mission initiatives, sharing of resources and will create a ‘Keighley menu’ embracing a variety of worship styles and traditions including the contribution of a longstanding Anglican/Methodist tradition including the contribution of an ongoing Anglican/Methodist ecumenism and they will be open to the riches of friendship and collaboration with Keighley’s large different Christian traditions.

The appointed person will become Team Rector and will join the Town Chaplain, a curate and Methodist colleagues to form a new ministerial team to pioneer a fresh missional engagement with the town. They will be closely involved in appointing a second Team Vicar who will focus on ministry particularly in Keighley’s social housing estates. There is great scope to shape this new pattern of ministry and mission. This is a rare opportunity for both the Bishop and the local church – there is an openness in the future allied to a prayerful passion amongst many in the congregations.

This is a substantial role. If you think you may have what it takes, please ask for an application pack and further details from:

Mrs Carrelle Dylday, P/A to the Bishop ofBradford
carmel.dylak@westyorkshiredales.anglican.org

Closing date: Noon Monday, 22nd February 2016
Interviews on 8th and 9th March 2016

An enhanced DBS check is required.

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**CHURCH TIMES** 5 February 2016 35

**PIC**
**DIOCESE OF SOUTHWELL AND NOTTINGHAM**

**VICAR**

at St Mary the Virgin and All Souls, Bulwell

Are you called to lead us in the next stage of our journey? Our mission is simply to share the love of God with everyone. We recognise that we have much more to do, to get to know God better; to be who God wants us to be and to do what God wants us to do.

Our Church is a beautiful and historic Grade II listed church which stands in a commanding position overlooking Bulwell. Our community recognises St Peter’s as their church. Our congregation spans the age range with a mix of different socio-economic groups and ethnic backgrounds. Our parish is one of England’s most deprived yet with people who can be incredibly generous.

We are looking for a Vicar who is:

- Comfortable with and supportive of all types of worship
- A preacher who is able to speak with gospel accessible and relevant
- Able to engage and enjoy working with children, young people, parents, teachers and our strong uniformed organisations, growing our Church younger
- A strong, enthusiastic and resilient leader
- Practical, and able to take control of their own spiritual needs
- A good communicator with a sense of humour, friendly and welcoming
- Able to inspire and encourage others to grow deeper in discipleship
- Pastorally aware with a compassionate heart
- Outward looking and able to encourage active outreach

Application pack from: Jo Padmore, PA to the Archdeacons
Jubilee House, Westgate Southwell, Nottingham NG23 6JN
archdecons@southwell.anglican.org • 01636 817206

Closing date: 12 February 2016

Informal meeting with Bishop Paul Williams: 9 March 2016

Interviews: 16 March 2016

For informal discussion and further information, please ring Sarah Clark, Archdeacon of Nottingham, on 07177 893285 or Email: arch-nott@southwell.anglican.org

We welcome applications from suitably qualified clergy from all sections of the community and we strive to be an equal opportunity employer

**Enshrined DBS clearance is required for this post.**

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**Chaplain and Teacher Required from April or September 2016**

We are recruiting for this or alternative subjects. The Chaplain is also responsible for leading services in the school chapel, including Sunday services, and is a key member of the school’s Pastoral team.

Our central aim is to maximise and fulfil the curricular and co-curricular potential of all pupils in a nurturing and happy community.

We are looking for an enquiring, impressive horticulturalist and have very exciting plans for the future.

We offer excellent working conditions together with an attractive salary and benefits package reflecting the qualifications and experience of the individual.

Further details and information on how to apply are available from the Abbot Solihull page of our website www.solach.org.uk

The closing date for the completed return of applications is Wednesday 10 February 2016.

If you have any queries, please contact Lisa Else, Headmaster’s PA, Solihull School, 793 Warwick Road, Solihull B91 3DJ

0121 705 0958

Solihull School is committed to safeguarding and promoting the welfare of children and young people and expects all staff and volunteers to share this commitment.

This post is subject to Disclosure and Barring Service (DBS) Enhanced disclosure

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**PARISH OF SUMNER-REDCLIFFS**

**DIOCESE OF CHRISTCHURCH – NEW ZEALAND**

**VICAR**

An exciting opportunity for evangelistic ministry exists within this sea-side parish.

For details of vacancy see http://anglicanlife.nz/Diocesan-Life/Parishes/Parish-of-Sumner-Redcliffs/Parishes

Our parish profile is available at www.sumred.org.nz

Applications close 29 February 2016

Please express any intention to apply to Bishop Victoria Matthews if you are unable to complete your application before the deadline.

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**DIOCESE OF GLASGOW and GALLOWAY**

**Rector for Holy Trinity Church Kilmaurs**

We are looking for a full time Rector who will assist us in our vision for the future of Holy Trinity Church.

Our congregation is looking to continue current growth in our Christian witness and commit to the catholic witness of the Church. S/he will wish to work with lay and ordained colleagues to develop and realise the Parish Mission Statement.

For further information, please contact the diocesan website www.westyorkshiredales.anglican.org or email paul.hooper@westyorkshiredales.anglican.org

Deadline for applications: 12 noon Friday 4th March

Interviews: Thursday 14th April

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**The parishes of Saltash, St Stephen-by-Saltash, Landrake, with St Erney, and Botus Fleming**

The Bishop of Truro seeks an outstanding Priest to pioneer a new model of interparochial cohabitation and ministry. An instinctively and intensely collaborative Priest is needed for this cluster of parishes around the town of Saltash (the gateway to Cornwall). The four parishes and five churches are set in town and rural situations. If you seek a challenge, serving alongside and leading lay and ordained colleagues, enabling churches to worship God and serve their communities in a variety of ways, this could be for you.

For further details please contact: www.trurodiocese.org.uk/about-us/vacancies/clergy-vacancies/

Closing date: noon 16 March 2016

Interviews: 14 & 20 April 2016

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**Priest-in-Charge of St Bartholomew’s, Armley and Urban Officer (Leeds Episcopal Area) 2 days/week**

St Bartholomew’s Church (ASA 44 adults) is a conspicuous landmark in the city of Leeds with a long history of catholic worship and community service. The Bishop of Leeds wishes to appoint an inspirational leader who will work well with the PCC and relish the challenge of leading the congregation into a new phase of spiritual and numerical growth. A deep commitment to community engagement is also implicit in this role.

Working flexibly the person appointed will also devote the equivalent of two days a week as Urban Officer across Leeds. Alongside the Urban Parish Forum, the new post holder will support other urban parishes, engage with third sector organisations and advise the Bishop and his staff on matters relating to urban mission and ministry in Leeds.

We are looking for:

- A person who will flourish and lead in both elements of this role
- A prayerful priest who will model a vibrant, engaged catholic spirituality
- A spiritual guide who will bring confidence and growth to St Bartholomew’s
- A strategic thinker who will equip and resource the urban parishes and people of Leeds for their mission and ministry

We offer:

- A welcoming and faithful congregation
- A supportive Urban Parish Forum (chaired by the Archdeacon)
- A Magnificent Grade 2 Building with world famous Schubert organ
- A range of mission challenges and opportunities across a major city
- A very attractive modern 4 bed Vicarage

For an informal discussion please contact: The Ven Paul Hooper, Archdeacon of Leeds on 0113 269 0594 or e-mail paul.hooper@westyorkshiredales.anglican.org

Closing date: 12 noon Monday 15th February 2016

Interviews: 16 March 2016

Deadline for applications: 12 noon Monday 15th February 2016

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**Priest-in-Charge of St Thomas, Southborough, West Kent**

Southborough lies between the commuter towns of Tonbridge Wells and Tonbridge. St Thomas’ church (Victorian with modern re-ordering and facilities) offers liturgical; Bucerian-centred CW Worship (well ordered, welcoming to all, humanistic, contemplative) and a monthly non-Bucerian family service; house groups; good facilities; ER 104; USA: 65 adults & 7 children; good organ, robed choir and strong musical tradition; active lay participation including Reader; Pastoral Assistant and pastoral visitors, pt administrator; links into the local community; a good sense of fun, possibilities for growing mission and ministry in this area, including engaging more closely with the nearby Southborough Team; superb new eco-rectory, good schools and road and rail communications nearby.

We are seeking a prayerful and pastoral Priest-in-Charge (part-time 2.5 days/week) who:

- has enthusiasm for life and Christian ministry and mission
- enjoys good, ordered, but relaxed, liturgical worship
- offers thoughtful and challenging preaching with an open approach
- has imagination to help us develop church growth
- desires to work closely with neighbouring churches
- will help us engage with our local community

For further information, please contact: Venerable Clive Mansell, Archdeacon of Tonbridge

Email: archdeacon.tonbridge@rochester.anglican.org

Tel: 01892 520600

Closing date for applications: 3rd March 2016 at 12 noon

Interviews: 15th April 2016 (Visits on 14th April)

Enshrined DBS enhanced disclosure required.

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WESTBURY

We are looking for a team of clergy & lay people, working together with our elderly, families & young people.

You are invited to lead, love & encourage our well-supported ministry.

Would you like to be part of a vibrant & growing church community?

Christ, retaining the best of the old whilst exploring how we will attract a team that believes in its future & place in modern society.

Westbury is a growing town of 15,000 in West Wiltshire. If you want to work with a team that believes in its future & place in modern society, please read on...

Tel:01722438662 • Email: ramsbury.office@salisbury.anglican.org

The Ray Valley Benefice

RECTOR

The Ray Valley Benefice

We are a beautiful rural benefice in Oxfordshire, surrounded by the unspoilt countryside of Oxmoor, close to the Cotswolds and the historic city of Oxford.

You will be assured of a warm welcome from our eight congregations, each offering their own unique character and inclusive spirit.

We offer you:

- Eight historic churches all in good repair, most of them recently adapted with new facilities to meet the challenges of the 21st century
- A spacious modern rectory with a large enclosed garden
- Good transport links to Oxford and London
- High-quality local and state schools
- Support of an administrator, a committed Ministry team and engaged Parochial Church Councils

We are looking for a collaborative leader who understands both the opportunities and challenges of country life. If you can inspire, motivate and empower others to use their God-given gifts and talents, we would welcome your application.

Application Form and Parish Profile available at: www.oxford.anglican.org

Applications to be returned to: The Archdeacon of Dorchester, Arran House, Sandy Lane, Yarnton OX5 1PB

Email: archdeacon.dorchester@oxford.anglican.org

Closing date: 9th March 2016

Interviews: 14th April 2016

DIOCESE OF LICHFIELD

GOING FOR GROWTH

THE PARISHES OF BREWOOD AND BISHOPS WOOD

You are invited to lead, love & encourage our well-supported ministry.

Would you like to be part of a vibrant & growing church community?

Christ, retaining the best of the old whilst exploring how we will attract a team that believes in its future & place in modern society.

Bishop's Wood is a growing town of 15,000 in West Wiltshire. If you want to work with a team that believes in its future & place in modern society, please read on...

Tel:01722438662 • Email: ramsbury.office@salisbury.anglican.org

For the Parish Profile and application form please go to www.lichfield.anglican.org/journojobs/jobs-vacancies/

Empties to The Venereable Simon Baker: archdeacon.lichfield@lichfield.anglican.org

Closing Date: Monday 22nd February 2016

Familiarisation Day: Monday 7th March 2016

Interviews: Monday 14th March 2016
Team Vicar in the Ingleborough Team Ministry with special responsibility for the Parish of Ingleton and Chapel-le-Dale

The Ingleborough Team is at an exciting time in their development and growth, and are looking for a Team Vicar who, whilst having particular care for Ingleton and Chapel-le-Dale, will help us listen to God’s vision for all our five communities.

We are praying for a person who...

• is prayerfully committed to mission and experienced in growing church
• has a deep love of scripture and can relate it to modern life
• has a good sense of humour
• is a collaborative leader, able to contribute positively to a recently established team of both ordained and lay colleagues.

We offer:

• prayerful and committed congregations and colleagues;
• an opportunity to be at the heart of the communities of Ingleton and Chapel-le-Dale, both rich in their industrial and farming story
• openings to develop and share your gifting across a team of churches.
• a vicarage in Ingleton, at the foot of Ingleborough and in the midst of a lovely rugged limestone landscape

For an informal conversation please contact reverend Sandra Benham on 01274 589005 or the Team Rector, Nick Davies on (01242) 321268

The Diocese of London welcomes applications from all. However, we are aware that those from ethnic minority groups are currently under-represented among our clergy and so we particularly encourage applications from these groups. Appointment will of course be based on merit alone.

Interviews will be held on 19/20 April 2016

If you do then please ask Mrs Judy Mason for an Information pack and job description.

Are you the person to join this vibrant parish here in beautiful Yorkshire?

Do you want to make new disciples in this area?
Do you have the gifts we’re looking for to grow the ministry with the increasing number of young families in the area?
Do you have the ability to provide inspirational, creative new styles of worship?
Do you want to work in a team covering three worship centres each with great lay support?
Do you want to live in a beautiful town with good local facilities in the Aire Valley close to Rombalds Moor?

If you want to have a look at the Parish Profile and an application form, please contact the Team Rector, Reverend Sandra Benham or the Team Vicar, Nick Davies on (01242) 321268 for further details.

Half-time Associate Priest

Baidon Parish Team (3 days plus Sunday)

Are you the person to join this vibrant parish here in beautiful Yorkshire?

Do you want to make new disciples in this area?
Do you have the gifts we’re looking for to grow the ministry with the increasing number of young families in the area?
Do you have the ability to provide inspirational, creative new styles of worship?
Do you want to work in a team covering three worship centres each with great lay support?
Do you want to live in a beautiful town with good local facilities in the Aire Valley close to Rombalds Moor?

If you do then please ask Mrs Judy Mason for an Information pack and job description.

For an informal chat about the post please call the Team Rector, Reverend Sandra Benham on 01274 589005

Application forms must be received by midday 7 March 2016

Interviews will be held on 18 March 2016.

An enhanced DBS is required.
CHAPLAIN

Huron University College at Western University invites applications for the position of Chaplain

The Collegiate Chapel of St John the Evangelist at Huron University College is open to all Huron and Western students, faculty and staff to participate in the worship, education, and social opportunities it offers. As a Sunday parish of the Anglican Diocese of Huron, it also attracts people from across London and area.

Reporting to the Principal, Huron University College, the Chaplain functions as priest and pastor for students and staff of Huron University College. The Chaplain is expected to exercise pastoral duties on both campuses within a multicultural environment, respecting and supporting the practices and traditions of all the major faiths. The Chaplain has overall responsibility for the Huron University Chapel College, except for those services and liturgies that fall traditionally to the Dean of Theology, such as weekday offices and the Wednesday Eucharist. On these occasions, the Chaplain will provide support and assistance to the Dean of Theology or designate.

The Chaplain will be licensed as Incumbent of the Collegiate Chapel by the Bishop of Huron and will be responsible canonically to the Bishop in this role. She will also serve as the Anglican Chaplain for Western College is open to all Huron and Western students, faculty, and staff. Consideration of applications will begin March 7, 2016. Applications from all qualified individuals are invited, however, Canadian citizens and permanent residents will be given hiring priority. We thank all applicants for their interest, only those selected to proceed in the competition will be contacted.

Huron University College values its place in an interconnected world and desires to reflect this value, acknowledging our responsibility to strive towards a diverse and equitable employment and educational environment that recognizes the inherent worth of every person. Should you require accommodation in making an application please contact our office.

Scottish Episcopal Church

DIOCESE OF ABERDEEN AND ORKNEY

RECTOR

St John’s Church, Crown Terrace Aberdeen

A position exists for a Rector to serve the congregation of St John’s Episcopal Church, Aberdeen.

The Diocese views this position as a key appointment and the successful applicant must have a zest and a passion for Christ and his church and be ready to develop the growth of the congregation both numerically and in depth of faith and contribute actively to the life of the diocese.

Standard stipend and provincially agreed expenses of office are payable. Ability to drive a full and suitable car is essential.

Interviews are set for 18th & 19th March with applications due for return by Monday 7th March.

Further details and diocesan application form from office@aberdeen.anglican.org

Vicar for the Parish of East Grinstead, St Swithin with St Luke’s and St Barnabas’ Liberal Catholic Tradition

The Bishop of Chichester seeks to appoint a Vicar to this parish.

We offer:

- Supportive and welcoming congregation, 470 members on the electoral roll
- Enthusiastic, hardworking leadership team
- St Swithin’s has a large town centre church, hall and parish office
- Close links with the Parish Church in East Grinstead
- A large 4 bedroom detached vicarage with own walled garden
- Excellent transport links and schools.

We are praying for a Priest who is:

- A confident, energetic leader: Willing to work collaboratively
- Experienced at growing churches and enthusiastic others
- Has an inclusive approach to the pastoral needs of all ages.

Application Form and Parish Profile available from: The Ven Fiona Windsor, The Archdeacon of Horspath, 20 Langley Lane, Bradfield, Oxfordshire RG11 0NA. Email: archhorspath@chichester.anglican.org

Closing date: 12.00 noon, Friday 24th February

TEAM RECTOR

For the Exe Valley Mission Community Mid Devon

The Mission Community, with a population of 3,100, comprises the nine rural parishes of Calverleigh, Croyde Monchard, Luxeare, Oakford, Rackford, Stoodleigh, Templestowe, Washfield and Withybridge, covering some 40 square miles of hilly wood and farmland near Tiverton, within easy reach of the cities of Exeter and Taunton, the M5 and Tiverton parkway station. Together we seek to grow our witness, worship and service to others whilst nurturing the individuality of our parishes.

- Our welcome, support and prayers
- Support of a Prioress priest and Reader, and lay leaders
- A caring team leader

We are seeking a Rector who:

- Is prayerful and gifted preacher of God’s Word
- Has a love and understanding of rural life and ministry
- Is a caring pastor able to relate well to all ages
- Is a team leader keen to work collaboratively and to train others in ministry and service

We will enjoy working with our local CE primary school.

For an application pack contact: The Archdeacon of Exeter, Emmanuel House, Station Road, Ide, Exeter EX2 8RS Tel: 01392 425571

Closing date: 17th February 2016
Interviews: 19th and 20th March 2016

This post is subject to an enhanced DBS disclosure.

RECTOR (Designate)

For Albany, Little Hadham and Much Hadham in the proposed Ash & Quin Valleys Group Ministry

A diverse group of parishes with 6 churches and one priest collegiate west of St Albans in the beautiful east Hertfordshire countryside.

A Rector is sought who will:

- encourage and develop the potential of people in church and community
- be an imaginative and positive leader
- carefully nurture the ministry of word and sacrament
- work collaboratively with ordained and lay colleagues
- lead the churches in spiritual and numerical growth
- help the churches to engage with the diocesan vision, ‘Living God’s Love’ (www.livinggodslove.org)

Potential candidates are invited to contact The Venerable Trevor Jones, Archdeacon of Hertford, Globe House, St Mary’s Lane, Hertfordbury, Hertfordshire SG1 4LE from whom further details can be obtained.

Tel: 01727 818159 Email: archjort@stbalbans.anglican.org

Closing date: 12 noon 26 February 2016
Interview dates: 12-13 April 2016

Appointment to this position is subject to satisfactory enhanced DBS disclosure and Rectorial BAPB.

For full details of this vacancy including the parish profile please visit the diocesan website: www.stbalbans.anglican.org/diocese/vacancies

MISSION COMMUNITY

for Tiverton, within easy reach of the cities of Exeter and Taunton, the M5

We pray to be generous and visible people of Jesus Christ.

The Diocese views this position as a key appointment and the successful candidate is given an electoral role.

We seek a priest or Reader who will:

- build on the great work that is happening in our Chaplaincy
- continue to build on the great work that is happening in our Chaplaincy
- be an inclusive and diverse group of parishes with 6 churches and one priest collegiate west of St Albans in the beautiful east Hertfordshire countryside.

A Rector is sought who will:

- encourage and develop the potential of people in church and community
- be an imaginative and positive leader
- carefully nurture the ministry of word and sacrament
- work collaboratively with ordained and lay colleagues
- lead the churches in spiritual and numerical growth
- help the churches to engage with the diocesan vision, ‘Living God’s Love’ (www.livinggodslove.org)

Potential candidates are invited to contact The Venerable Trevor Jones, Archdeacon of Hertford, Globe House, St Mary’s Lane, Hertfordbury, Hertfordshire SG1 4LE from whom further details can be obtained.

Tel: 01727 818159 Email: archjort@stbalbans.anglican.org

Closing date: 12 noon 26 February 2016
Interview dates: 12-13 April 2016

Appointment to this position is subject to satisfactory enhanced DBS disclosure and Rectorial BAPB.

For full details of this vacancy including the parish profile please visit the diocesan website: www.stbalbans.anglican.org/diocese/vacancies

FOR THE EXE VALLEY MISSION COMMUNITY

Mid Devon

The Mission Community, with a population of 3,100, comprises the nine rural parishes of Calverleigh, Croyde Monchard, Luxeare, Oakford, Rackford, Stoodleigh, Templestowe, Washfield and Withybridge, covering some 40 square miles of hilly wood and farmland near Tiverton, within easy reach of the cities of Exeter and Taunton, the M5 and Tiverton parkway station. Together we seek to grow our witness, worship and service to others whilst nurturing the individuality of our parishes.

- Our welcome, support and prayers
- Support of a Prioress priest and Reader, and lay leaders

We are seeking a Rector who:

- Is prayerful and gifted preacher of God’s Word
- Has a love and understanding of rural life and ministry
- Is a caring pastor able to relate well to all ages
- Is a team leader keen to work collaboratively and to train others in ministry and service

We will enjoy working with our local CE primary school.

For an application pack contact: The Archdeacon of Exeter, Emmanuel House, Station Road, Ide, Exeter EX2 8RS Tel: 01392 425571

Closing date: 17th February 2016
Interviews: 19th and 20th March 2016

This post is subject to an enhanced DBS disclosure.

PRIST-IN-CHARGE

(RECTOR-DESIGNATE)

COAST & COUNTRY BENEFICE

South Hams of Devon

We seek a prayerful priest with a deep love of Christ and a calling to rural ministry, a pastor who will:

- encourage and nurture us all to grow in faith, prayer and discipleship
- lead a team of six Readers and other lay leaders, discerning and developing gifts
- be involved in all four parish communities, at ease with both young and old
- help us to build on our links with the community primary schools, serve our neighbours, and make new disciples

The benefice (population c. 5,300) comprises the coastal parishes of Stoke Fleming and Strete, and the country parishes of Blackawton and East Allington, in the beautiful South Hams of Devon. The communities have a vibrant and busy life.

There is an excellent, enlarged and refurbished modern Rectory in an attractive position in Stoke Fleming.

For details, including the profile and an application form, see www.exeter.anglican.org/vacancies

For a conversation about the post, contact the Ven. Douglas Dettmer

Email: archdeacon.of.exeter@exeter.anglican.org

Closing date: 14th March 2016
Interviews: 13th & 14th April 2016

The appointment is subject to an enhanced DBS disclosure.

LECTIONS & NativitY

Rector

Thorpe St Andrew, Norwich

This substantial and strategically significant parish lies east of the city centre of Norwich. There is an ancient and well-maintained parish church set in a delightful riverside location, and a daughter church with a fine and well-used modern extension.

The liturgical tradition is modern catholic; pastoral practice is open and inclusive; community engagement, especially with schools, is strong. Occasional offices remain a major means of pastoral connection. We intend to appoint a priest able to be a training incumbent and who will be a confident leader with a desire to develop further the outreach of a supportive congregation. Four bedrooms, attractive (and extended) modern rectory.

Closing date: 22 February Interviews: 7 March

www.dioceseofnorwich.org/jobs has full details at archdeacon.of.exeter@exeter.anglican.org - 01601 620077

Diocese of Exeter

Committed to Growth

CHURCH TIMES 5 February 2016 39
Vicar for St Andrew’s Church, Burgess Hill
Open Evangelical Tradition

The Bishop of Chichester seeks to appoint a Vicar to this parish.

Burgess Hill is a town of approx. 29,000 people, 10 miles north of Brighton.

We offer:
- Supportive and welcoming congregation of 250 members on the electoral roll. 160+ adults attend the two Sunday services.
- Enthusiastic, hardworking leadership team.
- Newly built and refurbished Church building complex.
- Close links with community schools.

We are praying for a Priest who:
- Is an excellent preacher and teacher.
- Has the ability to encourage people in their spiritual lives and develop and enable lay leadership.
- Has an inclusive approach to the pastoral needs of all age groups within the church family.
- Has a heart for outreach and mission in our growing community.
- Can oversee worship that is traditional, informal and innovative.

Application Form and Parish Profile can be obtained from The Ven Fiona Windsor, The Archdeacon of Horsham

Closing date: 12 February 2016
Interviews: 9 March 2016

DBC enhanced disclosure is required

The Diocese of Chelmsford is currently looking for a Rector for the following parishes:

1. St John’s, Shedfield, & Rector, St Nicholas, Wickham

We seek a priest and leader who will guide us into the future and who will:
- Work with us to develop and realise our mission priorities;
- Inspire and nurture us in our worship and spiritual life;
- Be a visible presence and work with us to reach out to the wider community.

The rectorcy is an attractive, modern detached four-bedroom house.

To discuss the role, contact the Archdeacon of the Moon, The Ven Gavin Collins on 01225-868895 or gavin.collins@portsmouth.anglican.org

Details: www.portsmouth.anglican.org/vacancies

Closing date: 12noon, 3 March 2016
Interviews: 16 & 17 March 2016

DEAN OF DIVINITY

The College proposes to elect a Dean of Divinity who will be a fixed-term Official Fellow at Magdalen College and a member of the Governing Body. The Dean of Divinity must be an Anglican priest or a priest of a church in full communion with the Church of England, and must have completed at least one curacy. This is a Career Development Post with a fixed term of seven years and is not renewable. It is intended to prepare the postholder for later responsibilities in Church of England parishes or dioceses, or similar.

The Dean of Divinity acts as a pastoral adviser to the whole College staff, students and academics and is responsible for all services in the College Chapel. Applicants should have an Honours degree, wide pastoral experience and excellent interpersonal skills.

The stipend will be on the Grade 06 scale of the University of Oxford, currently £7,328-£3,600. In addition the Dean of Divinity will receive an entertainment allowance of £2,365 per annum, appropriate College accommodation free of rent (or a discretionary housing allowance, at present £14,000 per annum), and will be entitled to take Common College Lunch and Dinner free of charge.

Further details and applications can be found at www.magd.ox.ac.uk/job-vacancies

Applications and references must be submitted by email to dde@magd.ox.ac.uk by the closing date of UK time 9.00 am, Monday 22 February 2016. Incomplete and late applications will not be accepted.

Magdalen College is an Equal Opportunity Employer

Dean of Divinity

The Dean of Divinity is a teaching post at Magdalen College, University of Oxford. The post is available from 1st January 2016 and is available at Grade 06 (salary scale at University of Oxford currently £7,328-£3,600) with an additional allowance of £2,365 per annum for entertainment. Applications are invited from those who:

- Are Honours degree graduates and have an interest in and commitment to teaching Divinity within the Anglican tradition;
- Hold a PhD in Divinity or theology or have developed a significant track record of research in Divinity within the Anglican tradition;
- Have previous experience of teaching Divinity;
- Have the ability to engage with and inspire students;
- Are committed to the work of the Anglican Communion.

Closing date: 9 March 2016
Interviews: 8 April 2016
Details on www.chelmsford.anglican.org/vacancies

Email: a.chelmsford@chelmsford.anglican.org
Tel: 01245 258257

We are seeking a Chaplain and Programme Developer to work 22.5 hours flexibly per week to join our small friendly team of staff. St Columba’s House is a modern, small retreat and conference centre in pleasant wooded grounds. The Chaplain will offer pastoral support to guests and staff. She/he will plan and co-ordinate and sometimes lead a range of retreats and events. The Chaplain will also help to attract new religious bookings to St Columba’s and hold our relationship with existing religious clients. The successful applicant will be in Anglican orders and will bring creativity and strong team working skills together with pastoral sensitivity and a wide ranging interest in spirituality.

Closing date: Tuesday 23rd February 2016
Interviews: Tuesday 15th March 2016

Further information or for an informal chat with the Chief Executive please e-mail marianne@staffordiccon.co.uk
Tel: 01332 570709
St Columba’s House, Market Rd, Woking, Surrey GU22 9HG
www.stcolumbashouse.org.uk

Chaplain and Programme Developer (Part-Time), Woking, Surrey

Scottish Episcopal Church
The Diocese of Glasgow and Galloway

RECTOR
St Paul and St John the Evangelist Monklands

Our congregation covers the North Lanarkshire towns of Coatbridge and Airdrie, with the surrounding villages. Our post industrial community is centrally situated near to the M8 route between Glasgow and Edinburgh with excellent rail links to both cities.

We are seeking to appoint a full time Rector initially for a 5 year period who is excited by the challenge of building the church community by develop and enable lay leadership.

Experience of ministry at incumbent level is essential, together with clear leadership skills, sensitivity to diversity in the congregations and a compassionate servant heart. This is a very exciting and potentially rewarding post in an area with significant deprivation but real opportunity.

For further information contact the Archdeacon of Bolton:
Email: archbolton@manchester.anglican.org
Tel: 0161 761 6117
Closing date: 15 February 2016

Rector
United Churches of Graffoe

Lincolnshire – the undiscovered county

You may have heard that we are flat and boring... Not true!

We are well-rounded and lively. We have:

- Heath, cliffs, beautiful countryside, breathtaking skies, a fantastic city, towns and easy access to mainline stations
- Plenty of challenges – but with good support.

Come and join us and our families.
A warm welcome is assured.

For further information and a profile, please see www.lincoln.anglican.org/vacancies
Closing date: Thursday, 7th April 2016 at 12 noon
Interview date: Wednesday, 27th April 2016
Simeon’s Trustees
Diocese of Oxford

RESIDENT MINISTER
To take responsibility for St John’s and to work alongside the Vicar of the Benefice.
This is an exciting half time post.

We are praying for a leader who...
- Has a passion about God and His Church
- Is open to the Holy Spirit
- Is a team player
- Is enthusiastic about lay involvement
- Is keen to explore creative ways of doing church
- A leader in the spiritual life of the School
- Is prepared to be involved with our church school
- Is good at ministering to all ages
- Is willing to get involved in local life
- Is sensitive to the needs of a village church

- Is excited role - growing church - beautiful village

We are looking for a leader who...
- Is able to continue our work with children and families
- Is able to engage and inspire students and support their spiritual journey;
- Is able to take responsibility for St John’s and to work alongside the Vicar of the Benefice;
- Is able to work in a creative partnership with the Rector and lay people;
- Is able to inspire us in worship and faith;
- Is able to encourage and enable both ordained and lay people within the team;
- Is able to be a spiritual leader in the community;
- Is able to relate well to people of all ages.

Parish Profile on www.oxford.anglican.org/vacancies
Application forms and details from:
The Bishop’s Office, The Old Palace, Deaneay, Woxeter WR1 2JE
Email: bishop.worchester@cofe-worchester.org.uk
Closing date: 26th February 2016
Interviews will be held on 5th April 2016

The post is subject to enhanced DBS disclosure.

Simeon’s Trustees
Diocese of Oxford

ASSOCIATE PRIEST

NORTHWEST HAMPSHIRE BENEFICE

Come and serve in our beautiful parishes...
We are a group of wonderful parishes located in the beautiful New Forest.

Application form and further details from:
Mrs Jane Hammond, Jane.hammond@winchester.anglican.org
Closing date: 12 noon on 12th March 2016
Interviews scheduled for 14th & 15th April 2016

This post is subject to a satisfactory DBS criminal record check and there is a genuine occupational requirement for the holder of this post to be a Christian

CHURCH TIMES 5 February 2016 41
**ASSOCIATE PRIEST (House for Duty)**

We seek an enthusiastic, caring priest for a small group of rural parishes in Newport Pagnall Deanery who will have pastoral responsibility for the villages of Stoke Goldington and Ghyllhurst.

**We can offer:**
- Prayful, active and supporting congregations
- Opportunities in mission, and flexibility in using your gifts
- Beautiful churches, villages and countryside
- Modern four-bedroom house, ministerial expenses plus a £2,000 contribution to utility bills and garden maintenance
- Six weeks holiday plus two weeks per year

**We will welcome a priest who will:**
- Feel God is calling him/her to this post
- Continue with biblical teaching and preaching
- Nurture Lay participation in the life of the church
- Take two to three Sunday services within the Group’s parishes
- Be available for a further two days a week or equivalent
- Enjoy village life and join in village activities

To arrange an informal visit, please contact:

The Revd Canon Christa Penman on 01234 240013

Application form and Parish Profile from:
The Archdeacon of Buckingham’s Office:
archdbslu@oxford.anglican.org or www.oxford.anglican.org

Closing date: 19th February 2016
Interviews: 10th March 2016

DBS Enhanced Disclosure is required

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**Vicar**

**for Hoddesdon in the New River Group Ministry**

The Church is intent on leading people to Christ, to be a visible Christian presence becoming a vibrant Church community to serve a world in need. The town is a vibrant community in east Hertfordshire with good access to London and the countryside.

A Vicar is sought who will:
- Engage and inspire the development of Christian lives
- Lead imaginative and inclusive worship
- Be a sensitive and understanding preacher
- Work collaboratively and enthusiastically with colleagues
- Lead the church in spiritual and numerical growth
- Help the church to engage with the diocesan vision, Living God’s Love (www.livinggodslove.org)

Potential candidates are invited to contact:
The Venerable Trevor Jones, Archdeacon of Hertford,
Glebe House, St Mary’s Lane, Hertfordbury,
Hertfordshire SG14 2LE
from whom further details can be obtained.
01727 811519 • archdeacon@stalbans.anglican.org

Closing date: 12 noon 15 February 2016
Interview dates: 22nd-23rd March 2016

Appointment to this position is subject to satisfactory enhanced disclosure via the Disclosure and Barring Service.

For full details of this vacancy including the parish profile please visit the diocesan website: www.stalbans.anglican.org/diocese/vacancies

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**Rector**

of the Benefice of St Benedict

Six rural churches, 10 miles north-east of Norwich in the Broads National Park, actively and ably supported by two Readers, retired priests and a willing lathy. The Rector is also the Prior of St Benet’s Abbey (ruined), with the Bishop of Norwich as Abbot.

We seek an enthusiastic, spiritual and prayerful Rector who will:
- Bring out the best in our parishes’ traditions and develop their ministry to all
- Encourage the young in the development of their faith
- Be persistently involved in the lives of the varied and vibrant communities
- Work collaboratively with the active lay support

There is a modern Rectory with 3 reception rooms and 4 bedrooms in Norwich.

Closing date: 23 February 2016
Interviews: 15 March
www.dicoexeter.org

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**Mission Impossible?**

We don’t think so!

But it is a challenge, helping us to be the Church in a beautiful part of rural Devon. You will need to be enthusiastic, outgoing and supportive. Know when to lead, when to step back or when to simply encourage us. Our priority is to bring God’s love to all our villages. Are you the priest we are praying for?

**Vacancy for a Rector in the Netherexe Parishes**

An established Mission Community near Exeter.
For more information about our Mission Community visit www.netherexe.org
For an application pack contact:
The Archdeacon of Exeter,
Emmanuel House, Station Road, Ideford, Exeter EX2 9RS
Tel: 01392 425577
Email: archdeacon.of.exeter@anglican.org

Closing date: 24th February 2016
Interviews: 15th and 16th March 2016

This post is subject to an enhanced DBS disclosure.
The parishes of All Saints, Burbage, and St. Nicolas, Chute, within the Savernake Team.

who, while having responsibility for these parishes, will value the mutual support of clergy and laity alike in order to further God’s purposes for churchwork—vacancies

An able and energetic priest, who would be supported by an active, and loving priest keen to engage fully in village life.

Agood administrator and effective eloquent, suited to the juggling act of multi-parish ministry.

To be visibly part of community life.

To support the churches’ musical talents.

To be a passionate and well informed advocate for the church’s engagement in education at the core of the wider mission of the Diocese.

To embrace the challenges of the changing educational landscape to lead the strategic and creative development of our schools and academies.

To ensure that all of our schools and academies maintain the highest standards of achievement for all pupils.

Applications from job-share partnerships will be considered.

The closing date for applications is 9 March 2016.

Interviews for successful candidates will be held on 8 April 2016.

Applications from job-share partnerships will be considered.

This post is subject to an enhanced DBS check.

The Diocese of Guildford is striving to be an equal opportunities employer.

The closing date for applications is 9 March 2016.

Interviews for successful candidates will be held on 8 April 2016.

Applications from job-share partnerships will be considered.

The closing date for applications is 9 March 2016.

Interviews for successful candidates will be held on 8 April 2016.

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Interviews for successful candidates will be held on 8 April 2016.
Generous Giving and Funding Adviser

Do you have an understanding of and passion for mission in today’s church and a desire to walk alongside local churches with all their breadth and diversity? Could you enable a cultural shift in giving and funding which has at theology of generosity at its heart?

The Diocese of Oxford seeks to appoint a Generous Giving and Funding Adviser who will:

• work with Archdeaconry teams to enable and integrate generous Christian giving into Archdeaconry and Deanery Mission Plans
• gather and develop accessible resources which enable and enthuse a culture of generous giving and effectively support local parish funding initiatives
• offer professional advice to Bishops and other senior leaders to enable the development of an effective vision and strategy to promote generous Christian giving across the diocese

As a member of the Department of Mission, you would work within the ‘Living Faith’ Vision of the Diocese of Oxford, which is committed to enabling mission and ministry of the whole people of God within its 623 parishes across Oxfordshire, Berkshire and Buckinghamshire.

The appointed person will have some experience of working imaginatively and effectively with churches or in the voluntary sector on enthusing people about giving and raising levels of support in a range of contexts.

Closing date: Monday 22 February 2016
Interviews will be held in London on: Thursday 10 March 2016
Only completed application forms will be considered. No CVs will be accepted. No agencies please.

Send applications to: recruitment@methodistchurch.org.uk or Development & Personnel Office, Methodist Church House, 25 Marylebone Road, London W1Y 5JH.

The Methodist Church is an Equal Opportunities Employer
Registered Charity No. 113208

www.methodist.org.uk
**Children & Families Minister**

Do you have a deep and infectious faith? Are you a warm and inspiring teacher, able to develop relevant, new ideas? Have you a heart for transforming communities? Then this job could be for you.

A unique opportunity has arisen to grow the ministry among children and families in the vibrant town of Stratford-upon-Avon, and the nearby rural settings of Clifford Chambers and Luddington.

This ministry will build upon, and grow the existing work among children and their families.

We want to see lives changed through God’s love – come and join us on our adventure.

Full job description available at [www.stratford-upon-avon.org](http://www.stratford-upon-avon.org). To apply, send a CV and a covering letter by email to [the PCC Secretary](mailto:parrington6uy@btinternet.com) or by post to [The Revd Patrick Taylor, The Vicarage, 7 Old Town, Stratford-upon-Avon CV37 6BG](mailto:revdpatricktaylor@stmarksbromley.co.uk), who will be happy to have an informal conversation on 01789 508155.

**Committee to further develop, implement and communicate the mission strategy of the diocese.**

The post is open to clergy or lay, with excellent communication skills and an experience of working in church leadership. This significant new role in the diocese is for an initial 3-year term, and you would be welcomed as a valuable member of our diocesan team.

Start date: August 2016

Salary £24,000 to £28,000 depending on experience

DBS enhanced disclosure is required.

**St Peter’s Church, Streatham, London**

**Organist and Director of Music**

required to continue and expand strong musical tradition in Anglican Church parish from April 2016

- Excellent mixed vocal choir, with opportunities to develop an existing choral group.
- Over 300 churchgoers, sung Eucharist and other worship.
- Excellent facilities including a fine new 4-manual Hiller Organ.
- The choir is open to men and women of all ages, interests and abilities.

Closing date: 4th March 2016, 12noon

Interviews: 15th March 2016

There is an occupational requirement that the person appointed is a practising Christian.

DBS enhanced disclosure is required.

The closing date is Thursday 3rd March 2016.

**Scottish Episcopal Church Diocese of Edinburgh**

**Bishop’s Enabler of Mission**

A new full time post, helping the Bishop and Mission & Ministry Committee to further develop, implement and communicate the mission strategy of the diocese. The post is open to clergy or lay, with excellent communication skills and an experience of working in church leadership. This significant new role in the diocese is for an initial 3-year term, and you would be welcomed as a valuable member of our diocesan team. Stipend-level salary paid.

Deadline: 29 February

Interviews w/c 14 March

Details from: Simon Fisell, Diocesan Administrator

Email: office@edinburgh.anglican.org

**St Mark’s, Bromley**

**Organist**

We seek an enthusiastic and versatile music leader who will maintain and develop and enhance our traditional Eucharistic worship; train and develop instrumentalists; train a worship band.

Duties will include:

- playing on Sundays and major festivals and at occasional Eucharists; occasional Offices.
- Good reputation for generating an energetic and effective worship community.
- Large and small children’s choirs.

Starting date: August 2016

Salary £24,000 to £28,000 depending on experience

DBS enhanced disclosure is required.

Interviews 15th/16th of March (please confirm availability). Appointments are required by the cathedral. Closing date: 4th February 2016.

**Bass Songman**

There is a vacancy in the choir of York Minster for a Bass Songman. This is an opportunity for a fine singer to join the choir, and includes remuneration of £15,516 per annum, plus fees. The starting date will be agreed with the successful candidate.

Please email [jobs@yorkminster.org](mailto:jobs@yorkminster.org) for an information and application pack.

The closing date is Friday 18th March at 3pm and auditions/interviews will take place on Friday 25th March 2016.

**Exeter Cathedral**

**Musical Director/Worship Leader**

All Saints’ Church, Ealing Common, London W5

We seek an enthusiastic and versatile music leader who will maintain and develop, and enhance our traditional Eucharistic worship; train and develop our small mixed choir; introduce the choir to new styles of music; introduce a children’s singing group; encourage other instrumentalists, train a worship band.

Duties will include:

- Playing Sundays and major festivals and at occasional Eucharist.
- Good reputation for generating an energetic and effective worship community.
- Small children’s choir.

Starting date: to be agreed

Salary £12,000 plus £4,000 depending on experience

DBS enhanced disclosure is required.

Further details from the vicar, the Revd Rachel Marszalek: [email: rachel.marshalek@exeter-cathedral.org.uk](mailto:rachel.marshalek@exeter-cathedral.org.uk)

**Church of St Mark’s, Streatham**

**Organist**

St Mark’s is seeking to appoint an accomplished organist from April 2016, or earlier, to support our Chorister and choir of adults and children in leading the musical worship of the church.

- The post would involve playing at the weekly Sunday Eucharist, twice monthly at Evensong, and at festivals, plus rehearsals – a commitment of around 15-20 hrs a month.
- St Mark’s has a strong tradition of high quality choral singing, but we are open to new musical ideas and styles. We have a finely restored, well-maintained 3-manual Hill Organ.

Closing date: 29 February

Interviews w/c 14 March

Deadline: 29 February

Interviews w/c 14 March

Details and job description are available from [www.stmarksbromley.co.uk](http://www.stmarksbromley.co.uk) or on request.

**Bass Songman**

There is a vacancy in the choir of York Minster for a Bass Songman. This is an opportunity for a fine singer to join the choir, and includes remuneration of £15,516 per annum, plus fees. The starting date will be agreed with the successful candidate.

Please email [jobs@yorkminster.org](mailto:jobs@yorkminster.org) for an information and application pack.

The closing date is Friday 18th March at 3pm and auditions/interviews will take place on Friday 25th March 2016.

**Blackburn Cathedral**

**Harold Thornber Organ Scholar**

required from September 2016 for one year

The Organ Scholarship is open to a pre or postgraduate musician.

The scholar’s remuneration is £5,000.

**Cathedral Choral Scholarships**

Also, tenor and bass choral scholarships are available from September 2016 for one year.

Each scholar’s remuneration is £3000.

Choral Scholarships are supported generously by the Pilling Trust and the Ouseley Trust. All scholarships include free accommodation and some meals in the Cathedral Café. There are opportunities to supplement the scholarship with administrative work in the Cathedral Offices or musical work in local schools.

Visit: [www.blackburncathedral.com](http://www.blackburncathedral.com)

**The Dean & Chapter wish to appoint an Assistant Director of Music (full-time, permanent position)**

and an **Organ Scholar**

(for the academic year 2016-17)

- to start on 1 September

For an application pack, telephone 01922 285977 or email [amanda.martin@exeter-cathedral.org.uk](mailto:amanda.martin@exeter-cathedral.org.uk)

Applications are invited for the post of **Director of Music**

Application deadline: 12noon on 26 February 2016

There are also vacancies in the Choir for **Choral Scholars**

(counter-tenor, contralto, tenor or bass)

- to start on 1 September

For full details & an application form, email [timothy.noon@exeter.cathedral.org.uk](mailto:timothy.noon@exeter.cathedral.org.uk)

**ARE YOU LISTED?**

Advertise with Web Watch in the Church Times

For only £120 + VAT you can have your website plus a short description posted as a link on our website for one year plus 52 insertions in the printed paper.

**LESS THAN £3 per advert!**

With an average of 30,000 unique visitors to our website per month plus an estimated print readership of 80,000, chances are your listing will pay for itself many times over.

It’s a perfect way to raise the profile of your organisation across the UK and internationally for very little cost.

Contact: The Advertising Team

Tel. 020 7776 1060

Email: [ads@churchtimes.co.uk](mailto:ads@churchtimes.co.uk)
ORGANIST/DIRECTOR of MUSIC

Worship, fellowship and service to the heart of everyday life.

Lively Christian faith (*) to work alongside us in “bringing Christian looking Church of Scotland city congregation” This is an exciting opportunity for someone looking to serve God in their local community. Specific responsibilities include:

- A residence at the organ during public worship
- The organist’s attendance at pastoral events
- The organ is a 2 manual 3 pedal instrument

We have installed an Allen Digital Organ (two manuals, pedal organ) to replace our pipe organ in our church.

Remuneration in line with current RSCM guidelines.

If you are interested, please email from our Session Clerk, Norma Rolls

Would you like to play a part in the leadership team in a forward looking Church of Scotland city centre congregation? This is an exciting opportunity for a creative and committed individual with a strong and lively Christian faith (**) to work alongside us in “bringing Christian worship, fellowship and service to the heart of everyday life.”

**DIRECTOR OF MUSIC **

We would like someone who can work well as part of a team with the minister, elders and congregation to further the aims of Palmerston Place Church within the local community. Specific responsibilities include:

- Preaching at the organ during worship
- Overseeing the Choir and Music Group
- Developing the use of music within worship

This is intended to be a part time position based in the Church. More information, including the recruitment pack, can be obtained from our Team Leader, Rev Fiona Green.

natalie@palmerstonplacechurch.com or tel: 0131 453 5829

For further details please contact: All Saints’ Parish Office
Email: churchallsaints@tiscali.co.uk
Tel: 01737 379289

**ASSISTANT ORGANIST**

For the purpose of this post, RSCM guidelines will apply.

We are seeking a Assistant Organist with a comprehensive choral program focusing on the traditional Anglican repertoire, as well as a world-class concert series. Organists include a 7-key, 4-manual 1956 Moller (comprehensive restoration and expansion projected for 2017-18) and a 4-manual 8-key organ by Henry Jewitt (to be completed in 2017). The position offers an excellent opportunity to combine graduate study in church music at the University of Texas at Austin in Texas Tech University, where salary expected to be $25,000–27,000. A complete job description is available at 

www.fumc.com/organistsearch

UK auditions will be held on
4 March 2016 (in Chicago) and 5 March 2016 (in London).
Please email Mark Chaney or mchaney@fumc.com for details and to make arrangements.

**CONGRATULATIONS**

Congratulations to the following newly engaged couples:

- Susie & James
- Tom & Laura
- Anna & David
- Sarah & John

**APPOINTMENT**

The Centrefor the Study of Theology and Health

To help in a kindergarten school in Hong Kong for 11 months, beginning March 2016, to serve God for a year in parishes in Islington, London.

The Stepney Area is looking to appoint up to eight Interns from September 2016, to serve God for a year in parishes in Islington, Hackney or Tower Hamlets, and to live together in community.

You are encouraged to aim to take part in worship and in the life of the church.

Application closing date: 6 March 2016

Interviews: 18-19 March 2016 (TCB)

For more information please contact:
Fiona Green: fiona.green@fumc.com
Phone: 0131 203 3446

For further details please contact:
Mark Chaney: mchaney@fumc.com

**RESOURCES**

Christian Resources

CHURCH RESOURCES
Church resources, supplies and services

Capture the attention of our 65,000 readers across the UK for up to 75% less than the rate card price.

Christian Resources is a specialist feature, appearing once a month, which serves as a national noticeboard for businesses that supply products and services to churches. By placing an advert, you specifically reach out to the people who determine how churches spend their money.

Advertising with Christian Resources represents excellent value for one advert, but a commitment to a series of adverts is rewarded with further savings.

The basic price starts at a very low £15.50 s.c.c., then discounts start at 25% for one insertion progressing to 30% for 2-5 issues, 35% for 6-9 issues and 40% for 10-12 insertions.

Furthermore, with a 12 month booking, you can place a large advertorial, covering one-third of a page for no extra cost. This allows you to make a big impact and hold a long-term presence in the leading Anglican newspaper at the same time.

Take this opportunity to actively engage with decision makers and stand out from your competitors in the Church niche market.

For more information please contact:

ADVERTISING

Telephone: 020 7776 1010
Email: ads@churchtimes.co.uk

CHRISTIAN RESOURCES

Church resources, supplies and services

Contact: Advertising Team • T: 020 7776 1010 • E: ads@churchtimes.co.uk • W: jobs.churchtimes.co.uk
Crossword No. 1353 by Paul Henderson

Across
1 Opera forming part of contralto’s career (5)
4 Saint’s follower to seize it in nude? (9)
9 Church not used with hesitation around Sunday (5)
10 Quantity of hair in farm animal story on the radio? (7)
11 Former lover, say, English girl giving critical view (8)
13 Year engaging in wild behaviour passing quickly (6)
15 Servant concealing criminal activity in vicar’s house (9)
16 Item of footwear some profess ab other (5)
18 Church gets behind part of speech (not the beginning) just a little (5)
19 One foolish song penned by a French church member (9)
20 Witch’s success curtailed in OT book (6)
22 Schedule that’s clear and properly organised (8)
25 Test involving one volume of little importance (7)
26 I’m as hame, encompassing ultimate in crude lack of religious sentiment (7)
28 Minister honest about right place to exercise (9)
29 Russian saint is recalled in half of Baltic (5)

Down
1 Endless moodiness in inspiring place (5)
2 Jewish council has dinner arranged (9)
3 One of the apostles, maybe, in a court? (3)
4 Recipient of miraculous cure is mute Arab? (7)
5 Fully-developed nonsense ignored at the outset (4)
6 Amount of whisky lost — something enjoyed by the heavenly host? (6,5)
7 I run a question supported by one Middle Easterner (5)
8 Provide information for running in the glen (9)
12 Clearing old single sailor (11)
14 Intervention retains little time for spiritual contemplation (10)
15 Support development of ethic, indicating the future (9)
17 Introductions to Bible lore possibly end sins and ignorance? (9)
21 Good for Sean Connery, getting European director (5)
23 Wager gold is brought up for the monarch (5)
24 Best type of fruit? (4)
27 United in lead? Here’s where some watch the match (3)

A Special CHURCH TIMES series on THEOLOGY

This will be a weekly series running during Lent, from 12 February (the Friday after Ash Wednesday) – to 24 March (Maundy Thursday).

The supplements will survey Christian theology under these themes:
• God
• Creation
• Jesus Christ
• Salvation
• The Holy Spirit and the Church
• Last Things and the Renewal of All Things
• Resurrection and Mission

Each section will begin with a major piece on the week’s theme by a leading theologian, followed by explorations of the theme in art and popular culture, and Biblical exegesis. There will be resource-based content (including notes on using theology in preaching, and its place in prayer and the liturgy), and an annotated bibliography for further reading. The series will look both at what Christians have believed, and what that means for the way they live.

Contributors include David Bentley Hart, David Clough, Andrew Davison, Steve Fowl, Paula Gooder, Trevor Hart, Mike Higton, David Hoyle, Larry Hurtado, John Inge, Simone Kotva, Jane Leach, Jack Levison, Justin Lewis-Anthony, Ian McFarland, Ben Myers, Simon Oliver, Elizabeth Phillips, Catherine Pickstock, Ben Quash, Christopher Rowland, Jacob Sherman, Gillian Strain, Jean Vanier, Sam Wells, Christopher Woods, NT Wright.

If you would like to advertise in any or all of the dates in question call us for more details on rates and opportunities.

Stephen Dutton • Tel: 0207 776 1011
Email: stephen@churchtimes.co.uk

If you are going on mission, Short or Long Term, or just taking a holiday contact SALT for a quote.
telephone: 01342 843560 email: info@saltinsurance.com
visit our website: www.saltinsurance.com
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Our registration number is 591051
I spent a lot of my time telling people that I'm not doing liturgical dance.

Claire Henderson Davies, performance artist, theologian

I created a contemporary performance of the Passion for Ely Cathedral in 2014, in dance, poetry, and music. It went on to tour other cathedrals in 2015. We performed at Chester Cathedral in March last year, and I led to a conversation about my expectations with their life over a longer period of time.

This residency is the first time in my career that I have such a sustained commitment to a project. At any point, all my work has been project-based, which means I've been caught up relentlessly in short-term funding cycles as well as trying to keep my work going. Knowing that I've got three years gives me room to breathe and expand.

I hope to make a significant contribution to the liturgical life of the cathedral, as well as to create a more sustainable framework for my own practice.

My training is in contemporary dance and theatre. I chose this. I used to; performance artist” rather than “dancer” to describe the residency because for me it is not a question of what I’m brought to do, but if I’m someone who people already recognize as someone who performs and understands that dance is, and its relationship to liturgy.

I always have a strong sense of connection to a reality greater than myself.

The language I use about God does not have a language; I use it metaphorically. When I use the language, I often avoid the sense of having to distance myself from that gesture, to stop that language feels secondary to an abiding sense of living in relation to God, which I carry around with me as a part of who I am. Sometimes I carry that with me when I dance.

The Church needs to move from a child-parent model to a more adult model in its liturgical life. This is significant for the choreography of movement in the liturgy. At the moment, there is an urgent need to stand at the front, facing the congregation, in a parental position, while the congregation moves corporately: standing, sitting, and kneeling together. As adults, however, we need to space ourselves so that we can each explore our individual bodies and ways of moving.

I’m not talking about losing the communal aspects of the liturgy, but about creating space for individuals, adult exploration, and for exploring adult relationships as the context for our relationship with God — meeting the divine in each of us, and that is what I’m working on in my dance. I also bring to this approach an extensive and essential, back-ground in psychology. I did a ten-year Jungian analysis, and am now training as a Gestalt psychotherapist.

I was raised inside the Roman Catholic tradition, but outside the authority structure of the Church, and this has given me an urgent need to work out for myself my relationship to Christianity. My father, Charles Davison, is a Roman Catholic priest and theological adviser at the Second Vatican Council, and this has been a source of spiritual discipline and practice, and that is what I’m working on in my dance. I also bring to this approach an extensive and essential, back-ground in psychology. I did a ten-year Jungian analysis, and am now training as a Gestalt psychotherapist.

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