

CHURCH TIMES

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the mandate from Auntie

being there in Lozells

crisis in middle age

how will they cope?

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Vicar takes faith to the sea

by John Howard

AN EAST ANGLIAN clergyman has chosen to pursue the adventure of a lifetime by helping to crew a 68-foot yacht in a race around the world. He is spending his sabbatical leave at sea, forgoing the more traditional course of theological study.

The cleric, the Revd Robin King, who has been Vicar of Bures, near Sudbury in Suffolk, for 14 years, plans to join the crew of one of ten ocean-racing yachts on the Clipper 07-08 Round the World Race. He will

sail on the first leg, from Liverpool to Salvador in Brazil, covering 6600 nautical miles. He will not see land for up to four weeks, and will work four-hour-on, four-hour-off shifts, taking his turn to sail the yacht. His only real experience of sailing to date has been along the coastline near Ipswich.

Mr King is believed to be the only priest ever to take part in the race, which has been running for several years. Volunteers can join the entire race or just one of the eight legs. Mr King, who is 47 and

married with two teenage sons, said this week: "For a month next year, I will be a working member of the crew; taking my turn on watch; mending the sails; doing whatever is necessary to win the leg for my boat. Fresh food will last only for a couple of days, and when we will be on to packaged food. There will be a water machine to make the salt water OK to drink; so I hope that keeps going."

"I would have done something sensible, but I asked the Bishop whether he would be happy with an unconventional sabbatical. He was very supportive and enthusiastic. It's not a mid-life crisis; it's a new challenge."

A spokesman for the diocese of St Edmundsbury & Ipswich, Nick Clark, said: "Sabbaticals are a chance for the individual to pursue new interests, studies, and, in this case, new adventures. We look forward to welcoming Robin back after his high-seas experience, refreshed and renewed."



In the uttermost parts of the sea: the Revd Robin King sailing a yacht.



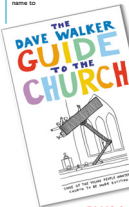
"Sound eight bells"

CHURCH TIMES

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Lords plan would keep bishops out of their dioceses

by Bill Bowdler

BISHOPS in the House of Lords would have to be full-time legislators under the latest plans for reform, it emerged this week.

The proposals, from the Leader of the House of Commons, Jack Straw, would mean that members of the Upper House would be paid to work full-time for the duration of three Parliaments (on average 12 years), and would receive a pension.

At present, bishops are eligible to receive around £300 in expenses for attendance, including an overnight stay. They have to manage their legislative responsibilities while running their dioceses. There are rarely more than five bishops attending at any one time.

The Bishop of Manchester, the Rt Revd Nigel Callicott, who is the second-longest serving bishop in the Lords, said the proposals needed rethinking. Bishops could not be expected to do two full-time jobs, he said. "The big worry of making it a full-time House is that it could lead to an increasingly narrow focus of experience during debates."

He also questioned the "reasonable" reduction in the number of bishops. "Further work needs to be done on the role that bishops will be expected to have, and whether what seems a reasonable reduction is, in fact, realisable and workable."

The present House of Lords was working extremely well, he said. "The huge value that the House of Lords brings to our parliamentary system rests very significantly on its considerable wealth of expertise and

experience. Within that, the bishops have a particular and still valued contribution to make. The big question is how busy diocesan bishops can devote more time than they already do to a House which will expect full-time membership," he said.

"I wonder whether it will happen in the way Jack Straw is proposing — not least because of the caveats we have just talked about."

But the proposals would ensure that Church of England bishops remained in the Lords.

The report said there was "little steam" behind any arguments for disestablishment. It would, in any case, be up to the Church first to propose such a "profound change." It is therefore right for there to be a special representation of the reform of the Church of England in the referred to, it said.

The reformed House of Lords would be smaller, made up of 450 elected and appointed members. An independent committee of nine would choose the appointed members. It would also ensure the appointment of members of ethnic minorities, those with disabilities. Seats for hereditary peers would be abolished.

The present House of Lords has 741 members; the House of Commons has 646. On average, 388 peers attended the Lords in the 2004-2005 session, although 636 attended at least once.

The leaked report favours a hybrid model. An all-elected House could challenge the Commons, and it would be hard to see "how the representation of bishops could continue".



Say cheese: participants in the Miss Europe 2006 contest pose in front of a religious mural at the Mikhailo Gold Cupola cathedral in Kiev. The winner of the contest is to be announced today.

Keep faith, Charles told

PRINCE CHARLES should vow to his coronation, the Evangelical Alliance said in a report, *Faith and Nation*, on Monday, writes Bill Bowdler. Other faiths could be present as guests, but should not take part in the coronation.

The report calls on the next monarch to defend the "Protestant Christian faith by law established in England", and to avoid syncretism.

"Any suggestion of interfaith worship at the Coronation would be "incompatible" with the monarch's position as Supreme Governor of the Church of England and Defender of the Faith.

The report covers a wide range of topics, and the Alliance took submissions from the main Christian

denominations, as well as from other faiths. It makes 100 recommendations.

Concerning civil disobedience by Christians, the Alliance said that while it was rare for any action by a state to be "unambiguously recognised as perpetrating evil" that needed to be deliberately defied, the Government's proposals to penalise proselytism "might in due course fall into such a category".

Religious liberty and freedom of religious expression were fundamental and should be defended; judges should be appointed by an independent commission; and the "attenuation" of the blasphemy laws did not have to be resisted.

The 169-page report is available on www.eauk.org.

SPCK votes for partnership with Orthodox trust

by Pat Ashworth

SPCK BOOKSHOPS have announced a partnership with St Stephen the Great Charitable Trust (SGT), an Eastern Orthodox charity based in the United States which was formed in 2004. SPCK is currently the second-largest UK Christian bookseller in the UK, and has 23 shops in England and Wales.

Simon Kingston, the chief executive of SPCK, said Tuesday that 14 of the society's 18 trustees had voted for the move at AGM last week. All SPCK bookshops are to remain open, and the staff are to transfer to SGT. The shops should continue to operate as SPCK Bookshops, under licence. They would stock a broad range of Christian books and resources, said a statement from SPCK on Tuesday. Significant emphasis was to be placed on online marketing, "utilising the internet and harnessing the market power and presence

of SPCK's long history on the high street".

SGT's chairman and principal Trustee, Mark Brewer, the head of a law firm in Houston, Texas, said: "SPCK will continue into its fourth century with its shops as places where all people, Christian or otherwise, are welcome and given the chance to widen their spiritual horizons."

The new chairman of SPCK, the Bishop of Gloucester, the Rt Revd Michael Perham, commented:

"We are delighted to have found partners with a similarly strong vision and a determination to invest in the mission of presenting the Christian message imaginatively and effectively in an attractive environment."

A deal between SPCK and the STL bookshop chain fell through earlier this year over the future of the loss-making SPCK shops, which were in danger of closure (News, 24 April).

Mr Kingston described the new

partnership as "very good news".

SGT's purpose is to keep the Christian message on the streets of the UK. For them, the mission of the shops is exactly what they were looking for. For us, obviously, our plan was to make sure we retained as much as possible of what we have. As they plan to keep all the shops open and maintain their breadth, this was a perfect coming together of needs," he said.

SPCK's publishing and grant-making activities will remain separate from the bookshops operation, which will be SGT's enterprise. SGT had "significant plans" for their enhancement, said Mr Kingston.

The charity is part of the St Stephen's Great Foundation, founded in 2003 and is increasingly active in promoting the Orthodox Church in the UK and around the world. It has established an Orthodox church in the redundant St Osmund's, Parkstone, in Dorset, which it bought in May 2005, and

is currently negotiating the purchase of St Mary Magdalene's in Bradford.

The Foundation's goal is to spread the "True Word of God" by "funding missionary priests, starting missions, building churches, advertising the Orthodox faith, making it the Church of choice not only in the East, but in the West."

Its website describes the Orthodox Christian Church as "the only Church true to the Word of God, and therefore, the only one that offers true salvation and eternal life". It criticises what it calls "Feel-Good churches" in the United States, which are "leading poor misguided souls into eternal damnation — both will fall into the pit" (Italics).

The site also refers to the "mis-guided belief" of those who turn to the Roman Catholic Church.

www.spck.org.uk
www.ststephenfoundation.org

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Act to help the poor with climate change, Tearfund tells UN

by Pat Ashworth

CLIMATE change is jeopardising the water supply to millions of people in developing countries, says a new report from Tearfund, *Feeling the Heat*.

Twenty-five million refugees have already been forced to leave their homes in search of water — a figure ecologists believe could rise to 100 million in the next 50 years, says the report. It cites examples of mass exodus in Mexico, Brazil, China, and Nigeria, where land is rapidly becoming desert. The Gobi desert is growing at the rate of 4000 square miles each year.

The report calls on the UN climate-change conference, which is meeting in Nairobi from 6 to 17 November, to produce a timetable for agreeing the next Kyoto protocol phase and set tougher targets for it; provide urgent funding to help poor countries adapt to climate change; and make management of water resources a priority.

Predictions for the planet are bleak, the report says, as floods, drought, and extreme weather are becoming more widespread. It studies the impact of these on communities' ability to feed themselves; the health hazards of heavy rain and higher temperatures; and the financial costs of climate-related disasters. Such costs are described as "spiralling out of control and threatening to cripple poor nations' economies".

Many poor communities have devised techniques to fend off the worst effects of an unpredictable climate. These include rainwater harvesting, building small dams, and planting drought-resistant crops. But the report recommends that the international community provide substantial funds to help developing countries adapt to the effects of climate change.

"It is an issue of justice: the people who are bearing the burden of climate change are those who have contributed least to it," says the report. "The world needs a truly global solution to halt climate change, one that deals primarily with its causes as well as its consequences."

This will only be possible when rich nations recognise their contribution to climate change and take the lead in fighting it."

Urgent warnings are coming daily from all quarters, says Sir John Houghton, the former chairman of the Scientific Assessment Working Group of the Intergovernmental Panel on Climate Change (IPCC), in the foreword to the report. Politicians, too, are "sounding the clarion call to action... and yet their urgent rhetoric is not yet being met by sufficient investment and hard action to cut global emissions."

Feeling the Heat is available for download at www.tearfund.org.



Devastation: poor farmers in Africa struggle with the effects of drought brought on by climate change

Child pilgrims walk to publicise green issues

CHILDREN from Exeter Cathedral School were to arrive at Downing Street yesterday, after completing a six-day, 90-mile pilgrimage from Canterbury to London to raise awareness of green issues, writes Pat Ashworth.

The group, aged between nine and 14, were to present the Prime Minister with a petition calling on the Government to act to halve school waste by 2010; to issue carbon credit cards limiting individual carbon spend; and to require all new buildings to be eco-friendly.

They have been staying overnight in schools, churches, and youth hostels. Expressions of support for their initiative have come from a number of figures, including Prince Charles, David Cameron, the Archbishop of Canterbury, and the singer Chris Martin of Coldplay, a former pupil at the school. The children named the walk ECO MAD: Every Child's Opportunity To Make A Difference.

Their teacher, Dana Bagnall, organised the pilgrimage on behalf of the children. Speaking from Bexley on Tuesday evening, the fifth day of the walk, she said: "Children who've never taken a walk have done 75 miles, and are aiming for the full 90. We set out to be the Body of Christ and help each other out, and what we've really learned is how to take care of each other. It's been marvellous to see their strength, their resilience, their humour, and their humility."

Oliver Price, who graduated from the cathedral school last year, and whose class suggested the walk, was exhilarated by it. "The weather batters you, but you just love it. The farmland is wonderful to walk on, and the views have been spectacular," he said. "If it was without pain, you wouldn't know you were on a pilgrimage."

Bridget Sissons, aged nine, had also done the full 75 miles. "At first I found it really hard, and then I got used to it. It's exciting." When asked what she would do when she reached Downing Street, she said: "Probably just tell other people to look after the world."

The group were to meet Ben Bradshaw, the Labour MP for Exeter, on College Green, and to receive a blessing from Canon Jane Hedges at Westminster Abbey. They were also due to visit Lambeth Palace, to be welcomed by Claire Foster, who holds the C of E's brief for science and environmental issues, and David Shreve, chairman of the Conservation Foundation. Mrs Foster said on Tuesday: "It seems that the kind of energy the children have put into it and the commitment they have shown should produce an equal commitment on the other side — how much more loudly can you say to your elected representatives? 'Please will you do something?'"

Mrs Foster and Mr Shreve were planning to assure the children of the Church's support. The Shrinking the Footprint and Parish Pump programmes showed the C of E "taking steps to put our actions where our mouth is", Mrs Foster said.

Parish disinvests from CBF over Caterpillar

by Bill Bowdler

A SURREY PARISH is to disinvest £120,000 — proceeds from the sale of an old parish hall — from the Church of England Central Board of Finance (CBF) investment account because it believes the Board is using the money to profit from the "colonisation" of Palestine.

The Vicar of Virginia Water, the Revd Dr Stephen Sizer, said on Tuesday that he hoped others would follow his parish's example. "The historical precedent is South Africa, where churches, NGOs, and trade unions withdrew their money, and that led to a wider boycott of apartheid."

"The move was not an attack on Israel or the Jewish people, he said. "Personally, I would have no problem at all in investing in an Israeli company, as long as it was working towards a peaceful settlement... We do not believe that the Ethical Investment Advisory Group [EIAG] is being ethical over this."

The EIAG advises the CBF, the Church Commissioners, and the C of E Pensions Board on the ethical dimensions of their investments. CCLA, the organisation that man-

ages the CBF's investment fund of just under £1 billion, said on Wednesday that it had no discretion in the matter, but would follow CBF's instructions.

"We are disappointed that Stephen and the parish have decided to do this, but we respect their right to do it," said Neville White, the manager of CCLA's Socially Responsible Investment Unit, on Wednesday.

The PCC said that it took its unanimous decision to disinvest after the EIAG turned down the General Synod's call in February to disinvest in Caterpillar. The company has been implicated in supplying bulldozers that were used to destroy Palestinian homes and build the separation barrier around parts of the West Bank (News 10 March).

The EIAG consulted extensively during the summer of last year. In February, after the General Synod recommendation, it met in emergency session to review the situation. It concluded that it would not recommend disinvestment since it believed that it would have greater influence through consultations with Caterpillar.

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Travelling with the Lord: Jesus on the tube, a painting by Antonia Rolls, is part of the "Good God" exhibition at the University of Kent, Canterbury, in London, which runs until Sunday. Ms Rolls describes her work as "a new concept of... bringing together modern times with spiritual life with humour and love". www.antoniarolls.co.uk

Teaching assistant is asked not to pursue veil case

by Margaret Holness
Education Correspondent

AN EMPLOYMENT TRIBUNAL has exonerated Headfield Church of England School, Dewsbury, which was at the centre of a dispute over a Muslim teaching assistant suspended for wearing a veil in the classroom (News, 20 October).

The tribunal ruled that Aishah Azmi had not been harassed or subjected to religious discrimination. It did, however, award her £1000 for hurt feelings, after criticising the way in which her employer, Kirkless Council, had handled her case.

Trevor Phillips, the chairman of the Commission for Racial Equality (CRE), appealed to Mrs Azmi not to pursue her intention of appealing against the tribunal's decision.

He told the BBC: "She would be doing the nation a favour if she were to say: 'I understand the issue here, and I'm going to take a solution

which doesn't involve more working through the courts."

The MP for Dewsbury, Shahid Mahmood, described the decision as "a victory for common sense", saying: "I appeal to Mrs Azmi now just to let this thing go. There is no real support for it."

But Kirkless Law Centre, in Dewsbury, has said that it regards the issue as a test case, and is applying to the Lord Chancellor for exceptional funding so that Mrs Azmi can ask the European Court of Justice to set the law. Legal aid is not normally available for employment disputes.

The bishop of Pontefract, the Rt Revd Tony Robinson, responsible for interfaith relationships in Wakefield, has been supporting the school. He said that while Headfield School felt vindicated by the employment tribunal's decision, there was disappointment that the case seemed set to continue.

"Staff, pupils, and parents want to see this affair behind and move on," he said.



Windows to the soul: Aishah Azmi at a news conference after a ruling that she had not been discriminated against for wearing her veil

Controlled schools to be given new powers

CHURCH OF ENGLAND voluntary controlled (VC) and foundation schools will be entitled to insist that new head teachers should be practising Christians, according to a government amendment to the Education and Inspections Bill, which has its Third Reading on Monday (30 October), writes Margaret Holness.

The amendment will, in terms of head-teacher appointments, give parity with voluntary aided schools.

Most of the 3000 voluntary controlled and foundation schools in England and Wales have an Anglican history. Although only a minority of governors are church appointees, and staff are employed by the local education authority, at present one fifth of the teaching posts may be reserved for Christians.

The new legislation will allow the pivotal post of head teacher to be added to the list of reserved posts. Recent research has shown that head teachers are crucial in influencing the ethos and success of the school.

Another Government amendment to the Bill will allow faith schools to seek support staff of the same religious background.

The move was criticised by Keith Porteous Wood, executive director of the National Secular Society, who said it would mean that thousands of publicly funded jobs would be open to religious discrimination.

But Canon John Hall, the Church

of England's chief education officer, said that in Anglican schools the preference for Christian staff would be limited to senior support staff whose jobs included pastoral care, or to senior administrative posts, like that of a bursar in a large school who might also be clerk to the governors. "As far as voluntary controlled schools are concerned, the minority of Church-appointed governors would have to convince the majority that there was a case for a religious requirement."

New faith schools clarification. The Secretary of State for Education, Alan Johnson, told faith leaders at a private meeting in London on Monday that the 25 per cent "other faiths and non" admissions rule, which local education authorities will be able to impose on new faith schools, will not extend to existing schools.

Although Mr Johnson was asked to reassess the meeting of the Government's support for faith schools, it is understood that minority faith leaders resented their opposition to the imposition of proportions on schools' admissions policies.

The C of E has included the 25 per cent rule in its own admissions code for new schools, but it does not support a similar restraint on admissions for minority-faith schools. The BBC's official response to the provision in the Bill for an appeals procedure, said Canon Hall.

Cross ban 'untrue' says BBC

by Pat Ashworth

FIONA BRUCE had not, in fact, been told she could not wear a necklace in the form of a cross, and the BBC had not been considering changing or issuing guidelines on what jewellery could be worn by news presenters, a BBC spokesman confirmed on Wednesday.

The BBC is on record as saying: "We do not have a specific policy on what news presenters wear, but obviously it's important that what they wear does not distract viewers."

The issue had been discussed, along with a range of subjects, in a recent impartiality seminar aimed at ensuring best practice, the spokesman said.

"We do not have a specific policy on what news presenters wear, but obviously it's important that what they wear does not distract viewers."

The BBC's official response to the seminar, part of a project initiated by the chairman, Michael

Grade, was a statement which read: "The BBC seminar on Friday 22 September, broadcast live on the internet, was part of a wider project to identify the digital and 21st-century challenges to impartiality broadcasting. This project demonstrates the BBC's continuing commitment to delivering independent, accurate, and unbiased programming."

In a blog on the BBC's The Editors website on Tuesday, the director of news, Helen Bowden, described the newspapers in question as having "made mischief" with the seminar. "According to The Mail on Sunday and other press reports, we have admitted we are an organisation of trendy, left-leaning liberals, who are anti-American, biased against Christianity, in favour of multiculturalism, and staffed by people who wouldn't knit on the unbiased fact if it hit them on the head," she writes.

Provocative points had been made in the "hypothetical" discussions, which had been intended to generate debate and ideas, she acknowledged. "The situations aren't real, the discussions aren't binding, and they certainly don't define BBC policy." In a "beated debate" about whether a Muslim

University bars CU sex course

by Pat Ashworth

A CHRISTIAN UNION (CU) course on sex and relationships, due to start at Edinburgh University on Monday 30 October, is seeking an alternative venue after a ruling by the university authorities that it contravenes its policies on equality and diversity.

The "Pure" course, written by Linda Marshall, a Universities and Colleges Christian Fellowship (UCCF) worker, is a biblical exploration of sexual relationships which begins with Adam and Eve. The course makes references to homosexuality, and recommends the book *What Some Of You Woz*, from the True Freedom Trust.

The course was described as "homophobic" in a student-newspaper article. Matthew Tindale, a CU staff worker at the university, said: "This is an infringement of Christians' right to freedom of speech. The LGBTs (Lesbian, Gay, Bisexual and Transgender Society) is preventing gay students being given information on which they can make informed decisions and choices about their lives and lifestyles."

The "Pure" course had arisen out of the concern of students at another university, who were "disturbed by the number of people in their CU who were sleeping with their girlfriends," Mr Tindale said.

A university spokesman said on Wednesday: "The University has a clear commitment to ensuring that students and staff are treated and treat each other, with dignity and respect. It also attaches considerable importance to the values of free speech and open debate. The University has looked into the matter, and has decided that it is not appropriate for this course to run on University or EUSA premises."

newsreader should be allowed to sit down in favour; the BBC's Washington correspondent, Justin Webb, had been vehemently opposed.

Ms Bowden writes: "I had deep reservations, because I felt a news bulletin would be a distraction on the news, but I pointed out in the interests of debate that if we banned the headscarf, how would we justify the cross which I was sure I had once seen Fiona Bruce wearing? From this discussion emerged the wholly untrue newspaper story that the BBC had banned Fiona's cross."

BA employee's appearance. In a further development in the case of Nadia Eweida, the clerk-in-charge at Heathrow who is insisting on visibly wearing a cross at work (News, 20 October), it was reported that an appearance on Monday night on FOX TV in the USA is deemed by BA to have broken an agreement not to promote her case. She now faces dismissal.

The case was discussed together with her lawyer, Paul Diamond, appeared on the Hannity and Colmes show, where she said that uniform standards at British Airways had been "adjusted to accommodate other religions".



Fashion showcase: T-shirts from Saviour Clothing, a range designed by Inshana Hulston, a former Muslim, were modelled at the Northern Christian Resources Exhibition in Harrogate last week. Ms Hulston described her collection as communicating that "Christianity is fresh and exciting"

Northern Irish bishops urge Sinn Fein to support police

by Gregg Ryan
Ireland Correspondent

AT THEIR first public meeting, the Sinn Fein leader Gerry Adams remarked to a delegation of Anglican bishops: "We were able as a Sinn Fein leadership to welcome the Church of Ireland bishops to Stormont."

It was probably the sole attempt at humour in what was a historic meeting on Monday. The Church of Ireland delegation, which was led by the Primate of All Ireland, Dr Robin Eames, included four bishops from the northern province: the Bishops of Clogher, the Rt Revd Michael Jackson; of Connor, the Rt Revd Alan Harper; of Derry & Raphoe, the Rt Revd Ken Good; and of Kilmore, Elphin & Ardagh, the Rt Revd Ken Clarke.

Across the table were Gerry Adams and three Sinn Fein assembly members: the former Lord Mayor of Belfast, Alex Maskey; Conor Murphy; and Caitriona Ruane; as well as the Sinn Fein MEP for Dublin, Mary Lou McDonald.

The meeting was cordial but businesslike — similar to the other ground-breaking encounter this month between the Revd Ian Paisley and his Democratic Unionist Party (DUP) colleagues with the Roman Catholic Primate, Dr Sean Brady, (News, 13 October).

Hard issues were discussed, including policing and poverty, but the bishops' agenda focused on the speedy resolution to current procedural difficulties. The Bishops are keen to see the creation of a stable political environment in which real

business can be done, and a return to normality for Northern Irish society.

While not directly urging joint power-sharing between Sinn Fein and the DUP, the Bishops were united in stressing the need for political progress. They are seeking a resolution to the impasse over the pledge to be sworn by members at the assembly, which includes support for the Police Service of Northern Ireland (PSNI).

Dr Eames said afterwards: "The Bishops stated their belief that political and social progress can be achieved only by full and equal participation in the structures of democracy with support for policing."

For his part, Gerry Adams said he believed that the outstanding issues between Sinn Fein and the DUP could be sorted out. "If there is a will," he said, he warned that if the contentious issue of the sworn pledge was not resolved by the end of this week, it could represent a serious difficulty.

The parties went on to discuss the Disappeared, devolution, sectarianism, and equality, but they laid the emphasis on the sticking points of policing and "the need to make political progress". If Sinn Fein had problems with the PSNI, Dr Eames and the other bishops reminded them that others had difficulties with Sinn Fein's attitude. "We also put on the table the sensitivities of those who want to see Sinn Fein and all the parties supporting the police," Dr Eames said.

He also reminded those present about past Republican violence. Dr Eames steps down at the end of the year after 25 years in office — a large part of his tenure coinciding with the worst of terrorist violence. He spoke to Sinn Fein of "the hurt that is still harboured in many parishes that we deal with, and how we deal with memories, and how we look back to the things of the past in terms of how we move forward."

Gerry Adams's reference to Sinn Fein welcoming the Bishops to Stormont was, by his own admission, couched in a very irony. "I thought that was part of the changing times we live in," he said.

Dr Eames's farewell to the Church of Ireland's General Synod, page 9

Should Sinn Fein go further in making efforts for peace? Vote on www.churchtimes.co.uk

Minister challenged on chaplaincy

THE Bishop of Worcester, Dr Peter Selby, asked the Health Minister Lord Warner in the House of Lords on Monday whether he was "prepared to look at the mounting evidence that the [Worcestershire Acute Hospitals NHS] Trust's decisions are motivated not, as claimed, by the need to get the books to balance but by a more ideological position on chaplaincy...". Dr Selby also asked what the Government proposed to take to ensure adherence to the Department of Health's guidelines on chaplains. *Comment, page 12*

Distinguished the priest and scientist Canon Dr Arthur Peacocke MBE died on Saturday, aged 87. He wrote 1970s books on science and religion, and in 2001 won the £700,000 Templeton Prize for Progress in Religion. *Obituary to follow*



Ruling on Gay Police Association poster

THE Advertising Standards Authority (ASA) ruled a fortnight ago that a poster advertisement produced by the Gay Police Association (GPA), which linked homophobic incidents with religion and depicted a Bible next to a pool of blood, failed tests of decency, truthfulness, and substantiation (News, 8 September). It would offend Christians because it implied they perpetrated the reported increase in incidents, and it was unwarranted because it implied they were all physically violent. But the ASA ruled that the poster had not implied that Christian violence was responsible for, or condoned, homophobic incidents; nor that it would fuel prejudice against Christians.

Nazi film found in Devon church

A TEN-MINUTE "home-movie" made by Nazi officers during the Second World War and showing SS men running a slave camp in southern Sussex has been found in Cullompton Baptist Church, in Devon. Officers are shown relaxing over coffee and cake while prisoners work. It is thought that the footage might have been given to the church film group, or that soldiers stationed at the church after the war may have left it.

Blackburn abandons OLM scheme

BLACKBURN DIOCESE is to discontinue its Ordained Local Ministry (OLM) scheme in January. The diocesan synod agreed the decision after a review. Current OLMs may continue as they are, or be licensed as non-residential ministers. The Bishop of Blackburn, the Rt Revd Nicholas Rende, is to introduce a local licence category of NSM (combining local status with the option of greater flexibility). In May, Southwark diocese announced that it was ending its OLM scheme (News, 26 May).

'Jerusalem' England's national anthem?

WILLIAM BLAKE'S "Jerusalem," sung to the setting by Hubert Parry, should be the English national anthem. The House of Commons was told in Friday. Scotland and Wales had their own anthems. "God Save the Queen" should be retained for UK occasions, the Conservative MP for Romford, Andrew Rosindell, said. The motion was proposed by David Kawczynski, Conservative MP for Shrewsbury and Aitcham, and signed by Mr Rosindell.



On the ball as part of One World Week's "Mind the Gap" theme, Soccer for Peace is to hold a Community Football Champions League event today at the World of Football in Edinburgh. www.soccerforpeace.com/coland

Aberfan remembers 21 October 1966

CEREMONIES last week recalled the disaster that took the lives of 116 children and 28 adults when tons of coal waste slid down a hill and destroyed Pantglas Junior school and neighbouring homes in Aberfan, south Wales, 40 years ago. The Secretary of State for Wales, Peter Hain, the First Minister Rhodri Morgan, and the Mayor of Merthyr Tydfil, Ian Clark, attended a private ceremony on Thursday last week. A civic memorial service was held at St Mary's Roman Catholic Church in Merthyr Tydfil. Fr Michael St Clair said: "We are a people who remember." Councillor Jess Edwards, a pupil at the school at the time, read a lesson.



Hallelujah: the Wintershall Charitable Trust performed Acts of the Apostles at the University of Surrey last weekend

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Stirring peace into the mix in Birmingham

Bill Bowder visits the scene of last year's riots, and finds a church at the centre of reconciliation

A SMALL Indian woman stood outside Russell's take-away in Lozells Street, Birmingham, last week. Canon Jimema Prasadam, Priest in Charge of St Paul and St Silas, Lozells, or 'Auntie Jimema', as she is known, watched the multi-ethnic flow of life coursing through the street, in whose centre stands the church.

Her presence there last week was significant: a year ago, she had stood in solidarity outside that same West Indian shop, as the street erupted in the worst race riots in 20 years. Her presence also tests the Church of England's beloved but unfashionable self-understanding: that the ministry of presence is at least as important, and often more so, than the ministry of evangelisation. From a base of 30 or so Sunday worshippers, she offers a "mixing-bowl theology" to the diverse peoples of the area.

Each week, her church prays for three of the local firms. She visits them, tells them they are being prayed for, and delivers the church's weekly bulletin, complete with Bible readings. But she does not proselytise. "We believe in conversations. We will leave the conversion to God," she said.

Looking out on the now peaceful scene, where once petrol bombs criss-crossed the street, you could hope that the words that Auntie Jimema had posted on the church door after the riots were bearing fruit: "We are called to be peace-makers, hope-carriers, light-bringers in Lozells." She said that the police, who had cordoned off the road opposite the church during the riots, had found the words "uplifting".

After putting up those words, she had swept up the broken glass and petrol-bomb fuses outside the church. Her three-year-old grandson, who had seen the bombs flying through the air, thought they were fireworks.

Last week, residents were assessing whether the presence of Auntie Jimema, city councillors, and a new determination to be friendly was enough to hold back the fury of further riots. A year ago, a young mother, Sanya Dixon-Graham, narrowly escaped being attacked as she drove from her work as a nurse to be with her year-old daughter, Reema, at her home in Lozells Street. A 24-year-old Christian, Jaiyah Young-Sam, was murdered in the riot as she walked home (News, 28 October 2005).

The violence had been triggered by a rumour, broadcast on pirate radio, that a 14-year-old West Indian girl had been raped by Asian youths in a Muslim shop. It was fuelled by a lethal mix of economic changes, shifting

expectations, racism, and sexual issues, commentators said.

Last week, Ms Dixon-Graham recalled that night, Saturday 23 October 2005. She was about to turn her car into the street where she lived, when she was caught up in the most violent racial confrontation the area had seen for 20 years. Spinning in the church, which had been near the epicentre of the riots, she recalled: "It was quite frightening. They started smashing cars in front of me. God helped me to turn around quite quickly. My dad was at home, so he looked after Reema." One year later, things were much better. But people knew they could go wrong again, she said. People had not forgotten, but they were no longer looking for signs of trouble.

Reema attends the playgroup at St Paul and St Silas. Children — Muslim and Christian, Afro-Caribbean and Asian — play together in the church.

There was plenty of evidence of the mixing of the races and creeds last week, as shopkeepers provided their communities, and many from outside the area, with special vegetables, fruit, and meat. "I got real meat available" read one sign. Clothes shops were full of brightly coloured, flowing garments, and the latest, smartest jubbahs were on display. Opposite, a new Christian bookshop proclaimed the gospel of success. The shelves of a new Muslim hardware shop groaned with large saucapans for the needs of the bigger family.

Nearly opposite Russell's, which was selling a West Indian delicacy, bunny fish (fried fish with cassava bread), a Muslim-owned takeaway was preparing food ready for sunset and the breaking of the daily fast for Ramadan. "We have always been friendly," the shopkeeper said. "But now we are making more effort to show it." "Outsiders" are blamed for the riots.

Mohamed Mushtaq, who runs a barber's shop in Lozells Street, and has children at the playgroup, said people had been scared for a couple of months after the riots, but trade was now back to normal. The city councillors were doing much good work.

Judith Pople, who had a two-year-old boy at the playgroup, said that being friendly helped. She always greeted people; and they wanted to talk. They were more worried that a terrorist bomb would hit the city centre.

Mohamed, a resident for more than 30 years, a Muslim and a postgraduate chemist, had studied at the church playgroup for an NVQ, but so that she could help to run the group. She felt



'Mixing-bowl theology': Canon Jimema Prasadam with children from her parish

she could go into any shop, even at night. She remembered the earlier riots, in 1986. Then, school had been cancelled, and she had listened to the disturbances on the radio. Muslims were changing, she said. There were more "love marriages", and women could wear what they liked, "as long as you're covered". But some people did try to polarise attitudes: "That is a worry", she said, but "targeting" a particular group from one religion was not helping.

Teresa, who studied with Ambia for an NVQ, had been baptised a Roman Catholic, but now thought religion did more harm than good. The street needed to be more "balanced". The shops were predominantly Asian, and West

Indian shops charged more. "They need to accept that they need to help each other, like the Asian community does," she said.

Councillor Mhammed Hussain, a former Lord Mayor of Birmingham, said he was not expecting trouble this time. But he hadn't expected trouble last time, either. "Churches, mosques, and temples are doing a tremendous job to maintain the harmony we already have in the area. Blessings allocated led to disturbances last year. But I see no problem at all since then," he said.

Mohammed Salim, a community leader, asked: "What riots? I look forwards, not backwards."

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margaret duggan

looks around the dioceses

Now you see it; now you don't

IT IS an old church, rather dark, but St Andrew's, Leyland, in Blackburn diocese, does a lot of work with schools, young people, and the 400 or so adults and children who come to the services on Sunday. "Our old overhead projector had had its day," the Rev David Gibb told me; so the church turned to NEC (UK) Ltd for new technology, and now has the world's largest fixed-LCD projector display" screen hanging from cables in the nave roof.

When it is switched on, and a charge passes through the screen, it becomes transparent and all but invisible, so that it does not obstruct the view of the east window. Turned off, it is used as a screen for a back projector with more cunning technology, because, though the projector is hidden high in the roof-space so that it is at an angle to the screen, it throws a full-on picture without distortion.

The whole thing, with a modest discount, has cost the church £10,000; but, with such a vigorous congregation and varied use, it has been well worth it, says Mr Gibb — especially at the informal Sunday-evening service that regularly attracts more than 100 young adults, where he is able to show video clips from films. He showed the whole of *Margaret Duggan: The Passion of the Christ*, "which had an enormous impact".

For the children, he uses von popps they have made themselves, and on Sundays he shows the liturgy. Mr Gibb also uses the projector for Bible teaching.

He says that he still has 60 to 70 people coming to the early Prayer Book communion service, and up to 200 adults and 80 children at Common Worship, as well as the "quite different lot" on a Sunday evening.



Liberal, pluralistic mission

FIVE ORDINANDS and their Chaplain from the theological college Weston House, in Cambridge, wanted to explore with the parish and clergy what "mission" could mean in a liberal, pluralistic, and cosmopolitan community like that at St Clement's, Chorlton-cum-Hardy in Manchester diocese.

Mission was not a word they were happy with, and so they settled for a week-long "Festival of Faith: A celebration of body, mind and spirit". Planning took almost a year, says the assistant curate, the Revd Ian Delinger; and the festival opened with a "music-soaked service of commissioning", at which the Bishop of Middlesbrough, the Rt Revd Michael Lewis, presided.

Events happened each day. A maze, to encourage prayer and contemplation, was



laid both in front of the post office and in the shopping precinct by a Church Army Captain, Philip Gay (left); there was a social justice night with music by an Asian band, and talks about asylum-seekers, fair trade, and Amnesty International. Forty-five people known to be on the fringe of church life were invited to an

evening in a curry house, where three of the congregation talked about their journey of faith; and there was an "Any Questions?" session in a pub, which drew the largest number from the non-church community.

The ordinands' special project, which they ran by themselves, was in the church school, involving all age groups in drama, poetry, art, craft, and music about angels. It culminated in a celebratory school assembly on the Friday

morning. For the older generation, there was a tea dance. On the Saturday, there was a Festival of Food, with emphasis on healthy food for body and spirit. It all finished with "a powerful and moving affirmation of faith" at the Sunday eucharist.

There was "really good feedback", says Mr Delinger, but the inquiry school remains: "Where do we go from here?"

Green and mysterious

THE Green Man remains a mystery, his origins lost in the distant pagan past, and yet he is all over our churches. His face, with leaves curling out of his mouth and nostrils, appears on capitals, roof bosses, misericords, and wherever the medieval stonemasons gave rein to their imaginations.

Three schools in Malby, Sheffield diocese, have also been encouraged to imagine him, and have produced Green Man faces to put among the leaves and flowers in St Bartholomew's, for



its harvest-festival week. "The church looked fantastic. I don't think we shall ever see it like that again," said Linda Gormley, the parish priest.

Everywhere was covered in greenery and autumn flowers, the Green Man peering out mysteriously. All three schools had their harvest festivals in the church and, on the Sunday morning, the assistant curate, the Revd Peter Turnbull (married to the Vicar, the Revd Jacqueline Carter) preached the sermon with a green-printed face.

There was a green tumbola and green raffle with green prizes, and the church was full of visitors all week, says Ms Gormley.

Religious centenary



THE Benedictine Sisters of St Mary's Abbey, West Malling, in Rochester diocese, have celebrated their centenary four times this year. Though their original foundation was by ten sisters in 1891 to work among the poor in north London, in 1906 they made a radical change to commit themselves to the Rule of St Benedict, and eventually to strict enclosure. After a brief sojourn in Somerset, they moved to their present house in 1916, the site of an 11th-century foundation for nuns.

This summer, they have held two celebrations for their Friends, and one for their 120 oblates, of whom about half were able to come. Each day followed the same pattern: a eucharist with sermon, a buffet lunch in the garden, and a chance to look round the exhibition of the community's history. The fourth great day was when they invited monks and nuns from other Anglican and Roman Catholic communities.

Because they have found in the past, said Mother Mary John, that celebrating the eucharist when some of those present cannot receive was just too painful, they had their mass with just a few other Anglicans. A moving moment, she told me, was when they laid out the altar, the "preparation charts" — the written final vows — of the original ten sisters.

The other guests came for the midday office, when they sang a litany in thanksgiving for steadfastness. This was followed by a buffet lunch, the mid-afternoon office, and a visit to the graveyard to see the graves of all previous members of the community. In time for tea came the Archbishop of Canterbury (above), to their great delight. The community currently has 19 sisters, one of whom is exploring a solitary vocation, one novice, and two postulants. Mother Mary John said their hope for the future is just to carry on with their life of prayer.

Poems in the Abbey



"WHY was 5 October designated National Poetry Day?" I asked the Poetry Society. The answer was mundane: the first Thursday in October is a convenient date for

schools, which "are settled into their new term, but not caught up with half-term".

The date worked out well, too, for Westminster Abbey in London, where the Poet Laureate, Andrew Motion, among three leading actors, Patricia Routledge, Margaret Tyzack, and Sir Donald Sinden (left, beneath Shakespeare's memorial), read some of Britain's best-loved poems in Poets' Corner. The event was sold out.

Among the tombs and memorials of Chaucer, Tennyson, Kipling, Massfield, Blake, Herrick, and the Great War poets, 350 people came to hear poems by these and many others, including John Bergeron ("Blame the Vicar", read by Patricia Routledge), Emily Brontë, and Dylan Thomas.

Each of the actors read a Shakespearean sonnet, and, close the evening, Andrew Motion read from his own works.

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Eames's last word: unity

by Gregg Ryan
Ireland Correspondent

THE cohesion of the Church of Ireland in a rapidly changing society has been held, thanks largely to the unity of its structure, the Anglican Primate of All Ireland, Dr Eames, told his final Synod meeting in Armagh on Tuesday.

Changes in Northern Ireland and the Republic had made their mark on Church of Ireland life and witness—from 39 years of conflict in the North to a revolution of prosperity in the South, he said.

"The dramatic evidence of secularisation in both parts of Ireland continues. Equally, the lifestyle of families, once the unquestioned hallmark of security and stability in Irish life, has changed beyond recognition."

Eames said that in the same period, the Church had seen a widening gap between the cultures of North and South. "But I have also seen the remarkable understanding, sensitivity, and cohesion which has defied divisions in our Church, simply because of those lasting values we must never take for granted: strengths such as an all-Ireland General Synod, a common liturgy, a common pattern for ordained ministry, and a common acceptance of the nature of the Church."

Eames said that he had always sought to preserve the unity of the Church of Ireland, and prayed that it would continue into the future.

Ecclesiastical tackles image

THE Ecclesiastical Insurance Group plc has a new logo to reflect a new clientele, writes Bill Bowlder. The group has also had an intense debate whether to change its name. Its underwriting profits fell from £40.9 million to £38.3 million last year.

"It was a serious question whether we should change the name," the Area Bishop of Croydon, the Rt Revd N. Bates, a non-executive director, said on Monday. "Ecclesiastical is not an easy name: ask any bank; and many of them can't even pronounce it. But, after a lot of research, we decided it should not be changed, but the name should be sold better."

The company, which reported pre-tax profits of £101 million last year (up £30 million), has revamped

Ecclesiastical

its website and literature, and has sought to streamline its systems. "Many of our church customers said we were old-fashioned," the press officer, Chris Pitt, said on Monday. The new logo spells out the company name in flame orange. The old logo, a circle and a cross formed from the company's initials in episcopal purple, resembled the Church of England's logo. The change cost a "significant sum".

In 2004, the company passed on £48,895,000 through its owners, the Archbishops Trust, to the church and the community. Ecclesiastical now insures 96 per cent of all churches in the Church of England, as well as non-church schools. The chief executive, "We insure a broad range of caring organisations. Our [old] visual identity did not reflect that," Mr Pitt said.



Old friends and new: left, the Archbishop of Canterbury with children at a Chinese village during his visit; above, with Bishop Ting of the Three-Self Movement

Dr Williams raises cases with China

by Bill Bowlder

CHURCHGOERS are now more numerous in parts of China than in parts of Western Europe, the Archbishop of Canterbury said at the end of his two-week visit to China on Monday.

There had been an "astonishing and quite unpredictable explosion" in Christian numbers in recent years, said Dr Williams, who linked the increase to questions that economic success left unanswered.

The Archbishop's visit, as the guest of the government-approved Three-Self Patriotic movement and the Chinese Christian Council, has divided opinion. Some Christians said that Dr Williams had not done enough to support human rights and to back the underground churches in China: these were being persecuted for not registering with the authorities.

But on Monday, before he left England, Dr Williams said that he

had made representations on behalf of half a dozen Christians, from both the official and unofficial Churches, at very high levels of the Chinese government. He singled out one case, that of Pastor Chai, who had been arrested for illicitly trading Bibles.

Dr Williams said that he had not been able to meet the underground churches formally, because to do so would have put their members at risk; but he had met them informally. He spoke warmly, too, of the official churches, and their relationship with the state and with other non-Christian groups.

"We are content to work with a Church which we see to be lively and active and capable of taking initiatives here, and, as I say, the changing climate here, overall, is one we will watch with interest... We are a long way past the Cultural Revolution: we're a long way past the situation where there was a systematic attempt to block out or

extirpate religion," he told a press conference.

Sunday schools, officially outlawed, were being allowed with the full knowledge of the authorities, he said.

In a reference to the discussion in the UK about the veils worn by Muslim women, Dr Williams said that it was acceptable for people to express their religious belief in that way. The issue was not one of religion, but of social acceptability. "My own bottom line is that there ought to be no problem about the visibility of people proclaiming their religious allegiance," he said.

On Sunday, in a sermon, he warned outsiders against judging what God was doing in China. God was serving "the spiritual needs of millions of people."

Preaching at Chaoyang Church, in Beijing, Dr Williams said that people outside China should not seek to "impose" their conservative or liberal models of Christianity on

the churches. "We are encouraged to see a Church that is trying to find its own way forward honestly — find a language that really belongs in this place," he said.

People trusted a church "when they hear the church speaking the language of real people in a real situation".

But the Church needed to speak out about those left behind by China's economic prosperity: the elderly, the very young, or the sick. CSW speaks out. Tina Lamberti of Christian Solidarity Worldwide said that it was ironic that, when Chinese officials were seeking to show progress in religious matters, they were simultaneously sentencing a pastor for producing Christian literature.

"China claims to be afraid of cults; yet it suppresses production of Christian materials, forces groups to operate secretly, and prevents them from running seminars."

'Prophetic' aims set out for TEAM

by Rachel Harden

ABOUT 400 delegates from the 38 Anglican provinces are expected to attend the global conference Towards Effective Anglican Mission (TEAM) to be held in Gqeberha, South Africa, next year.

TEAM will be looking at issues connected with the implementation of Development Goals (MDGs) — an eight-point declaration aimed at wiping out poverty by 2015.

The themes of the conference will include prophetic witness, social development, and HIV/AIDS. These were agreed after an international planning meeting, led by the Archbishop of Cape Town, the Most Revd Njongonkulu Ndungane, earlier this month.

The conference will run from 7 to

14 March, and the Archbishop of Canterbury will preach at the opening eucharist. Commending the conference, Dr Williams said: "International development is not something that stands isolated from mission; it is integral to it. The TEAM meeting represents the best opportunity Anglicans will have in the coming year to put the extraordinary human resources of our Communion at the service of the most vulnerable in our world and our own local communities."

The Presiding Bishop-elect of the Episcopal Church in the United States (ECUSA), the Rt Revd Katharine Jefferts Schori, has asked the current Presiding Bishop, the Most Revd Frank Griswold, to lead the ECUSA delegation, it was announced this week.

Canon Brian Grieves, ECUSA's

director for Peace and Justice Ministries, and its TEAM planning member, said that the planning meeting had generated enthusiasm, and more than half the 400 invited delegates had already accepted.

Priorities for the conference will be to review the response of the Anglican Communion to the MDGs and analyse the impact of the goals on women and children; to assess the first Pan-African Anglican Consultation on HIV and AIDS ("Holsburg 1"), held in August 2001, and communicate the African experience to the Anglican Communion; to encourage opportunities for learning and transformation through dialogue among people with diverse experiences and perspectives; and to encourage prophetic articulation of an Anglican theology that supports witness and action for social justice.

No-vote rises

SYDNEY diocesan synod, by overwhelming majorities, has again rejected the 1992 Australian General Synod legislation for women priests. Sydney is one of five Australian dioceses not to adopt the canon, writes Marie Perter, Australia Correspondent.

Seventy per cent of lay synod members and 85 per cent of clergy members voted against the move, an increased level of opposition in comparison with the last Sydney debate on the issue in 1996.

Although women deacons are permitted in Sydney diocese, relatively few women now pursue that option. Most of the 120 women work in paid ministry are confined to working with other women and children, in line with the diocese's commitment to male headship in the family and the Church.

CHURCH TIMES

The Bible and the saints

THE Church's *Common Worship* calendar enjoins churchgoers this Sunday to pray the old collect of Advent 2 before moving on to celebrate All Saints' Day and mark All Souls' Day next week. This is a prayer, composed around 1549, which betrays its origins in an era when the Bible had only recently become available in English. The scriptures, written for our "learning" (i.e. instruction, an archaism still retained), are to be rightly used so that the people may lay hold of the hope of everlasting life given to them in the Saviour whom scripture discloses. The request is that the faithful may "hear... read, mark, learn, and inwardly digest". Perhaps the words are so familiar that it is not often noticed that this is a prayer for literacy from an era when that was far from universal. Within the space of a few days, the liturgy embraces both the heart of the Reformation and the mysteries of the communion of saints which presented a stumbling-block to the more extreme Reformers.

Anglicans continue to seek spiritual nourishment both in the prime revelation, and in the examples and continuing fellowship of Christ's followers down the centuries. Both tendencies, found to different degrees in different parts of the Church, have their enemies in contemporary Britain: reduced places of scripture — indeed, of the book — in education and in the home; and a cynicism and despair about the moral and spiritual heights to which personality can rise.

In the academic field, a writer in the *TSR's* recent review of the state of historiography, Diane Purkiss suggests that an abandonment of "character history", with its "consciousness of the private repertoire of... feeling with the external realm of ideology and other factors, has led to the "inadvertent masculinisation of history at the moment when it has been ostensibly most willing to listen to academic concerns about women and gender". Her point is that large, impersonal forces sound more professional than emotions, and that the study of character in its complexity is often "contemptuously" left to popular historians such as Antonia Fraser.

Her argument also has an application to Christian thought and ministry. The conflict she identifies lies near the root of the current debate about homosexuality. And anyone who gets round to a variety of churches will be aware of congregations, on the one hand, whose worship comprises hymns, if not "manly" hymns, often consciously restricted to biblical paraphrase, combined with an almost geological apathy to the quarrying of scripture; and others where an emphasis on freedom and personal development seems to rule out of order any search for objectivity. Plenty goes on between these extremes; but there is a balance to be struck, part of the Church's growth in holiness — if that is defined as the integration and fruition of "the mystical body of... Christ our Lord".

Fire ruins Selby Abbey

The Church Times.

October 26th, 1906.

IT is impossible to find words in which to express our grief over the destruction by fire of the glorious Abbey Church of Selby in Yorkshire. To speak of it as a national disaster is no extravagance of language. Rich as this country is in beautiful churches, it had few to show that were the equals of Selby, with its wonderful Norman nave and its exquisite Decorated choir. It is pitiful to think that nothing is left but the bare walls, and that, although the church should be restored, it will be a building without the charm of age, and the historic evidences of its structural growth through eight centuries which lent it interest and made it venerable. None the less, however,

are they to be commended who are about to rebuild the ruins for their ancient purpose as a house of worship, and we shall watch their efforts with sympathy. There are some of course who would advise that the building shall be allowed to remain a picturesque ruin. We do not agree with them, though the new Selby Abbey will be only a poor substitute for what we have lost. We could wish that the lesson of this disaster of Selby may not be wasted upon us. A tremendous responsibility rests upon those who have the guardianship of these beautiful fabrics. We know, of course, that many of them, as the result of spoliation, are without funds, and that the expense of protecting them against fire is a burden they are not able to bear. It is therefore all the more necessary that the general body of Churchpeople should come to their rescue.



Jesus's theology was truly inclusive

Christianity has never been an exclusive sect, say
Hugh Rayment-Pickard and Steven Shakespeare

THE Revd Dr Colin Morris found a man dead on his doorstep one day in 1968. Shaken by the experience, the former BBC Head of Religious Broadcasting wrote a short book, *Include Me Out: Confessions of an ecclesiastical coward*. It was a passionate plea for a Christianity based on practical love.

The post-mortem revealed that the man had died of hunger, and Dr Morris reflected that no amount of theology or ritual or synodical government would have filled his stomach. As he saw it, Jesus was not a theologian, still less a religious official, but a practitioner of love. Jesus is "the one who puts himself outside every barrier, frontier and fence we choose to erect in order to safeguard what is our own, or even what we think is his". Nearly 40 years later, Dr Morris's quirky, brilliant book expresses the sentiment at the heart of what is now being called "inclusive theology". Inclusive theology is not a trendy fad, but an attempt to recover an authentic Christianity based on Jesus's ethics of non-judgemental acceptance, forgiveness, love, and hospitality.

What Dr Morris could see, with a clarity that seems to have deserted the Churches of late, is that Jesus's mission was not to establish a religion, nor to make work for theologians, but to preach and practise a new way of being, thinking, and acting, which he called "the Kingdom".

This Kingdom was not based on rules of membership, nor on a creed, but on a vision of a radically inclusive community. The point of the Kingdom is that we should reach out to each other in compassion. The rest of theology is packaging.

Jesus's inclusive ideal is perhaps best captured in his image of the eschatological feast. The fulfilment of his Kingdom will be like a vast meal, with a place for everyone at the table. That feast will not include those who have excluded themselves, or who need, but there are no categorical exclusions on the grounds of gender, divorce, race, sexual

orientation, or any physical differences. The inheritance of the Kingdom will be those who hear his word and keep it: the future belongs to those who practise the inclusive ethics of the Kingdom.

It is telling that the Dead Sea Scrolls reveal a very different vision of "perfect" human community among the Essene sect. Unlike Jesus's heavenly feast, places at the Essene banquet were reserved strictly for insiders. Their banquet specifically excludes "anyone halt or blind or lame, or a man in whose body is a permanent defect, or a man affected by an impurity of his flesh". This throws into relief the inclusive and counter-cultural character of Jesus's teaching about ideal community.

WHEN Jesus is called inclusive, John 14.6 is often quoted back: "I am the way, and the truth, and the life. No one comes to the Father except through me." But this text has an exclusive meaning only if we already see Jesus as an exclusive Messiah looking for recruits for his members-only Christian club. But, if we take this text in the context of Jesus's more general ethic of inclusion, it has a quite different meaning.

If Jesus's "way" is the path of a generous and non-judgemental love, then the path to the Father is not narrow dogmatism, but an inclusive ethic. So this text is not a text directed against peoples of other faiths or no faith at all, but a warning to those who would adopt any path other than that shown by the personal example of Jesus.

The Anglican text is drifting towards a more restrictive and exclusive Christianity: a members' enclosure rather than a royal road. The

"Values of inclusion are not marginal, but basic to biblical teaching"

Episcopal Church in the United States now looks isolated, and Anglican liberals have been given notice that they will become part of the so-called "outside track". In this context, there is a pressing need to show that values of inclusion are not marginal, but basic to biblical teaching and the identity of Jesus.

The doctrine of creation states that all people are created in God's image, not just the few. St John tells us that the incarnation was an act of solidarity with all humankind because "God so loved the world".

St Paul's teaching shows how the Spirit does not erect fences, or take cover in rules and definitions, but guides us across the boundaries that divide Jew from Gentile, male from female, and, by implication, gay from straight.

St Paul practised what he preached, teaching the Church to the brink of schism to ensure that the Church would include Gentiles. We see the same inclusive spirit working in St Augustine during the row with the Donatists, and in the same spirit which refused the ministry of clergy who denied their faith during the Diocletian persecution (303-5). Augustine pleaded successfully for forgiveness, arguing that the office of errant ministers could not be invalidated by their personal conduct.

Christian orthodoxy has always been instinctively inclusive, even if church practice has often been otherwise. Inclusion is Christian truth, and not something that can be dismissed as sentiment.

The challenge of inclusive theology to the Churches is to re-engage with the radicalism of Jesus himself, and to become the kingdom people that Jesus worked and prayed for. For this to happen, we need to be liberated from the fortress mentality that has afflicted religious authorities from his day to ours. Inclusive theology is not the product of the spirit of the age. It is the expression of the spirit of the inclusive Jesus.

Written by Hugh Rayment-Pickard and Steven Shakespeare and published this week by Canterbury Press.

Why can't he take faith seriously?

Richard Dawkins fails to use scientific reasoning in his attack on religion, says David Atkinson

Giles Fraser

Civil war a warning from history

MANY of our youngest children in church join in the Sunday service behind the glass walls of the Cromwell Room. I have long since nurtured a secret desire to change the name. Oliver Cromwell is one of the great despots of English history — and not just English history. An Irishman I know won't even venture inside this place because of its associations with Cromwell and his barbaric cruelty in her country. But it's not something I'm going to scrap over with the PCC. Some battles are just not worth fighting.

None the less, it's hard to escape the 17th century round here. Last week, St Mary's, Putney, was a competition in *The Guardian* to find the most overlooked monument to British radical history. Cromwell, who Cromwell debated with those in the army who demanded a system of government that would give power to ordinary people. Two years later, Cromwell would round up many of the radicals and have them shot.

St Mary's, the largest church of England finds it hard to escape the 17th century and its bloody civil war. The Reform Bill of 1832 was imposed on a Catholic country that wasn't, and we are often told at school, a great big version of Cardinal Wesley's gluttonous, dysfunctional, and corrupt. On the other hand, the Puritans who sought to turn this country into a theocracy were the nearest thing to the Taliban we have ever seen. That is why there was dancing in the streets when Charles II returned as king after Cromwell's rule.

On Sunday, I dined in Exeter College, Oxford, under a portrait of Charles I. He was not a man without failings, but I raised a glass to him none the less. As a *British* one said in his parliamentary opposite number: "We have the sins of men — eating and drinking wine — but you have those of devils — spiritual pride and rebellion."

It's possible to recognise a number of the battles that curse today's Church as being fought out in the 17th century. That's why it is essential to remember our history. At the end of the civil war, most people recognised that no single theological party was ever going to land a knockout blow on the others, and that all would have to learn to co-exist.

Charles II sought to introduce a declaration of indulgence to extend religious liberty to all, Roman Catholics and Nonconformists alike. But overly suspicious, Parliament blocked him. The civil war was all but destroyed this country; it filled the land with beggars, orphans, and the maimed. It poisoned relations with the Scots and Irish to this day. Some battles are not worth fighting.

The Devil Dr Giles Fraser is Team Rector of Putney, and lecturer in philosophy at Wadham College, Oxford.

WHY IS Richard Dawkins so popular? His new book *The God Delusion* (Bantam Press) is topping the best-seller lists (Comings was on 30 October). He has been fêted on TV. If it was *The Selfish Gene*, or one of his earlier books on Darwinian natural selection, he could understand why: they are brilliant, well thought-out, and make science wonderfully accessible to lay persons. But this latest book is not well written; is more dogma than argument; fails to engage with opposing views; and has a feeling of desperation about it.

Perhaps Professor Dawkins is at the end of his tether, now that his persistent campaign to turn us all into atheists is having so little impact. Perhaps it is this that Professor Dawkins attracts a following — rather like the extremist TV evangelists whom he so despises. Or perhaps, in a context in which the media take delight in publishing religiously, there are many who just enjoy the knock-about rhetoric. Whatever is behind his popularity, it is not any cogency of argument in *The God Delusion*.

He opens his discussion of "The God Hypothesis" with: "The God of the Old Testament is arguably the most unpleasant character in all fiction." Then follow a series of derogatory adjectives, without any of the Old Testament sources, presumably derived from Professor Dawkins's reading of the scarier parts of the Pentateuch. There is not a hint of the compassionate love of God in Hosea, Isaiah, or Amos, or the tender mercies of God in Psalm 23, or the suffering servant in Isaiah.

There is also no hint that Professor Dawkins has considered the concept of progressive revelation, nor that — for a Christian — the New Testament itself provides an interesting commentary on the Old Testament without the shadow through which the significance of the Old Testament is understood. But then he says he is not attacking any particular version of God, rather "God, all gods, anything and everything supernatural".

His handling of the New Testament is no less selective. He dismisses the question of the historicity of the



RICHARD DAWKINS
THE
GOD
DELUSION

Attacking parodies of religion: Professor Richard Dawkins and his latest best-selling book

Gospels, placing them alongside *The Da Vinci Code* as "fiction". Then he offers this odd piece of reasoning: "Although Jesus probably existed, reputable biblical scholars do not in general regard the New Testament (and obviously not the Old Testament) as a reliable record of what actually happened in history, and I shall not consider the Bible further as evidence of any kind of deity."

Professor Dawkins shows minimal engagement with the life and teaching of Jesus, and with mainstream Christian understanding of his death and resurrection, or with mainstream Christian teaching at all. He would not score highly in a first-year theology exam.

In between the excesses of polemic, there are serious criticisms of the failings of religious people; the

extremes of fundamentalism; the foolish experiments of people who have tried to "prove" the truth of religion; and the damage that blind credulity does. Of course, Professor Dawkins can find many examples of religious fanaticism that do untold harm. He is less forthcoming on the good that religious people have done in the world, and the harm perpetrated by atheist regimes, or by some applications of science.

PROFESSOR DAWKINS regards faith as "blind trust in the absence of evidence" — a view that no sensible person holds. He is perplexed by the existence of reputable scientists who have firm religious convictions. They don't fit into the interpretive grid through which he sees the world.

He seems blind to the fact, which

'Professor Dawkins's brilliant mind is wasted on a negative exercise'

The dangers of muddled thinking

Many current debates seem recklessly short-term, says Paul Valley

WHAT a great deal of muddled thinking is around these days. Sometimes it is just cultural. Take the case of Madonna and the African Church. The latter adopted whatever father this week announced that he had got. It's easy to see how the misunderstanding came about.

"What we agreed with Madonna was that she looks after my child until this school, becomes independent, and comes back home," the father said.

The latter clause chimes in with what you mean by "school" and "independent." The end of education to a Malawian farmer means the age of 11, when most children go to primary school in that country, if they go at all. This would get the child well past the dangerous age his two brothers died at the age of two and 18 months respectively, and, not that his mother is stupid, the chances of his going the same way were high, in a country where in five children do not live to see their fifth birthday.

In contrast, Madonna's notion of the end of education would take the child to the end of university, aged 21, after which he would have his

own ideas about what to do with his "independence".

But sometimes our muddled thinking is more to do with delusion. My six-year-old took me to see the film *Carz* this week. It has a deceit at its glowing heart; for it nostalgically celebrates the values of small-town America, and yet sees salvation only through nationwide celebrity. It reminded me of how we often talk sentimentally about the local special shop, and then pass it for the cheaper supermarket.

The third type of wobbly logic is more confusing. This week, the barrage of attacks on the Muslim community, by minister after government minister, was augmented by a volley from Trevor Phillips. As chairman of the Commission for Racial Equality, you might have expected him to take a besieged minority. Instead, he confirmed his status as a New Labour crony, accusing Muslims of creating a problem over the veil, which could trigger violence worse than that

is so persuasive to theists, that the emergence of life through the evolution of protein processes (which has led to the emergence of life forms who are capable of self-consciousness and personal love) itself requires explanation. It is not at all as plausible to attribute the emergence of life to the world to a creative Mind, as it is to attribute it to wholly materialistic natural selection. Neither faith position is required by science; both views can be (and are) held by scientists.

As Alister McGrath demonstrated in his fine book *Dawkins' God* (Blackwell, 2004), regrettably trivialised by Professor Dawkins in a couple of lines, both are faith positions that we need to evaluate on the basis of other scientific evidence.

For a Christian, believe me, one major piece of evidence is the life, teaching, death, and resurrection of Jesus the Christ, and the consequent conviction that the source of all that exists in the universe is personal Love. Love, we believe, is the origin of all that is wonderful about the world, in its awareness and fragile beauty, and in what is best and most fulfilling in human relationships and creativity.

To many of us, these are not "delusions"; but the most significant facts about the universe and our lives. Why, then, do so many of us? Professor Dawkins want to attack extremes and parodies of religion rather than engage with the real thing? He can be so careful and rational when it comes to evolutionary biology, but gives way to emotionalism when it comes to religion. He delights in caricature, while insisting that he is interested in truth. It is a puzzle.

It is a puzzle, because Professor Dawkins's brilliant mind is wasted on such a negative exercise. It is regrettable that, in the process of attacking his opponents, he resorts to Aunt Sally and to ridicule. Let us hope and pray that the day might come when he will take the time to engage with us, not just seriously. Meanwhile, as Godelpud had it: "Long Live Love!"

Dr David Atkinson is Bishop of Hereford, and a member of the Society of Oldland Studies.

of the riots in the north of England five years ago. Had anyone said similar things about the black community a decade ago, Mr Phillips would have been one of the first to utter them.

The poisonous aspect of this so-called debate on the veil is not the actual arguments being articulated — some of which are unobjectionable — but the cumulative impact of so many criticisms on the most vulnerable and harassed groups. Our society has a long history of bias and the implicit disdain, displayed by many of those who regard themselves as "liberal" as breathtaking.

But it may not just be a lack of sensitivity. It could be another instance of a fourth kind of muddled thinking, such as we've seen in the faith schools debate. The Government asks: "What is thoughtless or willful here? What will happen when the non-Muslim community decides not to take up its 25-per-cent quota places in Muslims schools?" Or when Roman Catholic parents are outraged that a quarter of their children are turned away from the popular Catholic schools they subsidise over to where they do contribute? Or that no one has thought all of this through properly. Or it may be that sometimes our muddled thinking is deliberate and recklessly short-term.

Paul Valley is associate editor of The Independent.

Why the world needs chaplains

Chaplaincy needs to recapture its distinctively Christian nature, says **Brian Castle**

Simon Parke

Turning the art world upside down

MARCEL DUCHAMP, a Frenchman who died in 1968, now has 77,000 entries on Google. He was a good chess player, but what he most famously did was to submit an upside-down urinal to a gallery in 1917, to see what the world of modern art would say. He'd previously submitted a signed bicycle wheel, but the urinal was his wonderwork. He called it *Fountain*, and in 2004 it was voted by a panel of art experts "the most influential work of modern art of all time". How could it be anything else? The shortlisting for the Turner Prize, recently announced, always makes me think of Marcel's urinal. This year, one of the entries is a functioning office, which doesn't pack — all will be explained.

European art is no virgin as far as change is concerned: she's been around the block a few times. If it wasn't one thing, it was another. In the early days, we had lemons and precise images as doors of holy perception. Representational art followed in the 15th century, with the artistic battle for the soul, as the Leonardo called perspective "the rein and ruler of painting". My see it as equally European.

Four hundred years later came deconstruction — hastened by the appearance of a rival, photography, and a battle for the soul, as the M.C. Escher saw that lines on paper don't lie. Why attempt to paint something?

Enter Marcel's urinal, which was a great relief to many. Art had now left the canvas completely. It was its own creation, and really, nothing like photography at all.

An artist friend now wants to be called a painter. It's meant a change in my address book, but rather than dwell on my sacrifice, we dwell on his concern. With one or two exceptions, art colleges these days do not teach students to draw. Instead, they teach them to do things with video, texts, or office furniture. Most important of all, however, they teach them to explain themselves.

When the ballet dancer Anna Pavlova was asked to explain what a dance meant, she said that if she couldn't explain it, she wouldn't have danced it. Today's artists explain everything. They will tell you what they are trying to do, and how they are doing about it. Like a child eager to impress, they want you to know how clever they are, with the result that you will almost certainly spend longer with their explanations than with their creations.

On a recent visit to a gallery, I walked among huge piles of white boxes. It could have been the warehouse, but turned out to be an exhibit. I duly joined the throng around the justifying words. All was explained — and nothing revealed. Before leaving, I went to the gallery urinal. I was cautious, but knew it must be the real thing. There was no explanation.

CHAPLAINCY is under threat. Some hospital trusts, contrary to NHS recommendations, are reducing their provision of paid chaplaincy; others are withdrawing out-of-hours provision (News, 11 August; Comment, 18 August). Financial support and education for chaplaincy higher education are being eroded, though some would say that this battle was lost long ago.

The most common reasons given for withdrawal of funding are a harsh financial climate, and the need for the institution to show that chaplaincy is "multifaith". Whereas one can understand, though not necessarily support, the former, the latter is spurious.

In many chaplains, one of the roles of the Christian chaplain is that of a spiritual co-ordinator, who meets people's needs by ensuring that the ministrations of other denominations and faiths are provided.

Furthermore, as the Archbishop of York said recently (News, 15 September), his experience was that most crisis chaplains "represent the environment, even one which they do not share, to that of a secularist state". I suspect that this was a common theme for his faiths. The attack on chaplaincy challenges the Church of England's commitment to mission.

Chaplaincy is a ministry *par excellence*. Whether in the workplace, the hospital, the prison, or the education centre, chaplains are often missionary entrepreneurs, frequently representing Jesus Christ in hostile environments. In some communities, chaplaincy today — offering pastoral care and liturgical rites, working closely with no church link, working closely with people of other faiths, or alternative spiritualities — will be confronting the wider Church in a significant way tomorrow.

FIRST, there is the issue of an influential minority in positions of trust, education, and media who promote a secularist agenda. Despite some exceptions, there is a trend towards downgrading and



Distinctive contribution: the Revd Graeme Hancock, a chaplain

even removing chaplaincy provision.

Many large organisations have found it difficult to know where to locate chaplaincy in their management structures — one NHS Trust placed it in the catering department — which is an indication that part of the problem is bound up with the theory and practice of management.

Second, the concept of partnership, which has been adopted to denote the relationship between government, local authority, and faith communities, and which is reflected in the relationship between chaplains and other departments in their institutions, has rebounded negatively on some chaplains.

When chaplaincy is regarded as one among a number of service-providers, it finds itself in a precarious position when its host institution is seeking financial savings. Chaplaincy is hard pressed to justify itself in this climate.

In a culture driven by results, chaplaincy is a soft target when the financial axe is wielded so much of the work of the chaplain is not measurable in these terms, and when

a chaplaincy tries to justify itself by these criteria, there is the danger that it loses sight of its essential godly character. Paradoxically, when the financial axe is wielded, chaplaincy becomes in greater demand, as distressed employees seek support from their chaplains.

ALL THIS highlights the fact that the Church needs to discover a fresh apologetic for chaplaincy, articulated in a robust and inclusive language, which can stand up against the attacks of monetarism and secularism. It also needs to be alert to the undermining of theology by a philosophy of management.

Such an apologetic needs to be clear that spirituality is not just a category of theology or an interest of the religious, but is part of the make-up of every human being. It needs to be bold in its understanding of what it means to become fully human. Hospital chaplaincy has made important steps here, in placing health and wellbeing on the agenda of NHS trusts.

It also needs to display a greater confidence in the priestly character of

chaplaincy — not to enforce a narrow clericalism, but to mediate, through the Church of Christ, God's relationship with and love for the world's acknowledgement of God. The Church regards the priesthood of the whole people of God and the priesthood of its ordination, but inextricable. The two should be viewed in a relational rather than hierarchical way.

This is where the eucharistic language of presidency can be helpful. Priesthood provides a way of ordering ministry within a Church whose primary function is to provide a visible way for God to relate to the world, and for the world to relate to God. In this way, priesthood becomes bound up with mission.

This highlights the inadequacy of the concept of partnership; fit, while the language of partnership accurately indicates a desire for the Church to work alongside other people and agencies, it does not indicate a willingness for the latter to engage with the belief that motivates the Church. Partnership may articulate a way of God relating to the world, but it falls short on relating to the world. There is a need for the Church to move from the concept of partnership to that of mutuality in its relationship with the world.

Mutuality recognises shared interests, and the need to be in relationship with the world, whether difference. Any apologetic needs to highlight the distinctive contribution of chaplaincy, and how this distinctive language brings theologically, pastorally, and prophetically.

Finally, the Church needs to address the question whether, if financial provision for chaplaincy is removed from those institutions which do not have a formal link, it also be removed. Will the Church of England remain committed to her care for the nation? If the Church cannot sustain this form of pioneer ministry, there might not seem much hope for any other.

The Revd Dr Brian Castle is the Bishop of Tonbridge.

'The Church needs confidence in the priestly character of chaplaincy'

Seeing the speck in your own eye

American politicians should look critically at themselves before invoking moral values, says **Bill Countryman**

fallen into the pit that Niebuhr warned against.

Why has the overt religiousism of this regime not protected it from lapsing into falsehood? The lies it tells about the doctrine of total depravity. In fact, the doctrine offers an explanation of it, by implying that its own ultimate manifestation can be found precisely in us, the religious, and in our very use of religion.

The "total" of total depravity really does mean everybody. But we invoke the doctrine only to apply it to others. It is always the other. I suggest that good church folk might be equally prone to offend. The "total" also means

"everything". Nothing human is so good that it is impervious to corruption, even though it is true. How else can we explain the history of religious deceit, hatred, warfare, and cruelty?

Instead of total depravity, I suggest that we are capable of perversity, it was easier to fall back into a distinction between "the good" (us, Americans, Republicans, Evangelicals) and "the bad" (them).

Our political conservatives have adopted not so much the doctrine of total depravity as the Church's pernicious use of it.

"Liberal" efforts to ignore human sinfulness, however, are no more constructive. Conservatives and liberals alike need a stiff dose of theological realism by which they can do so. The Revd Dr Bill Countryman is Professor of New Testament at the Church Divinity School of the Pacific in Berkeley, California.

G. K. CHESTERTON, I think, once said that original sin is the only Christian doctrine to have been empirically verified. His argument, based on the fact of "total depravity", for what is documented is the reality of universal human corruptibility, not the how or why of it.

His subject has entered the realm of politics in a sense that "liberals" are said to believe in human perfectibility, while "conservatives" assume human sinfulness. But there are signs in the United States of renewed interest in this subject, who represented the opposite.

Reinhold Niebuhr was the favourite theologian of the second of the World Wars, and his counsel (Yes, there was a day when American liberals could admit to thinking about theology.) He made an impression partly because he was realistic about issues of power, without losing his grasp on the importance of ethics. And he warned Americans that they were no more secure against the selection of power and their corruption of the soul than 20th-century Germany had proved to be.

I suspect that many American liberals today do have a sense of their own faith in regarding human perfectibility. They would be better served by a more critical grasp of human realities.

But what particularly concerns me is the notion

that our current conservatives take sin seriously. Given their intimate alliance with right-wing Evangelicalism, it seems a reasonable expectation. The Bush administration has been quite willing to invoke moral values in defining and defending its policy. From the start, the rhetoric about Iraq has been one of good against evil. Yet it is now evident beyond any possibility of argument (though not, of course, beyond the reach of denial) that the administration brought the nation into this war by distorting reality, or even by outright lying.

The administration's sense of the reality of evil in others was apparently so strong that it seemed to render base behaviour on its own part of no account. The present US government has

'Nothing that is human is impervious to corruption'

diary etc

David Winter
diary



Mad inventor

ONE THING I've learnt from furniture is that everyone is interesting. "He lived a quiet life; they say — and then" (apart from the D-Day landing, I suppose, or driving the Flying Scotsman, or falling off Beachy Head and surviving).

I was reminded of this profound truth last week when taking a funeral at Dorchester Abbey. Tony Jarman was an electrical engineer of some distinction, having ended his career as head of a government research body. He had died in his 80s, still fascinated by problem-solving, and ever ready to have a go at fixing geriatric washing machines or toasters. Apparently, he had a garage full of repaired ones nobody wanted.

During the service, his elder son described his father as a "mad inventor," and related one episode from long ago. The family had a Pekinese dog, which had developed a problem with its hind legs, so that, while the front ones functioned normally, the rear ones simply dragged along. Tony addressed himself to the dog's handicap and came up with a marvellous contraption that lifted its rear legs off the ground, enabling it to walk proudly solely by its front legs.

One problem was solved, but another reared its head. How could the poor dog raise its back leg in order to spritz the local limps-post? Eventually, the mad inventor solved the dilemma with a Heath Robinson combination of strings and pulleys. When the correct handle was pulled, the contraption cocked a leg and relieved the animal's need. It was effective, the son agreed, but to be fond himself required to walk the dog in the park, he would pray that none of his schoolfellowing questions would witness the bizarre sight.

In good order

WHY IS doubling the correct garb so dreadfully important? My mind goes

to one of the strange story of the wedding guest in Jesus's parable, first dropped in from the street to fill the empty seats, and then returned, as prematurely consigned to heaven as gnashing of teeth in "outer darkness" — and for what? Not wearing the appropriate wedding garment.

This question of appropriate dress is a recurring problem for clergy. What should I wear? One feels very conspicuous if one turns up to an installation, and then returns, wearing bearing, cassock, surplice and scarf, to find that everyone else had read the invitation more closely, and was resplendent in white stole.

Last week, at a big do at Christ Church, I took care to study the dress code in advance, and was suitably gratified to find that one canon had made the same mistake as I had done earlier, and was reduced to begging for a spare stole. The cathedral is, of course, replete with such items, and it was able to choose a particularly resplendent one.

Sartorial challenges

AT SUPPER afterwards, I was told of a similar predicament that afflicted a bishop's chaplain. Anxious to get things right, and unsure what to do for some occasion in the cathedral, he posted an email to that effect to his fellow chaplains across the country, who regularly share questions and problems.

The Bishop of Lichfield's retiring lay administrator, the formidable Captain David Brown, who also received the email, provided a helpful perspective: the diocesan secretary and I scale down to knee breeches, velvet cloak, and sword. It's a bore to know what to do with the latter, plus plumed cock hat, inside the cathedral, but therein lies the challenge of the job.

Crowning glory

QUESTIONS of clerical attire seem unbelievably trivial in the greater scheme of things. I mean, what is a chasuble for? But it's not only the Church that attaches such (if not doctrinal) significance to the variety of vesture worn.

St Gargole's



All it took was one more person saying "But we've always done it this way, Vicar"

My regular summer visits to Lord's are a constant reminder of the dress code for the pavilion (be sure to stick a tie in your pocket, however hot the weather), and lunching at Simpson's in the Strand recently, at a party to mark the completion of the People's Bible Commentary series from the Bible Reading Fellowship (BRF). I was glad that I had remembered to wear the obligatory shirt and tie. Mind you, for forgetful customers they do keep a plentiful supply of nicely laundered shirts and matching ties.

The BRF can be proud of its achievement in completing this series of commentaries. It was the brainchild of the remarkable Slaghena Brown — paperbacks covering every book of the Bible, by scholars who could write in *Daily Mail* English

(her choice of journal, not mine), and would speak to the heart as well as the mind.

On Slaghena's death in 1994, Naomi Starkey took over the editorship, abetted by three consulting editors, of whom (and I am not being falsely modest) I was the stannary blundering ignoramus. Slaghena died of a tragic accident at home soon after the first volumes were commissioned, but, somewhere in the heavens, I'm sure she raised a glass of Lamson Black Label as the final title made it into the *Church Times* best-seller list for several weeks this winter.

Canon David Winter is a retired cleric living in the diocese of Oxford, and a former *Head of Religious Broadcast* at the BBC.

Allotment retreat

pastimes

NEVER dismiss allotment sites as a windswept, rain-soaked mass of greenery and mud — you might get bitten by the bug. Sheds, whether tin or wooden, and raised wooden structures, are not just for storing tools and wellington boots. Each one holds an endless supply of hoses and aspirations.

For 150 a year or less, where else could you spend hours in the sun and rain, on your own little bit of land, planning, creating, and getting some exercise, too? There is nothing like the thrill of waiting to see whether seeds come up and young plants flourish. When you sit down to eat, serving food that you have grown, it's a wonderful feeling. If you're a novice, there are always people to help; allotment owners are a friendly bunch. But where do you start?

Try your local council, as many allotments are run by local authorities. If you're a web-savvy, typing "allotments" into Google brings up plenty of information to browse. Here are some of the best: www.garden.org.uk/allotment.htm and www.nslg.demon.co.uk (the website for the National Society of Allotment and Gardeners), both of which, although technical problems mean it is not in service at the time of writing, are also a good source of information.

I have owned an allotment for some years, hence my essential dos and don'ts.

Do think about getting an allotment now, so that you can plan and prepare for your first year, so that your thing starts growing. Make sure you visit and explore a range of options — and don't be put off by the overgrown site when a relatively well-maintained one is also available.

Do estimate how much time you have available — one hour a week, say — and then double it. That's how much time your allotment will take up. Bear in mind that the more space you cultivate, the more time you'll need to devote to it.

Do think carefully about your tools. I am quite slight; so I use a small fork and spade to avoid straining my back (whatever the size of tool, the temptation is to load up). Start with the basics, and buy other items when you're sure you need them.

Do remember that digging is exercise, but be careful not to overdo things. Try and vary tasks, so that you use different muscles. Visit regularly for a short amount of time rather than rarely for a while.

Don't let the weeds get you down. You don't have to use all of your allotment to start with. Decide on an amount to cultivate, and cover the rest in cut carpet or other weed-free material. Start with your hands on (so stop the weeds growing).

Your allotment is for your don't be covered by your neighbor's tree trenches and ramrod-straight bamboo poles. Do things in a way that suits you.

Don't forget to water every day in the summer (it's tempting to put it off).

Don't tell anyone beyond your close circle that you've got an allotment. Otherwise, it will cease to be a pleasurable surprise to anyone from the phone and the doorbell.

Don't forget that this is your dream: make sure you enjoy it.

Juliet Waugh

Funeral eucharist

out of the question

Write, if you have any answers to the questions listed at the end of this section, and we would like to add to the answers below.

Your answers

Is it possible to ensure that one's funeral will be a requiem mass (without going over to Rome)?

Care over the eventuality of one's own funeral service is, from a Christian viewpoint, highly commendable. A requiem mass is indeed a most powerful statement of Easter faith, which places death within the Paschal mystery that is sacramentally celebrated at the altar.

There is no need to look beyond the borders of the Anglican Church, in which funeral eucharists are common practice. Our revised service books make appropriate provision for them.

To ensure compliance with one's wishes, a specific request for a requiem mass in a will or codicil thereto will be all that is necessary. Recourse to a reputable funeral directorate that offers pre-arranged funeral plans will have the added bonus of recording in every detail, for future reference, one's wish to have a requiem; and

such information will be honoured.

It would be necessary to indicate whether the requiem mass is to be held on the evening before the funeral, or earlier on the same day, or a former *Head of Religious Broadcast* at the BBC.

Canon David Winter is a retired cleric living in the diocese of Oxford, and a former *Head of Religious Broadcast* at the BBC.

Stephen Malton
Magor, Monmouthshire

Ask your parish priest. I have already set out my funeral service, including hymns and readings, as part of a requiem mass. My vicar has the instructions in a locked drawer in his study. An Anglo-Catholic church would, I imagine, suggest a requiem mass as a matter of course, followed by a "committal only" at the crematorium, if so desired.

Ham, Surrey

Your questions

How can gas-heated churches, without cutting services, minimise their gas bills this winter? G. A.

Address for answers and more questions: *Head of the Question*, Church Times, 33 Upper Street, London N1 0PN.
questions@churchtimes.co.uk

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prayer for the week

Lord, take the shoes off this Church not only physically, outwardly, actually, but inwardly also.

Lord take the shoes off this Church—the shoes of pride and of fear, complacency and factionalism.

Lord, take the shoes off this Church that the quality of its worship may touch the whole life of this people; And, to this end, put the shoes on this Church that it may go out to serve all humanity everywhere, Lord.

John Carden (b. 1924)

What the blind Bartimaeus sees

Sunday's readings

John Pridmore

Last Sunday after Trinity

Psalm 25, Jeremiah 31:7-9, Hebrews 7:23-25, Mark 10:46-48

MARK'S STORIES are not bits of wisdom tugged on the clothes line in whatever order they came out of the tub. Mark arranges his material. In his Gospel, Jesus does not try directly who he is. Instead, he drops hints and scatters clues.

These are the half-hidden "miracles", as they're sometimes called, which Jesus is so anxious to keep hushed up. These cryptic events function as signs — to any who have the faith and insight to read them aright — that the reign of God is imminent.

Mark's central chapters are the carefully structured record of how the significance of Jesus's words and works were slowly drawn out by his disciples. It is an agonisingly slow process. The sign of the multiplication of the loaves and fish is repeated, but they don't twig. "Do you still not perceive or understand? Do you have eyes and fail to see? Do you have ears and fail to hear?" (Mark 8:17).

HUMAN NATURE naturally equates power with success. The degree of power we have over where and how we work and live is usually determined by how successful we have become in acquiring good financial resources. The amount of power we have to influence others usually depends on how successful we have been in getting on, and earning a good income.

Is there anything wrong with this, we might ask? Surely capitalism and Christianity are not mutually exclusive? At the end of the day, all we want to do is survive as best we can. And if we work hard and become one of the winners in the capitalist game, why should we not enjoy the prizes that await us? After all, much of the tax we pay is used for the benefit of others, and we donate huge sums of money to charitable causes each year.

The problem with this, however, is that, in our culture of success, the worth of an individual is measured either by their productivity (the work skills they can offer) or by their purchasing power as consumers.

I HAVE just returned from a visit to Pakistan, a member of a team accompanying the Bishop of Bradford, Dr David James. Our aims were to support Christians in Pakistan, and to seek to build bridges across the widening gulf between "Islam and the West" (so-called because, as with polarisation, everywhere, diversities are collapsed into monolithic entities).

There were many we met who, as progressive Muslims, were engaging with human rights, education, and the creation of a civil society, against the backdrop of the conservative — even repressive — patriarchy of religious fundamentalism.

There were many we met who were ready to attack the "West" — for its support of Israel, for the fighting in Iraq, and Afghanistan — with no real sense that large numbers in the West also vehemently oppose the Bush/Blair policies, and that each of these conflicts has a complex history.

It's tough to be Christian in Pakistan. Long-standing tensions (Sangha Hills is still on people's lips), untraced blasphemy laws (though lately made more difficult to carry through to conviction), and generalised discrimination leave Christian communities isolated and in the dark, those arriving for worship at St Thomas's, Islamabad, are

Frances Ward comments a prayer that she found helpful recently during a visit to Pakistan

searched in case of extremist attack. Yet, in many ways, Christians are contributing imaginatively and constructively to interfaith work.

The Christian Study Centre in Rawalpindi comes immediately to mind. Set in a garden in which God walks, this oasis in the centre of the bustle and seeming chaos of a Pakistani city works throughout the country with NGOs to develop grassroots networks, deepening understanding between Muslims and Christians. Founded in 1968, it has a long record of assisting the Church in Pakistan to engage with particular issues, such as women and minorities in an Islamic state. It has developed methods of theological reflection, participatory study, and research which stimulate groups to engage with each other and challenge negative assumptions.

I prayed this prayer by John Carden every

highlight its crucial importance. First, we know Bartimaeus by name. Possibly he was a member of the Christian community in which this Gospel originally circulated.

Second, whether or not Bartimaeus was known by Mark's first readers, we know that he became a disciple. Mark's Gospel leaves us in no doubt. Bartimaeus addresses Jesus not only as "son of David", but also as *Rabboni* — "my master". The latter title, used elsewhere only by Mary Magdalene when she recognises her risen Lord (John 20:16), speaks powerfully of

his personal faith. Mark adds that Bartimaeus "followed Jesus in the way", a choice of words meaning much more than that he literally followed Jesus as he left Jericho.

Third, there is the placing of the story as the prelude to Holy Week. The healing of blind Bartimaeus, his "superb surprise", is the climax of Mark's meticulously crafted account of Jesus's journey to Jerusalem. What is there now left for Jesus to do? Only the next day, to ride on to die.

Details in this story fascinate me. Bartimaeus shouts at Jesus. They tell him to shut up, but he cries out even

more loudly. I think of the chronically intoxicated character who hangs around the bus stop at the end of our drive, and who greets me several times a day with his "Hey! Vic!" I think of another of my Hackney friends, a legless inebriate who propels his wheelchair down the middle of the road, following profligate motorists.

Perhaps Bartimaeus had an alcohol problem, as well as being blind. We picture those whom Jesus healed as being full of demons, as meek, inoffensive, and deferential. We are seeing these stories of Jesus's ministry as if through the resultant dim religious light, we may not be getting the whole picture. Perhaps Bartimaeus was far less cuddly than he looks in the study of him we see in this picture, delightful as it is.

When Bartimaeus called, Jesus "stood still". Around him is the clamorous crowd; above his noise, the blind man robbles his cries; no doubt the disciples are loudly volunteering their views on what should be done. None of this touches Jesus's deep stillness. He is the noisiest place in Asia, the arrivals hall at Calcutta airport, and of a quiet, diminutive, wholly recollected figure I once noticed there. Like Jesus, Mother Teresa "stood still".

Bartimaeus "threw off his cloak". I think of the filthy sleeping bags in which my homeless neighbours in Hackney do down by night, and wish they were as warm as those by day. It is all they have, some of them. For Bartimaeus, to let his problem go meant he would be free to do as he pleased. He was as reckless an act of abandonment to Jesus Christ as that of Francis of Assisi stepping naked from all his finery.

capitalist and consumerist approach to prayer.

The prayer by which we are united with God and begin to share in his divinity is never vain even if we do not believe. It doesn't deal in purchasing power or marketing. Nor is there any room for a throw-away attitude when prayer doesn't continue to delight. Another prayer which we should be aware of much of what we count as essential for our happiness and security. To unearth the treasures of this prayer is to learn how to be naked in the presence of God, and how to be ashamed.

This is an edited extract from *Prayer: A Christian Companion* edited by Susan Hibbins (18.99) (CT Bookshop 18.10); *Inspire*, 1-85852-317-6.

Andrew Clitherow

Director of Training for the diocese of Blackburn

The impatience of Jesus is palpable.

The disciples see, and they don't see. The disciples fulfil, stumbling, progress to the point where all becomes clear as illustrated by the story of the healing of the blind man at Bethsaida (Mark 8:22-26).

All the men seen are "men as trees walking". Jesus's apparent struggle to restore to men's sight that which the difficulties he has with his disciples, who continually fail to put two and two together. Jesus, when the light seems to break with Peter's confession at Caesarea Philippi, it proves a false dawn (Mark 8:27-31).

A year or two ago, Canon Chris Chivers, then Precentor at Westminster Abbey, pointed us to a poem by Emily Dickinson, which exactly captures how Mark tells his story:

Tell all the Truth but tell it slant —
Success in Circuit lies
Too bright for our infirm Delight
The Truth's superb surprise
As Lightning to the Children
Eased

With explanation kind:
The truth must dazzle gradually,
Or every man be blind.

Mark's good news, as much as in John's Gospel, is an account of light shining in darkness. Such truth "must dazzle gradually". The disciples are in no doubt. Bartimaeus addresses Jesus only once, any more than we can. But at last someone sees — not a privileged disciple, but a blind beggar.

Three features of his story



Not as cuddly as this: blind Bartimaeus from www.the-whole-story.org

Out of the rat race

Moreover, as soon as financial transactions figure prominently in human relationships, love is often the first casualty.

Those of good faith soon recognise this kind of thing. Materialism is now a dominant factor in our daily lives — when it is imported into our relationship with God. Here the materialism of the world is imposed upon our imperious demands for God to prove himself to us, and to make us successful and powerful in all that we do.

When we are in the life of Jesus Christ, we are warned that if divine love is going to be the basis of our relationships, we have to be prepared to give up the more obvious, but subtle means, we integrate the power games we play in our daily lives into the way we pray and worship God. We soon forget that divine

love moves restlessly over goddess perspectives, as its values are not based on what we long to acquire and hold on to, but on what we are prepared to give away and let go.

So do we need to feel guilty because of the many benefits we enjoy in our money-driven society? Certainly not. But we need to be extremely careful how we understand their significance, if they are not to corrupt our relationship with God.

To begin to pray in a way that places divine love in the heart of a godless, consumer-driven, materialistic society means that we are bound to take up a counter-cultural stance. This will put us at odds with those who adopt an uncritical approach to the capitalist society and also with those within churches that, to a greater or lesser degree, have sold out to a

Change of tune: let's get spiritual

As gyms begin to talk about wholeness, a Christian charity has seen doors open to it, says *Brian Draper*

"RELAX. Breathe deeply. Try not to let your mind wander. Bring it back to you. This is your time. You're here for a reason..."

As the sound of seagulls and lapping waves drift hypnotically through a 'studio' decorated with shells, sand, and even a bikini draped from a beach umbrella, Steffi Pearson gently leads her ladies away from the stresses and strains of everyday life, on a mental journey towards a sun-drenched beach hidden somewhere deep within their minds.

It's quite a mission, especially when you're doing it from the centre of Woking. But it's all part of a bigger undertaking, too: to create an on-going, official Christian presence at this particular David Lloyd health and fitness club — and at four other fitness centres, in Bournemouth, Thame, and Manchester — through a Christian organisation, Fit Lives.

Mrs Pearson, a trained relaxation therapist, became a Christian at an Alpha course held at the Woking fitness club run by the Fit Lives co-ordinator Rebecca Jespersen, along with her husband Erik — who is the pastor at Woking Vineyard Church.

Mrs Pearson is now an enthusiastic helper, and her relaxation class forms part of Mrs Jespersen's expression of Christian love, support, and wholeness in an environment geared to the desire for wellness.

Fit Lives began in Woking seven years ago, when its founder, a tennis coach, Tim Perry, realised that his tutees wanted to talk to him about deeper things in life than tennis elbow. Mr Perry has since moved to Canada, but a new management team, headed by Andy Barclay-Watt (leader of the South Manchester Christian Fellowship), is trying to make its work more widely accessible.

"Our mission is to help local churches demonstrate the love of God in practical ways within the community of health clubs," he explains.

"A lot of people going to clubs don't feel satisfied with their lives; so they'll try to improve how they look and feel. But there are some significant, deep-rooted issues which we can help people face at the same time."

Mrs Jespersen and her fellow co-ordinators spend up to eight hours a week in their respective clubs, each with the blessing of the local management. They help to run classes and clubs, as well as acting as a spiritual support to club members — through chatting in the gym or at the coffee shop. "It fits with my vision of taking the church to the people," says Mrs Jespersen.

The classes she has asked Mrs Pearson to run do not plug Christianity specifically, but neither do they draw from Eastern spirituality — as so many similar classes do. "You have to be careful talking about 'visualisation'," she notes. "We talk about using the imagination to take us to places where we can relax." But Mrs Pearson's work often feeds members into more overtly Christian courses at the club.

"If you teach people to be still," she reflects, "lots of amazing things can happen. Afterwards, people ask questions they wouldn't normally dare to ask themselves or their families. 'Am I happy in my marriage?' 'Do I love my children?' 'Do I love myself?'"

Mrs Jespersen, who took over as co-ordinator in Woking 18 months ago, has run two Alpha courses, and a ten-week evening class using Rob Bell's "Nooma" DVDs, which reflect on life from a spiritual angle, and prompt discussion about subjects such as forgiveness. "If people have deeper needs, we'll offer to pray for them afterwards."

"Four people have gone into churches. 'But it's really about sowing seeds.' Members aren't consciously searching for spirituality, she suspects, but many are deliberately looking for 'community and relationship'."

Susannah Pilkington agrees. She is the longest-serving Fit Lives co-ordinator, and has worked for the organisation since 2000. She is now a co-ordinator at the Dragons club in Sale, Manchester, and is employed for two days a week as an administrator for Fit Lives.

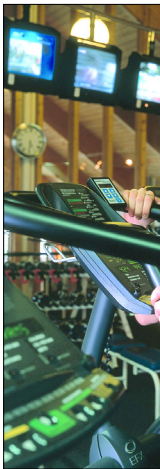
"Gyms are trying to make themselves the 'third space' — where people spend most of their time after home and work," she suggests.

"The industry recognises that people want 'wholeness' and 'well-being'. These are big buzzwords. It's about mind and spirit, as well as body."

"So, Yoga and Tai Chi are on offer here, as well as hypnotherapy on occasions. In some clubs, they'll do tarot-card readings, and you'll get flyers for angel therapy. We don't actively oppose this, but we do try to create a positive Christian alternative."

For the club managers, whose job it is to keep the club's members coming back, the idea of having someone around to act as a chaplain is potentially appealing. Sarah Brown heads the David Lloyd club in Bournemouth, where Beryl Bye has been a Fit Lives co-ordinator for five years.

"We have a mind-and-body studio here, and run things like yoga, 'body balance', and life coaching. But Beryl adds value to being a member here. She has a self-help library with



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On middle age's slippery baths

Mid-life can be a trigger for frustration about one's life choices. But it doesn't have to be that way, says *Julia McGuinness*. She looks at how to turn a crisis into an opportunity

ITOLD everyone I was all right, but I wasn't really. I was going through the motions, but being hollowed out inside," says Diane, describing her experience of mid-life.

The loss of her parents and of her older sister — within two years — had left Diane reeling. In particular, her sister's death, aged 44, raised deep questions for Diane, who was 42, about her own faith and priorities. But amid all her busyness as an active church member, teacher, wife, and mother of three teenagers, Diane struggled to find space to grieve and admit to her inner turmoil.

Immersed in the responsibilities of adulthood, and sandwiched between ageing parents and growing children, the people usually relied on to hold things together in the family, the workplace, and the church are often in their prime. But a stable exterior can conceal a deeper upheaval.

Transitions at the beginning and end of adulthood are widely acknowledged: setting out on a career, marriage, starting a family, moving into retirement. Let someone else in the middle of a crisis, however, and it is less well-supported, more uncertainly documented, and more often played down.

SCEPTICS of mid-life transition see it as a modern indulgence. Today's increased longevity, better birth control, and increased leisure time through technological advancement leave more space for mid-life angst. Set against the popular caricature of the male in mid-life crisis, desperately trying to recapture his youth by acquiring a powerful motorbike and a young blonde, the stage is set for dismissing a significant stage in life.

Despite our generation's obsession with numbers, mid-life transition is more helpfully viewed as a stage than an age. Carl Jung, an acknowledged pioneer of work on the subject, suggested that, in theory, it could take place at any age between 18 and 80. In practice, it seems to be most widely experienced between the ages of 30 and 50.

Jung identified the essential characteristics of mid-life transition as a shift of focus from outer achievement to inner integrity; from external roles to underlying identity; and from transitory success to more enduring values. It is the pivotal point of our lives, when we realise that "we cannot live the afternoon of life according to life's morning."

My own research has shown that this realisation surfaces through the emergence of urgent questions about our life — past, present, and future; and as we find ourselves putting past decisions about career, relationships, faith, and commitments under the microscope.

Surely, one that focuses on reaching their ambitions; others wonder about the cost of what they have achieved. There are also uncomfortable questions about outside influences on the course of our life. As the poet William

Stafford put it: "Ask me whether what I have done is my life."

The accumulation of multiple roles and responsibilities raises the question: "Who am I, underneath all this outer activity and expectation?" Alongside this is a growing awareness of the reality of ageing. As one mid-lifer expressed it: "These days, when I look in the shaving mirror, I see the face of my father looking back." There is a new hunger to live authentically, but there is also uncertainty: "I'm no longer who I was — but who have I become?"

The future foreshortens at mid-life. What was once time ahead now becomes time left, raising more insistent questions: "What do I want to do with this limited allocation? What passions, ambitions, and calling have I never lived out? And if not now, when?" The psychoanalyst Elliot Jacques suggests that the realisation of personal mortality is the key marker of mid-life transition.

Personal reflection on past, present, or future is, of course, not confined to one life-stage; but mid-life seems to be the season for the most concentrated assault of questions on all three fronts at once.

For some, these questions arise as part of a relatively natural transition. Others are brought up more sharply through a significant event such as bereavement, illness, redundancy, or marital breakdown.

The crisis of mid-life comes

through the fracturing of what was assumed to be an established security. Speaking of the ending of her marriage after her husband's infidelity, Linda reflected: "It made me realise there were areas of life I had absolutely no control over. This ultimately distressed me as much as the divorce itself."

MID-LIFE has been compared to adolescence in its physical and emotional changes, alongside questionings about life. But there is a big difference. Mid-lifers face these issues amid ongoing responsibilities, without the teenage luxury of slammed doors and bedroom walls.

This may explain the common temptation for mid-lifers just to carry on, ignoring the questions until they go away, or until the inner stress erupts in rebellious out-of-character behaviour against life's constraints. Denying the questions can run the risk of storing up an old age of quiet regret. Reacting against them can bring the danger of losing what, in better moments, people really want to keep.

Resolving mid-life creatively means facing unsettling questions rather than turning away. Parker Palmer, the American Quaker writer, advises: "If you can't get out of it, get into it." This could mean more time for personal prayer and reflection.

Whatever one's personality, mid-life heralds a need to shift the balance between activity and receptivity, so

became a door to many exciting possibilities. I thought the transition would take a couple of years, but it was about eight or nine before I was fully established on my new course. Having to make choices when I'd grow up in a structured environment wasn't easy, but it was quite intoxicating after an early life of conforming to other people's expectations.

Sue Morris, 61 (below), set up her own business as a life coach at the age of 60, after making a mid-life reassessment. She now works in further education in Nottingham, teaching counselling and personal development, and workshops at St Luke's, West Bridgford

FOR ME, mid-life meant a personal realisation. In my mid-40s, I noticed physical signs of ageing — menopause hot flashes and wrinkles. But, as my children left home and I became a grandmother at 47, I started seeing mid-life more as a stage.

At 45, I finally had the time and the finances to go to university. This expanded my horizons, and I became more self-aware. I began to reflect on my life so far, and where I wanted to go from here.

I had been among the first tranche of girls pushed into doing science because they were good at it. I started out as an analytical chemist, but realised I no longer wanted to work with test tubes. I was drawn to a totally different career, one that focused on helping people develop both personally and professionally.

After the initial angst when my children left home, mid-life



Pause for thought above: Paul Whitehouse plays Danny Spencer in the popular BBC comedy *Happines*, about the experiences of mid-life

that one has more space for the latter. There can be difficult choices about what to prune in one's schedule, but it may result in a new desire for quality rather than quantity.

There is also the need to come to terms with human limitations — spiritual, emotional, and physical. One mid-lifer, incapacitated by back problems, remarked: "I'm having to learn that I'm not invincible." Our finest spiritual aspirations are no greater than separable from bodily needs. We may be comforted by the recollection that when Elijah fled to the wilderness, exhausted by ministry, God provided rest and sustenance before calling him to address the underlying issues.

ACCEPTANCE is central to the creative mid-life process: making peace with the past, as well as picking it together. By mid-life, we may become aware of how losses in our lives have piled up, bringing the need to grieve, and to move towards forgiveness and learning to let go.

Many people also find that they must extend forgiveness towards themselves for the way they have managed their life. The Revd David Herbert, 55, Vicar of St Andrew's, Tarvin, observes how the core values of his early adult life became compromised by busyness. "I'm living with the consequences, and have to come to terms with them. But it helps me to deal more gently with others who've made compromises too."

Acceptance of the past extends into the present, as we face the person we are now rather than the one we wish we had become or would like others to see. The author Daniel Levinson suggests that this involves taking responsibility for our destructive as well as our creative capacities. As a Christian, it means bringing all aspects of ourselves under the light of God's grace, where we can become integrated and whole.

Coming to terms with ourselves and our circumstances ultimately frees us to celebrate the good, and perhaps even appreciate the God-

'Coming to terms with ourselves and our circumstances frees us to celebrate the good'



Jane Stephenson, 56 (below), was confronted mid-life with news of her husband's affair. Dealing with the aftermath helped her to renew her life, her vocation, and her relationship with God

AT THE age of 42, I went back to teaching full-time. My youngest child was eight. I'd become head of geography, and thought I might one day try for a deputy headship. I was fairly content.

Then my husband left home. He said he was unhappy, and that there was someone else involved. It came out of the blue: the first I knew was when I saw his suitcases in the hall.

He returned after three or four months, and we had a tough year rebuilding our relationship, but his leaving was the cataclysmic event that confronted me with myself. I had to face my own part in what had gone wrong. I thought of all my family and work roles, and wondered who I really was underneath.

When someone promised to pray for me, I welcomed it, instead of pushing it away as usual. I'd stopped going to church, but when a new vicar arrived some months later, I approached her for a pastoral chat. I realised I'd stopped learning as a Christian at 15 years old. I started going on silent retreats, to have time and

'Nothing could surprise me again. But I can live with life's unknowns by relying on God'



space with God, and keeping a prayer journal. I realised I'd never been open to hearing God's calling before. It was the start of my journey towards ordination. It's been a decade of change. I've become more independent, more free to be me. Paradoxically, this also set me free to become more dependent on God.

There are no certainties any more. Nothing could surprise me again. But I can live with life's unknowns by relying on God. I sometimes wonder whether I'd have begun to explore my Christian faith anyway. My spiritual longing had always been there.

Jane Stephenson now works half-time, teaching geography at a Roman Catholic high school, and part-time as a pastoral workers' training officer. She was ordained in 2005, and is based to St Boniface's, Banbury.

given later fruit of difficult times, so that it is possible to assert with the psalmist that "the boundaries have fallen for me in good places" (16.6). The sense of a time-limited future has implications for our priorities, and where we devote our energies. But once over the hurdle of feeling that life is closing down and it's too late to do anything, mid-lifers can find a new freedom to grasp fresh opportunities. Jesus spent more years as a carpenter than in following his ultimate calling.

IN THE process of turning mid-life into a new — perhaps more meaningful — direction, some make a radical shift into work they value as more worth while, whatever the career prospects. Others find themselves pursuing a simpler lifestyle, shedding roles to

A former agnostic, Ron Fuller, 66 (below), found that mid-life made him question the spiritual relevance of life, and has led to exciting new pathways of learning and vocation

THERE was no single mid-life trigger, but things started shifting in my late 40s when I was a chartered engineer with Shell. We had to shut down a plant, and I became involved in redundancy interviews. I realised that there were issues that would seriously affect people's lives. I began to look below the surface, and I realised there was more to life than I'd assumed. An illness in the family also unsettled me.

Spiritually, I was an agnostic, but when my daughter contacted our vicar about getting married, the church made us welcome and things grew from there.

The vicar asked if I wanted to be confirmed. I did, although I had many questions. I said that the Bible, Christianity's hand-book, was indistinct in

make more space for cultivating personal relationships.

Mr Herbert found room for manoeuvre within his existing vocation, becoming Chester diocese's officer for continuing ministerial training, alongside his parish work. "I've had the opportunity to get back in touch with my heart for education, learning, and change. I'm also fortunate in having work where there's opportunity for reflection and thinking things through."

A transformed inner attitude can also resolve mid-life restlessness, irrespective of outer changes. Christian writer Joyce Rupp experienced mid-life doubts concerning the vows she made as a young woman joining a religious community. Realising that the values underlying those vows of celibacy, poverty, and obedience could regain

places, and didn't match up to the Shell handbook. I'd always wanted everything so cut and dried. I trained as a Reader, and then did a theology degree in my spare time.

At 56, my firm made me redundant. It hits you quite hard. At that time, U'Arche, in Liverpool, were looking for a site engineer to help rebuild their workshops. I oversaw the project, and was then offered a job as deputy community leader. It was delightful to be wanted.

U'Arche opened my eyes to the spiritual needs of those with learning disabilities. They taught me a lot about unconditional love. It opened a whole new chapter in my life — from engineering to social care.

'Spiritual life cannot help but be affected by mid-life'

their significance if she saw them as commitments to compassion, simplicity, and community brought about by an "renewed rootedness, an internal empowerment that was not there before".

SPIRITUAL LIFE cannot help but be affected by the mid-life shaking of former securities and assumptions. Jung himself saw spiritual issues as at the heart of mid-life "dis-ease". While those without faith may begin to consider eternal matters for the first time, those with established beliefs may question how far those beliefs hold up in the light of actual life experience.

There can be spiritual reorientation. If worship styles that were once guaranteed to bring a sense of connection with God no longer work, people can become anxious that they are losing their faith altogether. A way forward is to experiment with fresh ways of prayer and worship, and to explore difficult questions. Because of this, mid-lifers may need permission to risk being on a journey, without the pressure of having to arrive at certain certainties.

Moving through mid-life transition ultimately means discovering contentment apart from having life under control and having an answer for everything.

Anne is in her 50s, and says she is now "prepared to take more risks because I know where my true security lies". More at peace with herself and God, she can be "more tolerant and less judgemental". For her, mid-life has led into a new way of being, and a sense that the best can begin in the middle.

Julia McGuinness is the author of the recently published *Making the Most of Midlife: Christian choices and growth* (SPCK, £8.99) (CT Bookshop 58.10; 0-281-65787-7).

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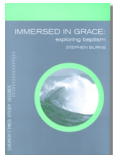
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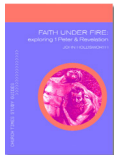
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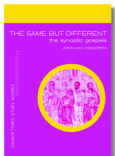
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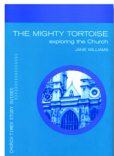
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Church Times study guides

Welcome to the second year of the *Church Times* Study Guides. As you see, the library of guides has built up steadily, so that nine titles are now available, and a tenth is on its way. The guides, published in partnership with the Canterbury Press, explore different aspects of the Christian faith. All the works are deliberately open-ended, reflecting a truth of the Christian journey: that not every question has one simple answer. The deepest truths are gained by listening to each other.

Each booklet is designed to inspire group discussions, but can equally be read individually. We have refrained from dating them, or dictating any sort of order. Feedback from the first year suggests that parish groups have enjoyed picking and choosing subjects that interest or challenge them. Some have dwelt on one booklet for two or even three meetings.

This year we're cutting down on the number of new titles so that busy churches can catch up with some of the backlog. We're also broadening the range of subjects and introducing new writers:

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October guide — order your copies now

Shaking the grit out of the sieve

An outstanding input into the history of ideas, says **John Saxbee**

Brief: A short history for today
G.R. Evans
 I. B. Tauris £12.99
 (1-84511-225-3)
 Church Times Bookshop £11.70

A TOUR of religions (though mainly Christian) belief which takes in Albert Ramsbottom's fateful trip to Blackpool Zoo and Mr Goffin's *Holiday* alongside the intellectual heroics of Aristotle, Augustine, and Aquinas must be worth the money. Gillian Evans is Professor of Medieval Theology and Intellectual History in the University of Cambridge, and it is her peerless command of the territory which makes this an outstanding contribution to the history of ideas in relation to the nature and content of religious belief.

She shows how the same debates recur again and again throughout history, and how an awareness of previous trips round the doctrinal track can prevent the worst excesses of extremists who believe they have found Truth for the first and final time.

"Christianity was never meant to be complicated. It was never meant to be burdensome," so Professor Evans writes in her preface. In

order to recapture this essential simplicity, we need to understand both how burdensome Christianity has overtaken Christian belief, and how we can find our way to the core of Christianity by both revisiting and revising the debates of times past.

After an opening chapter on the reasonableness of religious belief and the kind of evidence offered in support of it, we are provided with a wonderfully engaging guide to God. Evans recounts attempts sometimes "extreme contrivances" — whereby Christian thinkers have sought to pin down the goodness of God, the truth of the Trinity, and the plausibility of incarnation. Here, as throughout the book as a whole, the historical context of the theological ideas is to the fore, and is portrayed

with a consistently learned but light touch.

Subsequent chapters take us on a tour of historical theology in relation to how things came to be, how things went wrong, and how they can be set right. The final chapters explore "landscapes of heaven," and the way in which personalism has been variously understood as surviving death either as an individual or corporate existence. Options from history are clearly and attractively related, to help readers find that core belief on which to stand.

The overriding emphasis is on Christian belief, and other faiths are referred to only sparingly. This enables the book to fulfil the promise of its subtitle by being short, but the title suggests something more comprehensive, and so readers may feel cheated. There are, however, generic aspects of belief which can be highlighted by treating Christianity as a test case, and this Evans does to good effect.

There are some idiosyncrasies in Evans's approach — for example, the extensive use of Christmas cards to illustrate various beliefs and theological perspectives, and the fact that there are more references to Dostoevsky than to Thomas Aquinas. Furthermore, even though it is lessons from the biblical, classical, and medieval worlds of theological debate which Evans is most anxious for us to learn, the omission of any references at all to such luminaries as Kierkegaard, Rahner, Barth, and Tillich is somewhat odd.

It is like the idea of Hans Küng being used to news developments in Christian thought as paradigm shifts emphasising discontinuity rather than continuity. Evans inclines towards the persistence of ideas, so that it can always be said of any theological treatise that "the grit of the old assumptions can still be detected in the writer's shoe."

Knowing that our questions have been asked many times before, and answered in many different ways, it is vital to the fashioning of our own beliefs as we seek after our changeless God who yet makes all things new.

The Rev David Dr Saxbee is Bishop of Lincoln.



Kindness to strangers: Rebekah quenches Abraham's servant's thirst, in a painting by Murillo. From the chapter on Isaac and Rebekah in *Great Couples of the Bible* by Herbert Haag, Helen Schängel-Soramann,

Christoph Wetzal, Katharine Elliger, Marianne Grobmann, and Dorothee Soelle (Augsburg Fortresses, £16.99 (£15.30); 0-8006-3831-X). A well illustrated book, it links Bible stories with great art from around the world

More nutshell than nut

John Drane on a book in which scholars write of scholarship

The Blackwell Companion to the Study of Religion
 Robert A. Segal, editor
 Blackwell £85 (0-431-23216-8)
 Church Times Bookshop £76.50

THIS second major "companion to the study of religion" came across my desk less than six months after the first, which was *The Routledge Companion to the Study of Religion*. Apart from the fact that the Routledge offering was almost 100 pages longer and significantly cheaper, it is hard to distinguish between them.

The contents of the two mirror each other closely, and include articles on the same topics by the same authors (Robert Segal on myth, and Henry Munson on fundamentalism).

The title here accurately describes the content, for this Companion is emphatically not a book about religion as such. Anything said about actual faith traditions is coincidental and almost peripheral to its central purpose, which can best be described as an apology for the discipline of religious studies. It consists of scholars writing about other scholars (in some cases about themselves), and explaining why they do what they do, and how they do it.

The first section, "Approaches", provides a useful survey of various methods in the study of religion.

The Eighth Report (1995-2005) of the Joint Working Group Between the Roman Catholic Church and the World Council of Churches has been published by the W.C.C. at £7 (2-8254-1427-1). The Group's mandate is to help carry out the eccumenical mission of the Churches, and the report covers events of the decade, including the Assisi World Day of Prayer for Peace.

which have evolved over the course of the past 100 years or so: anthropology, phenomenology, philosophy, psychology, sociology, and so on (time in all).

There is no claim to anything approaching objectivity, nor even polite detachment, and the editor eloquently expresses the secular and non-religious standpoint of the approach in the opening chapter, in which he says that "religion is a human, not a divine, creature. Religious beliefs and practices are concocted by humans, not revealed from on high."

After that, it is a bit of a surprise to find a chapter on theology, though (like the others) it offers a detached survey of trends in theological study rather than any definitive account of its subject. There is, though, at least one proposal in that chapter which might bear further reflection: the claim that the most influential theologian of the 19th and 20th centuries was John Nelson

Darby, founder of Dispensationalism and of the Plymouth Brethren!

The second part offers chapters on diverse themes (15 in all). Some examine concepts that recur in different religious studies (death and afterlife, magic, ritual, ethics, and so on); others tackle broader topics including post-modernity, nationalism, new religious movements, and secularisation.

This is the kind of book that you either love or hate. It could offer newcomers to the field a succinct introduction to the world of religious-studies scholarship, but I found very little in it that cannot quite easily be found elsewhere, and thought the self-congratulatory ethos paraded in the introduction and, periodically, elsewhere raised more questions than answers.

Dr John Drane is head of Practical Theology in the Department of Divinity with Religious Studies at the University of Aberdeen.

Church Times top ten religious books

(previous week's position in brackets)

- 1 Life: Balance** by Robert Warren (Church House Publishing, £3.99 (-))
- 2 Life: Source** by Robert Warren (Church House Publishing, £3.99 (-))
- 3 On the Road to Kandahar** by Jason Burke (Allen Lane, £20) (-)
- 4 The Enduring Melody** by Michael Meyer (Darton, Longman & Todd, £0.95) (2)
- 5 Angels** by Jane Williams (Lion, £9.99) (5)
- 6 Prayers for C of E People** by Harry Ogden (David Wyatt, £3.50) (-)
- 7 Better Than Halloween** by Nick Harding (Church House Publishing, £9.99) (4)
- 8 Finding Sanctuary** by Christopher Jamison (Wendelaf & Nicholson, £10) (1)
- 9 Mission-Shaped Spirituality** by Susan Hope (Church House Publishing, £7.99) (-)
- 10 How to Read the Bible** by Richard Holloway (Granta Press, £6.99) (-)

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what I'm reading

Paul Cornell
novelist and TV writer

Fourtus Basket is a manga series — Japanese black-and-white comics — by Natsuki Takaya. It's deeply spiritual, showing the victory of love, compassion, and mercy over everything. *Fourtus* books have so far been translated in the series that follows the life of Tokuho Hondo, a teenage orphan girl who lives in the wilds and becomes involved with the Soma family. This Japanese clan, under an ancient curse: each member has the characteristics of a sign of the Japanese zodiac (the Rat, the Dog), and if they are shown affection they exhibit these manifestations.

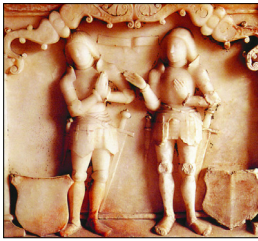
The Soma feel compassion for Tokuho, and she becomes a mother-figure to the clan members. The leader, Akito, is a terrifyingly capricious and cruel figure, and the others try to protect her from him. But in the face of his anger she keeps on loving him, and eventually breaks him down.

The central metaphor is that of a game called *Fourtus Basket*, which is a group of children play with Tokuho. Each child is given the name of a fruit and waits to be chosen, but Tokuho is never picked (because of her peers, and in the midst of her ruined life, she still tries to sort out the lives of those around her).

They are funny and romantic books. Aimed at teenage girls, they could be read by any gender or age.

Natsuki Takaya, *Fourtus Basket*, Volumes 1-14, Tokyo Pop (available from www.tokyopop.com or Amazon), £6.99 each.

Alison Ward



Funerary alabaster: the tomb of Sir John Blount, who died in 1531. In the church of the St John the Baptist, Kineton, in Shropshire: a detail of mourning knights with their shields at their feet. From *The Buildings of England: Shropshire*, by John Newman and Nikolaus Pevsner, a revised edition, published by Yale University Press (£29.95), 0-300-12083-4. Pevsner's original survey of the county was published in 1956

Tracing revolution to its root

Jonathan Clark explains the background to a historian's new and sensational conclusion

England on Edge: Crisis and revolution 1642-1649
David Cressy
Oxford University Press £25 (0-19-928090-8)
Church Times Bookshop £22.50

IN 1645, the Archbishop of Canterbury was in 1649, the Supreme Governor on earth of the Church of England followed him. Bishops were excluded from the House of Lords, cathedral endowments were confiscated, church government was reformed along Presbyterian lines; the Book of Common Prayer was banned; incumbents were ejected and replaced by new zealots. Religious passions swept the British Isles.

Yet, remarkably, historians have laboured to prove that religion was not the heart of the matter; that the constitutional controversies in England were not sufficient to cause the breakdown of government; that contingency led to the war, that it was not, in short, very revolutionary at all. Civil war, they have urged, caused social revolution, not vice versa.

Only the Marxists, in the wake of Christopher Hill, still highlighted popular passions; but they have not been listened to these 20 years.

Historians familiar with the situation on the ground have long found implausible this story of high political accident; and among them there are few as archivally zealous as David Cressy, our greatest

Reflections on a maze of mirrors

Alec Ryrie comments this clear-headed and ironic guide to Henry VIII's religious legacy

Religious Identities in Henry VIII's England
Peter Marshall
Ashgate £60 (0-7546-5390-0)
Church Times Bookshop £54

ANGLICANS — and indeed England as a whole — cannot quite escape from the legacy of Henry VIII. The potato-facelike rings, an instantly recognisable figure, remains

impressario of the mute, inglorious Miltons. In this fluent and fascinating book, he presents an opposite picture, zooming in with as sharp a focus as any Conrad Russell on just three years before fighting began.

His argument views the revolution came first. Yet Cressy is still a child of his time: celebrating the diversity of it all, the results to government officials, the outrageous things said in aboules, the sense of social malaise, the panic, the plague, the disobedience, the mutinies. The list goes on.

But what was at the root of it all? Why the social revolution in the first place?

Assiduously mining his archives, he has a dash of revelation. The soldiers were 'engaged in a British war of religion, a war between episcopacy and Presbyterianism'. Readers of the *Church Times* might agree; but for a professional historian to say it is sensational. A historical world has been turned upside down.

But what follows? In Cressy's conclusion, the tree of religion recedes back into a familiar wood, a diversity of "linked processes" and "irreparable contradictions"; and we are left with no clear theory of the religious origins of revolutionary change. Without this, the successful restoration of Church and king in 1660 is even more of a riddle.

Professor Clark is *Hall Distinguished* of the University of Kansas, USA.

icon of lost and marital tyranny, thanks to those six wives and his tendency (as an Italian contemporary put it) to "chop, change, and behave them".

He is comic enough at a safe distance — perhaps, but this monster of egotism and do-it-yourself theology also (not quite unwittingly) created an international Christian denomination. And yet his religion and the religious events of his reign are still tangled in confusion, a tangle that affects us all.

Peter Marshall is an ideal guide to this maze. In this invaluable book he has collected eight essays that he has written over the past ten years on aspects of the topic; and has added two new pieces and a substantial introduction.

Some of these essays are curious; some are gems; all help to make this unsavoury but fascinating period a little more comprehensible.

Marshall's keen sense of irony and clarity of style keep us company as we discover how one, but only one, Catholic burned for heresy under Henry VIII; as we trace the fate of those Catholics who chose exile rather than schism (a schism that, alas, has never been properly studied before); and as we discover how Europe was acquiring a reputation for gruesome tyranny across Europe, especially in Spain, even in his own lifetime.

The author takes us inside the experience of early Protestant conversion, a topic as important as it is unexciting.

Marshall is at his best, however, when navigating the halls of mirrors that Henry's subjects and their successors built as they interpreted, reinterpreted, and re-interpreted their chaotic times. He can take a single event, such as the mysterious murder of a prominent London Protestant in the street in 1536, and trace the successive accounts and conspiracy theories that grew up around it as a window into a turbulent world. Or he can unpick a corner of a tale that the King cracked in Parliament in 1545 to show how the religious satire was coming under fire.

The highlight is an essay titled "Is the Pope a Catholic," which is for everyone who has ever thought it odd that the Church of England's creeds proclaim our faith in the Catholic Church. If the Reformation was a family quarrel, then words such as "Catholic" (or, indeed, "Evangelical") were the family heirlooms that all sides wanted to keep, and which were divided with bad grace.

Tracing the tangle to the root: the word "Catholic" is fascinating, but also unexpectedly moving. As Cardinal Pole commented, both sides of the Reformation disputes were twisting their shared vocabulary so far out of shape that they could no longer make themselves understood.

His point — that a debate between ideologies can become a clash of identities all the more easily when the debaters are divided by a common language — is not just a historical one.

Dr Alec Ryrie is Senior Lecturer in Modern History at the University of Birmingham.

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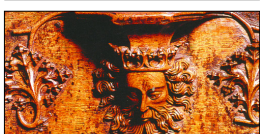
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Relief: a misericord in St Lawrence's, Ludlow, also from Shropshire (above)

Sixteen ways to say 'do'

James Grenfell looks for more flexibility and less prescription than this book offers

On the Way to the Wedding: The complete guide to planning your wedding ceremony
Elizabeth Hughes
 Versa £11.35
 (1-85190-940-8)
 Church Times Bookshop £10.22

THE last wedding I conducted in St Aidan's of a couple who had lived together very happily for 11 years, had two great kids who took part in the service, and whose budget for the wedding meant the bride turned up to the church in a battered old Ford Sierra. It was a joyous celebration – as this Sheffield couple would have found little to encourage them in the pages of this book about marriage.

Divided into four sections, this "complete guide to planning your wedding ceremony" first introduces readers to the practicalities of planning, including advice about the type and content of church ceremonies. The second, largest, section has 16 "themed" service outlines, each come complete with suggested readings (secular and religious), prayers, intercessions and penitential rites. A brief third section extends this pattern to the celebration of wedding anniversaries, and the final part gives the orders of service for the RC Church, the C of E, the Church of Ireland, and the Methodist Church.

There is some good material, but the author assumes a familiarity with church tradition and a theological literacy that are alien to the majority of couples I come across. Although it purports to be ecumenical, the book is a self-consciously Roman Catholic publication, and an RC view of marriage is inappropriately and subtly presented as normative.

In the second section (the bulk of the book), the initial emphasis on choice and the promise of a unique wedding service is undermined by asking readers to pick one of the 16 off-the-shelf numbers. In my experience, couples often want the service to communicate a range of different truths about their relationship and their faith: focusing on one theme for each service, as this book does, may have a liturgical elegance to recommend it, but might well end up excluding a number of other truths that need to be said.

A better way of going about it would have been an extended introduction about all that marriage signifies, with texts, and some clues about how to put together a service. This book might be of some use for churching couples, particularly when partners are of different denominations. But it has little to offer couples getting married on an inner-city housing estate in South Yorkshire.

The Revd Dr Grenfell is Team Rector of Sheffield Manor Parish, and Course Director at Ripon College, Cuddesdon.



Worldly pleasures: this magazine, one of a dozen in the 19th century which used new technology to make shopping an alluring pastime. From *Consuming Passions: Leisure and pleasure in Victorian Britain* by Judith Flinders (HarperPress, £20, £4.95, 0-00-717296-8), which is now, over two centuries, leisure became an industry catering to a mass audience.

A course, not a cure

Derek Rawcliffe on a Californian attempt to change people's sexual orientation

Straight to Jesus: Sexual and Christian conversions in the ex-gay movement
Tanya Erzen
 University of California Press
 £12.95 pbk
 (0-520-24582-2)
 Church Times Bookshop £11.65

TANYA ERZEN, raised as a Roman Catholic but now of a more indeterminate faith, spent 18 months working on the IT system at New Hope, an ex-gay ministry near San Francisco started by Frank Worthen. While there, she was able to examine the whole ex-gay movement and interview 47 participants.

For New Hope, she explains, "ex-gay" means turning homosexuals into heterosexuals. In fact, "rather than becoming heterosexuals, men and women become part of a new identity group in which it is the norm to submit to temptation and return to ex-gay ministry over and over again. As long as the offender publicly repents and reaffirms commitment to Jesus, all is forgiven."

The ex-gay person still struggles with the old nature. The aim is, therefore, not so much a change in orientation as celibacy. Sexual falls

continue, but the people are transformed religiously.

After her introduction, Erzen gives the history of the formation of New Hope, in conjunction with the Open Door Church and a group there called Love in Action. She considers some of the 200 Evangelical ex-gay ministries under the banner of Exodus International. These aim at a change in orientation, leading to marriage, but the participants find that this does not happen.

She describes the year-long residential programme undertaken by those who come to New Hope. Frank Worthen's "Steps Out" adapts the 12-step programme used by Alcoholics Anonymous and other ministries for overcoming addiction. The aim is to become a group focusing on the life-changing power of Jesus, and having good relationships with members of the same sex. An important part of the programme is the weekly confession before the group, which is to be effective must be absolutely truthful and open. Secrecy is seen as the most destructive force in their lives.

She concludes by describing the New Hope graduation ceremony, held in a café in San Rafael at the end of the programme year. Each man receives a certificate; but, she says: "The programme had ended, but the process of conversion had not." That the book does not make clear that a person's sexuality, though never permanent and static, is not changed by such ministry. *The Revd Derek Rawcliffe is a former Bishop of Glasgow & Galloway.*

The siren song of absolute answers

But in the world we live in, issues are seldom cut and dried, says Sarah Mullally

Shades of Grey: Making choices in uncertainty
Dudley Coates
 Inspire £6.99
 (1-85852-316-8)

DURING my five years as the Government's Chief Nursing Officer, I often felt that the decisions we made were about complex issues for which there was no right or wrong answer. A decision had to be made, and, in the absence of an absolute answer, it often became "the best way forward". But, as soon as it became public, civil servants and politicians defended it as "right and only way forward".

My own view is that this contributed to the loss of trust in politicians by the public. Dudley Coates refers to this type of decision-making process as "making choices in uncertainty", and sees it as a reflection of the grey world we inhabit, where answers are never black or white. Using his experience as a civil servant, a life-long Methodist, a lay preacher, and Vice-President of the National Methodist Conference during 2006, he explores how, as Christians, we make decisions in a world of uncertainty.

His theological foundation for the book is the incarnation: God has chosen to immerse his "God-self" in the complexities and uncertainty of human life, and to follow Jesus is to do the same.

Coates rightly challenges us to consider why we pray for Christians in the caring professions, but not for those who do, for example, lawyers or civil servants, or even book-makers: the choices made by the bookmaker or lawyer will be harder. He rightly suggests that the Church needs to enable those beyond the caring professions and the Church to live their lives, so that the Church becomes a launch-pad for them, not a bolt-hole.

He reflects on political leadership and the media, and encourages us as Christians to ask questions of the media, and to engage with the difficult decisions, even if it is only by using our vote.

It is refreshing that one of the many civil servants who have a Christian faith and are working with the system has chosen to share his theological reflections. I found that the important issue of how the Church should engage in the world and the area of "making choices in uncertainty" was touched on, so briefly: this is an area that may be of interest to a wider audience. The book did, however, back memories and experiences of working in government. I recommend that those Christians still there, and it will give the Church an understanding as it prays for them.

The Revd Dame Sarah Mullally is Team Rector of Sutton, in the diocese of Southwark.

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Sun King: the builder of Versailles, Louis XIV, 1663, by Joseph Werner

"Secular crucifixion": Jacques-Louis David, *The Oath of the Tennis Court*, 1790



MARIE-ANTOINETTE macarons were offered at the Press breakfast to launch the latest exhibition at the Wallace Collection. "Let them eat cake," I thought, as the Parisian round of midweek communion, a meeting in the parish school, and a sick continuation kept me south of the Thames.

Now I have been able to satisfy my hunger with some 50 exceptional drawings that provide an intimate view of autocracy and deception at its height. Ranging from the 17th to the 19th century, the works on show illustrate the politics, power, and art of influence at Versailles. From the St Louis collection of some 1500 French drawings, this show in Manchester Square richly enhances the French flavour of the collection that Richard Wallace assembled from his own time in Paris.

The court at Versailles represented the apogee of the power of disdain and of hauteur; so it comes as something of a surprise to find the Sun King in Joseph Werner's 1663 *gouache* (itself based on a com-

position of the better known Charles Le Brun) looking somewhat uncertain. He is armed, yes, and richly caparisoned with the balm of a Marshal of France. Behind is a view of what appears to be Savoie. But the 25-year-old is hesitant, the fingers of his right hand nervously at a distance.

Less finished, and much more domestic, is the full-length drawing of the king's brother, Monsieur. Notorious for his affected dressing (in both men's and women's clothes, if the gossip is to be believed), Philippe d'Orléans (1640-1701) is

similarly dressed in armour. But his pose shows that the only conquests he wants are in the salons of his brother's court, not on the battlefield.

Generation after generation of artists contributed to the ambitious building with sumptuous painted interiors and outrageous water gardens and landscapes. Noël Coypel commissioned in 1688 to design the ceilings for the Grand Apartments. Although the final paintings differ from the detail of the sketches on show, the conceit of portraying

the story of Hercules cannot have been lost to visitors to the court. Later, it fell to François Lemoyne (1688-1737) to celebrate the coming of peace under Louis XV. From his preparatory studies one sees how self-satisfaction declined into luxury.

By the time (1760) Augustin Pajou decorated the palace opera house, vulgarly had replaced good taste. We can almost hear the tumblers sound behind the self-satisfied Dauphin Louis-Auguste, the little hapless Louis XVI in Gabriel de Saint-Aubin's 1770 portrait.

Within 30 years, the delightful carefree world of the gardens would be trampled underfoot. Jean Cocteau had recorded the decoration of the Grove of the Triumphal Arch in 1689, and Jean Joubert the Water Gallery. Only the drawings testify to the great sights that had once beguiled visitors and courtiers alike. When Adam-Frans van der Meulen drew his panorama of the palace in 1685, outlying villages and windmills survived. The monarchy was swept away not long after a last for building had destroyed the landscape.

Perhaps the two most striking images are the cross-section axiometric drawing of Marie-Antoinette's laundry at Saint-Denis, and the history painting of the Tennis Court Oath. Jean Perret's factory drawing, of 1780, shows laundresses and porters on five storeys slaving away. It is an extraordinary observation of work in a pre-industrial society. Within a century, the workers would form the tricolour of a newly constituted republic, and the laundry would cease operation.

Jacques-Louis David's 1791 drawing of the oath taken at the Jeu de Paume on 20 June 1789 has all the close observations of a participant. David, who himself became a leading Jacobin, had not, though, been present when the 670 delegates of the Parliament voted for a new constitution. His historical record of the event (intended for the print market) is a selective image that acknowledges classical precedent.

It is even set out as a secular crucifixion, with figures of the Good and Bad Thief either side of a Christ-like figure calling for the historic vote. That new dawn proved false; so it does not need Brutus to remind us that "The abuse of greatness is when it disjoins reform from power."

"Pomp and Power: French Drawings from Versailles" is at the Wallace Collection, 21, Great Marlborough Street, London W1, until 31 September 2007. Phone 0207 563 9500. www.wallacecollection.org

Bairstow, sung where and as it should be

Roderic Dunnett reports from the Yorkshire Three Choirs' Festival

THERE are two places in northern England where hearing the music of St Edward Bairstow brings a feeling of special intensity. One is York Minster, where Bairstow was organist from 1913 to 1946, before handing over to his illustrious pupil and successor Dr Francis Jackson. To hear Bairstow's Lenten canticle setting *The Lamentation* in that vast space for which it was designed is an electrifying experience.

The other place is Leeds Parish Church. There, Bairstow was organist from 1906 to 1913, collaborated with Stanford on the Leeds Triennial Festival, and did much to establish and reinforce the fine musical tradition.

This is important to the city as a whole. There was scarcely a seat to be had for the thrillingly sung festival concert that formed part of one of Yorkshire's annual musical gatherings this year at Leeds: the Yorkshire Three Choirs' Festival. It embraces the choirs of Leeds, Ripon, and Wakefield.

The sense of uplift as Bairstow's anthem "Blessed City, heavenly

Salem" swept through the church was palpable. This was exciting, passionate singing, admirably paced by Simon Lindley, and featuring some first-rate sustained singing from the boys and men alike. The final section, with a finely tuned treble solo rising above a hushed choir, and a beautifully shaped serene ending, was sensitively managed.

There was inspired singing, too, in "The King of love"; Bairstow's inventive treatment of the hymn tune *St Columba*, a reworking of Psalm 23. Bairstow springs numerous surprises: some wonderfully alert contrapuntal writing for the boys alone out, and vivid treatment by the men of "In death's dark vale", imaginatively picked out by a staccato organ accompaniment on pedal wood.

David Hoelder, the York organist, offered an equally adept handling of the central *Scherzo* (Allegro Giocoso) from Bairstow's *Organ Sonata*, culminating in a spiritous, toccata-like conclusion. Bairstow's *Laudate Dominum*, an

agreeably paced by the organist of Ripon Cathedral, Andrew Bryden, was heartened by an increasingly assured treble solo, nicely offset by a thoughtful choral reprise. One of the most bracing items followed: Mozart's magnificent motet *Splendete Ite, Deus*, a neat adaptation to a religious text of a robust chorus from incidental music to the play *Thamos, King of Egypt*. Clear enunciation by the massed three choirs enhanced the impact of this exciting piece, so did plenty of imaginative dynamic variety and a vital sense of drama.

This capricious Mozart work also included one of the most impressive sections of solo, or rather duet, singing in the recital: highly musical tenor and bass alternating with clear-as-a-bell soprano and alto.

Bairstow was also represented by several sections from his D-minor Communion Service, which had already featured at the Sunday festival eucharist sung by the Yorkshire Three Choirs. The attractive breadth and nobility of

the gentle *Sanctus*, spacious and unrushed, was offset by a lightly tripping setting of the *Benedictus*, deftly and stylishly sung, with a finely managed solo conclusion. Two tenor solos in the *Agnus Dei* were tense but involving. The choir's repeated "gratias agis tuus" was particularly affecting.

But the showpiece of Bairstow's forthright setting is his bold, bold, bold setting of the Gloria. Here, once again, the carefully phased growth, the gradual building of intensity, and the choir's skilled adjustments in dynamics were profoundly impressive. The tenor solo at "O Lamb of God" was particularly appealing. The way in which the three choirs as a unified whole sustained a sense of extended line, with carefully managed breathing, and built up to a powerful drama and tension near the close, showed off to fine effect both the musicality and commitment of these three outstanding Yorkshire choirs to the communication of the words and music of the liturgy.

Two faith communities, both alike in dignity

press

IF YOU WERE writing a dictionary of journalists into English, one of the hardest phrases to translate would be "There is no suggestion that," because, like "needless to say," it is a phrase that contains in itself the suspicion that it is false. "There is no suggestion that it is true" means "We know it will be thinking, as a result of what you've just read, that x must be true." Sometimes it also means "And really, honestly, it's not true," but, of course, you can never print that, even, or especially, when it is true.

We learn from the Daily Mail story headlined "Mosque links Tube bomber and teacher in veil storm" that there is no suggestion that Dr Mohammed Malik, the father of Ashraf Arna, the suspected, Dewsbury teacher, or anyone in his family, has any connection with terrorism. But he was, until recently, the joint headmaster of an Islamic school where, it appears, Shehzad Tanweer, one of the 7/7 bombers, studied after he dropped out of university.

The school stands in the grounds of a mosque run by Tablighi Jamaat, an organisation that is going to be at the centre of the next big religious story in this country: for it wants to build a mosque in East London with 40,000 people. Already there is a great deal of resistance to the plan. The big demonstrations around there were against the extension of the M11 through Walthamstow to the edge of Docklands, when eco-warriors lashed themselves to trees to stop the building.

It will be interesting, and important, to see whether resistance to Islamic triumphalism will be as ferocious as was the resistance to new kinds.

THE OMENS do not look terribly good. Most of the papers picked up on Trevor Phillips's piece in *The Sunday Times*. Some of it was part of the general turning away from the orthodoxies of the '90s: "Our reasonable desire to recognise diversity has sometimes obscured into a version of multiculturalism that preserves difference at the expense of equality; it may be that the necessary drive to stop offensive racial 'jokes' and stereotyping is beginning to be warped into a stifling suppression of free expression."

"There is a danger that increasingly we are so afraid to speak to each other about our differences that nobody can say what they mean and nobody can hear what it means. Such barriers to honesty and understanding are a disaster for a society."

But the trouble is that once people do speak freely, they are not sure to have each other. The so-called Muslim leaders who initially attacked Straw (for his remarks on the veil)

were wrong. They were overly defensive, and need to accept that in a diverse society we should be free to make polite requests of this kind.

"Then something went wrong. This important but fragile piece of ground that needed a gentle, nuanced discussion about how we talk to each other with respect in a diverse society turned into what the political folk call an air war, fought on TV studio couches and radio phone-ins across the land."



"On one side of the trenches we have those who want a fully fledged *auto-da-fé* against British Muslims, in which anything any Muslim does is treated as a provocation, a signal of their willful alienation and separation; on the other hand, the defensiveness of some in the Muslim community has been taken to a sensitivity that turns the most neutral of comments into yet another act of persecution. This is not what anyone intended and it is the last thing Britain needs. This could be the trigger for the grim spiral that produced riots in the north of England five years ago. Only this time the conflict would be much worse."

There seems to me to be no doubt that this is a religious story rather than a racial one. The two are, of course, intertwined. Distinctive clothing such as veils, headscarves, or even Mormon suits might be understood as an attempt to construct socially a viable pseudo-ethnic identity. But society as a whole is much more ambivalent about religious prejudice than about racism. No one, after all, is making a fuss about the Hindu caste system.

The backlash is well under way. Trevor Phillips quoted a spiritual to bring his warning: "God gave Noah the rainbow sign. He said no more water, the fire next time. This was the title of the black American novelist James Baldwin's book of 1963, warning of riots in the ghettoes. But he may have been warning of riots of one community against the police, but riots in which two communities — faith communities — try to attack each other, with the police in the middle."

Andrew Brown

Not just candyfloss

radio

RADIO 4's complaints programme, *Footback*, has recently aired programme about the amount of airtime devoted to Muslim issues, social and spiritual. Quirky teaching and its interpretation by and impact on believers are frequently addressed, while even the basics of Christianity are old news.

For those feeling badly done by, my advice is to turn to Premier Christian Radio on Saturday evenings, where for the next three months Canon Michael Seward is delivering lectures on every clause of the Nicene Creed. After two hours, he has reached "All that is true and uncreated," which gives you an idea of the staleness of Canon Seward's progress through the tenets of orthodoxy.

He goes in hard from the start: he is allowed to, since he is broadcasting on a network that doesn't need to apologise for its beliefs. He denounces heretical hymns and the "mishmash of religious emotionalism" which pervades much of our original discourse, and likens modern spirituality to popcorn, bubblegum, and blanchage.

Appropriately, Canon Seward's lectures are not merely intellectual candyfloss. He is not afraid to get into complex discussions about the notion of divine fatherhood, or the history of dualism. Nor does he shy away from using his conclusions to attack sweet-toothed New Age philosophies. Before it all gets too heavy though, we are entertained with a hymn.

The hymns continue the themes of the lecture, many of them coming from Canon Seward's own Jubilate Book. Indeed, the title of one of Canon Seward's own hymns is almost hubristic in its claim to

authority: "These are the facts as we have received them." Not, perhaps, the most poetic of statements, though of course, the Creed, for all its age, is inspired some of the greatest music in the Western classical tradition.

The same impulse towards variety of tone can lead to somewhat startling mood-shifts in the script. "Plenty of media people have no brains" came from an otherwise sober assessment of scientific and religious theories of creation. In case this was deemed offensive, Canon Seward adds a caveat: "No matter — plenty do."

What, to some, will sound like a charming and informal greenhouse will for others — me included — sound faintly disturbing. Nevertheless, Canon Seward and Premier deserve a thumbs-up for exploring, with intelligence, a subject barely addressed by mainstream broadcasters.

Bizarre mood swings are something we expect from *Desert Island Discs* (Radio 4, Sundays repeated Fridays), particularly at those moments when — as the music being out of a box — the host of the juanty piece from the guest's youth is played just after the story of some heart-rending bereavement. But that's not what you're going to happen. Robert Fisk: so earnest and humourous in this veteran of Middle East wars, and his book on the Lebanese civil war, *Play the Nation*, is interesting read for those interested in the subject. But here is a book that is just one hour empty or half-full: the glass has been blown up, and lies shattered on the bloody ground.

Edward Wickham

week ahead

HIGHLIGHT: In Search of God John Humphrys asks how it is possible to have faith today. This week he talks to the Archbishop of Canterbury (1/3).

Radio 4 Tuesday 9.00am and 9.30pm

TELEVISION: Friday 9pm (BBC2) Simon Schama's *Power of Art* Professor Schama looks at Bernini's *The Ecstasy of St Theresa* (2/8).

Sunday 12.05pm (ITV) *The Way We Workshopped* features the man who restored York Minster's ceiling after it was destroyed by fire (3/8).

12.35pm (ITV) *Parish in the Sun* Rehearsals for *The Rocky Horror Show* get under way (repeat).

Monday 8pm (CA) *Dispatches: Women-only jihad* considers the changing place of women in British Muslim society.

Wednesday 10pm (History) *Decoding the Past* Egypt, scholars and hieroglyphs programme (figure of the Anti-Crest) (1/2).

RADIO: Sunday 7am (R2) *Aled Jones Says Good Morning Sunday Aled Jones concludes Radio 2's Faith in the World*.

8.10am (R4) *Sunday Worship* A service from St Asaph Cathedral, for All Saints' Day.

Monday 8pm (R4) *The English Hymn* Dr Ian Bradley shows how The English Hymnal redefined congregational hymn music.

Wednesday 4pm (R2) *Choral Evensong broadcast live from Canterbury Cathedral.*

Shock tactics

television

"NO ONE ELSE in Rome is taking Christianity as seriously." Who is he talking about? The Pope? The Director of the Anglican Centre? No, this honour belongs (or did in the painter's lifetime) to the disolute, tushy painter, Caravaggio — according to *Simon Schama's Power of Art* (BBC2, last Friday).

The first part of this new series set out to shock, with an over-dramatic presentation — but this might well have been a directorial ploy, seeking to mirror the subject-matter with the style of the episode.

Many elements gated: among them, the dramatic reconstructions of paintings and scenes from the artist's life; and also Professor Schama's own delivery, more curiously emphatic than ever, amounting almost to self-panache. Yet it all made a sort of sense, given the subject. Final judgement must wait until we have seen the other episodes.

Once more, this was an art-historical programme. The well-known Christian history and theology with far less resonance than do most ostensibly religious television broadcasts. Professor Schama, as Caravaggio's work within the turmoil of the Counter-Reformation, understanding it as the painter's acute riposte to Protestant condemnation of the vanities of religious imagery.

These paintings engage the beholder in the most arresting way, drawing them into the scene. Caravaggio removes every possible barrier to direct engagement. This is not ennobling art, designed to humiliate its audience. Instead, the painter places the biblical scenes at the heart of his contemporary world, and in the milieu of ordinary

people, not amid the grandeur of Renaissance courts.

The Call of Matthew is in a local shop, as the corrupt tax-collector is commended by the painting figure of Christ. The light falls on the repenting sinner, forcing us to ask: "Can I too, turn from my ways and be saved?" This is Caravaggio's motif in many works — most notably in *David and Goliath*, where he portrays himself as the gantly severed head of the enemy of God, the sinner. Caravaggio knows himself to be a sinner, in art of grace. Caravaggio's honesty and unflinching nature of his art enables ordinary people to recognise themselves, and not to be inflated with false sense of importance. They, too, need God, and are included in the drama of salvation. Professor Schama suggested that no other painter took as seriously the doctrine of the incarnation: this is God made flesh indeed. It is highly persuasive, and worth any number of sermons.

A different world was conjured up by *The Secret Life of Mrs Beeton* (BBC4, Monday last week) — but not that different. The Beeton was a comforter to her young husband as a publisher, always on the verge of bankruptcy, and succumbing to the temptations of her young, handsome operator, willing to turn her hand to anything, and overcoming the terrible loss of her young husband from the syphilis passed on by her dissolute husband. This was a stylised drama, inter-subjectively pertinent, conscious anachronisms, asides to camera, and animated cartoons. I found it delightful and moving.

Gillian Craig

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ALLIES. The Rev Dr Lorna Allies, OLM of Thurton with Ashley St Mary, Broughpton and Yelverton and the Reverend Centre and Rural Adviser to the East Anglia District of the Methodist Church (Norwich).

BURDILL. The Rev Terence Burdill, Assistant Curate in the Great Grimby Team Ministry (Lincoln), and Curate of St Andrew's Church, BOYD. The Rev Alexander Boyd, Vicar of the Fen and Hill Group (Marcham-ke-Fen, Welby, Wiskey, Marcham on the Hill, Hamertonham with Scrafield and Wincey, Scribely with Daderby), now also Rural Dean of Horncastle (Lincoln).

BURGESS. The Rev Dr Neil Burgess, formerly Assistant Curate of Southwell (Nottingham), to be NSM in the Lincoln Below Hill Federation (St Peter at Gwote, St Andrew's, St Botolph's, St Mary's Wigford with St Andrew's, St Mark, St Faith and St Martin with St Peter at Arches, All Saints, and St Swithin's, Lincoln).

BURKE. The Rev Kelvin Burke, Priest-in-Charge of St Andrew and St Paul, Scrafield (Wakefield), to be the new Chaplain of Leeds Cathedral Hospitals NHS Trust (Ripon & Leeds).

BUTLER. The Rev Linda Butler, Assistant Curate of Ruda White with Byster (Chelster), to be Rector of St Andrew's Church, Southwell, and of Broome, and of Earsham with Alburgh and Denton (Norwich).

CAWTE. The Rev Martin Cawte, Vicar of Greenham, to be Curate in the Hermitage Team Ministry (Oxford).

COOPER. The Rev Ian Cooper, Team Vicar in the Middlesbrough Team Ministry (St Edmundsbury & Ipswich), to be Vicar of Blacklands (Chichester).

CORE. The Rev Edward Core, Royal Air Force Chaplain, now Priest-in-Charge of Frodingham (Lincoln).

COURTIS. The Rev Robin Courtis, Priest-in-Charge of Halesworth and Diocesan Director of Ordinands, and Diocesan Director of Non-Stipendiary Ministry, to be also Hon. Canon of Portsmouth Cathedral (Portsmouth).

DAVIES. The Rev John Davies, Hon. Assistant Curate of Helt with High Kelling (Norwich), to be Priest-in-Charge of Lake, and of St Andrew's (Halesworth).

DOMONEY. The Rev Lynette Domoney, formerly Senior Minister of All Saints' United Church, Pietermaritzburg, Natal (Natal, South Africa), to be Priest-in-Charge of Kessington, Gislesham and Rushmore (Norfolk).

ELPHICK. The Rev Vivien Elphick, Priest-in-Charge of Burlington with Lingwood, Stramphuss with Hastingham and Buckenham and Hon. Canon of Norwich Cathedral (Norwich), to be Priest-in-Charge of the Team Rector designate in the Measham and Fackington with Normanton-le-Heath Team Ministry (Lincoln).

FENMORE. The Rev Nicholas Fenmore, Senior Chaplain of the Radcliffe Hospitals NHS Trust, and Vicar of Christ Church, Oxford (Oxford), to be Head of Chaplaincy and Bereavement Support Services of Peterborough Hospitals NHS Trust (Peterborough).

GAVIN. The Rev David Gavin, Priest-in-Charge of St Andrew's Team Ministry, to be Team Vicar of St Cleopas's in the Tenthredine Team Ministry (Liverpool).

GREEN. The Rev Canon John Green, Vicar of St George's, Portsea, and Diocesan CM Officer, to be also Hon. Canon of Portsmouth Cathedral (Portsmouth).

GRIFFIN. The Rev Mark Griffin, Vicar of Wingham with Elmston

and Preston with Stourmouth (Canterbury), to be Vicar of St Luke's, Sevenoaks (Rochester).

HALL. The Rev Richard Hall, Chaplain of St 80's Royal Engineer Regiment, to be also Hon. Minor Canon of Ripon Cathedral (Ripon & Leeds).

JENKINS. The Rev Paul Jenkins, Director of St Columba's Retreat and Conference Centre, and Chaplain of St Peter's Community, Guildford, to be Priest-in-Charge of Dunfold and Hascombe, remaining Hon. Canon of Guildford Cathedral (Guildford).

KEMPSTER. The Rev Helen Kempster, OLM of Weybridge, to be Vicar of Christ Church, Esber (Guildford).

KIMBALL. The Rev Melodie Kimball, Chaplain of Leeds Mental Health Teaching NHS Trust, to be also NS Assistant Curate of St Chad's, Far Headingley (Ripon & Leeds).

KIRBY. The Rev Richard Kirby, Joint Chair of the Mission and Outreach of the Diocese of the Mercian Trust, remaining OLM of All Saints', Wellington, with Eyton (Leeds).

LAMB. The Rev Philip Lamb, Assistant Curate of St Mary's Priory Church, Bridlington, to be Vicar of the Holy Spirit, Southsea.

LANE. The Rev Terry Lane, Chaplain of HM Prison Parkhurst with Westwood, to be Co-Chaplain of HM Prison Winchester (Winchester).

LEWIS. The Rev Michael Lewis, Vicar of the Holy Spirit, Southsea and Rural Dean of Portsmouth, to be also Hon. Canon of Portsmouth Cathedral (Portsmouth).

MANN. The Rev Alexandra Mann, Assistant Curate of Austrey (Leicester), to be Vicar of St Andrew's, Harnbury with Newborough and Rangemore, and of Turbury (Lichfield).

OSBORNE. The Rev Anthony Osborne, Vicar of Hatherton, and Team Rector in the Cannonock Team Ministry, now Vicar of Penkham and Priest-in-Charge of Hartshall, and of Trent Vale (Lichfield).

ROGERS. The Rev Sally Rogers, formerly Team Vicar in the Hermit Hempstead Team Ministry (St Albans), now Temporary Chaplain of Royal Holloway College, University of London (Guildford).

ROSE. The Rev Dr Timothy Rose, Chaplain of Royal Holloway College, University of London, now Assistant Curate of Farnham (Guildford).

ROSS-McCABE. The Rev Philippe Ross-McCabe, Assistant Curate of Chessington, now Assistant Curate of Wisley with Pyrford, and Year 10 Tutor, Guildford Diocesan Ministry Course (Guildford).

ROWLEY. The Rev Jennifer Rowley, Assistant Curate of St Peter and St Paul with St Michael's, Kettering (Peterborough), now Priest-in-Charge of Nettlesham and Riselme, and of Grange de Ling (Lincoln).

RUSH. The Rev Paul Rush, Diocesan Evangelism Officer (Leicester), now Adviser for Evangelism and Parish Development (Bristol).

SAVAGE. The Rev Christopher Savage, Vicar of Christ Church with St Andrew's, Newcastle, and Hon. Chaplain of the City of Newcastle Squadron of the Air Training Corps of Peterborough, to be Team Leader of Chaplaincy to People At Work, in the Cambridge Work Relations Group (Cambridge).

SHACKLEY. The Rev Professor Myra Shackley, NS Priest Vicar of St Andrew's, Newcastle, to be Priest-in-Charge of North and South Muskhams, and of Averbam with Kelling, remaining Diocesan Ministry Adviser (Southwell & Nottingham).

SMITH. The Rev John Smith, NSM of Erpingham with Calthorpe, Ing-

New archdeacon

The next Archdeacon of Halesgange, and Priest-in-Charge of Combach, in Llandaff diocese, will be the Rev **Christopher Smith**, Bishop of Llandaff's Chaplain, Press Officer, and Vicar of St John's, Llandaff. He is Archbishop of Wales's Chaplain since 2003, and Metropolitan Canon of Wales since 2004.

He will be Priest-in-Charge of Roughton and Felbrig, Metton, Sustead, Bessingham and Garton with Hamworth (Norwich).

STEEL. The Rev Richard Steel, Rector of Kirkinton, to be also Rural Dean of Almondbury (Wakefield).

STOKES-HARRISON. The Rev David Stokes-Harrison, NSM (Associate Minister) in the Wiltshire Team, to be house-for-duty Resident Minister of Edgmond with Kynnersley and Preston Wickalmours, and of St Andrew's with Boleas and Waters Updon (Lichfield).

STOTT. The Rev Teresa Stott, Priest-in-Charge of St Francis's Conventual District, Cleethorpe, now also Chaplain to St Andrew's of the Conventual District, Cleethorpe, now also Chaplain to St Andrew's of the Conventual District, Cleethorpe, now also Chaplain to St Andrew's of the Conventual District, Cleethorpe, now also Chaplain to St Andrew's of the Conventual District, Cleethorpe.

SUTCH. The Rev David Sutch, Vicar of Cairncross with Selsley, and Area Dean of Stonehouse (Glosoucester), to be Chaplain of St Andrew's, Costa del Sol East Spain, San (Europe).

TODD. The Rev Clive Todd, Priest-in-Charge of the South Lawres Group, now also Rural Dean of Southwell (Lincoln).

TURNER. The Rev Christopher Turner, Assistant Curate of North Hykeham, now Priest-in-Charge of the Holy Marsh Group, and of Saltfleetby, and of Theddlethorpe, with lead responsibility for Lay Training in Louthesh deanery (Lincoln).

TURNER. The Rev Lorraine Turner, Assistant Curate of Birchwood, now Team Vicar in the Hermit Team Ministry, with pastoral responsibility also for Leighton and Wold Marsh (Lincoln).

WALKER. The Rev Jocelyn Walker, Assistant Chaplain of Hope Hospital, Salford Royal Hospitals NHS

Trust (Manchester), to be Priest-in-Charge of St Martin's, Maidstone (Canterbury).

WARRICK. The Rev Mark Warrick, Vicar of Deeping St James, now also Rural Dean of Aveland and Ness with Stamford (Lincoln).

WELINGTON. The Rev James Wellington, Team Rector in the System Team Ministry, Rural Dean of Warrington, and Hon. Canon of Leicester Cathedral (Leicester), to be Rector of Keyworth and Stanton-on-the-Wolds and Bunting with Brammore (Southampton).

WALLES.

DOWNS. The Rev Caroline Downs, Assistant Curate of Southwell, to be Priest-in-Charge of Cathays, and Diocesan Press and Communications Officer (Cardiff).

KIRK. The Rev Steven Kirk, Team Rector in the Aberaron Rectorial Benefice, to be also Area Dean of Margam (Llandaff).

PITMAN. The Rev Roger Pitman, Assistant Curate of Colby with Nollwotton, and Hon. Canon of St Harry, and part-time Chaplain of the Royal Glamorgan Hospital (Llandaff).

EDGWOOD. The Rev Dr Peter Sedgwick, Principal of St Michael's College, Llandaff, to be also Rector of St John's, Wymber, Cape Town (Cape Town, Southern Africa).

AIR TRAINING CORPS

The following to be Hon. Chaplain:

TURNER. Dr Alan Horsley (Darenty Squadron).

OVERSEAS

GREADY. The Rev Andrew Gready, Rector of Stotterfield and Chaplain of Amesbury School (Guildford), to be Associate Rector and Priest-in-Charge of St John's, Wymber, Cape Town (Cape Town, Southern Africa).

LAY APPOINTMENTS

WYTHE. John Wythe, Head of Life Funds and International Property of Prudential Property Investment Managers Ltd, to be a Church Commissioner.

READERS

(nominating and licensed)

Diocese of Southwell (by the Bishop in his Cathedral on 7 October): Rosalyn Andrews, Jeanette Bole, Rosslyn Frooms, Leslie Herbert, Judith Lewis, June Lowe, Sally McConnell, Mary Payne, David Smith, David Upton.

Diocese of Newcastle (by the Bishop in his Cathedral on 7 October): Margaret Brockbank, Colin Dixon, Yvonne Greener, Philippa Harpin.

resignations and retirements

AITKEN. The Rev Leslie Aitken, Rector of Sutton, Huttoft and Anderby (Lincoln).

BURR. The Rev Ann Burr, Hon. Canon of the Holy Trinity Team Ministry, Farnham, and Chaplain of Portsmouth Hospitals NHS Trust (Portsmouth); 29 October.

CHEUNG. The Rev Anita Cheung, OLM of St Michael in the City, in the St Michael in the City Team Ministry, Liverpool (Liverpool); 30 November.

DAVIES. The Rev Moira Davies, Assistant Curate of Austrey (Leicester).

FOLKARD. The Rev Oliver Folkard, Rector of Scotter with East and West, and of Scotton with North, Lincoln (Lincoln).

FOX. The Rev Leonard Fox, Vicar of St Andrew's, Portsea, and Hon. Canon of All Saints' Pastoral Centre (Portsmouth); 30 November.

GOODCHILD. The Rev John Goodchild, Hon. Canon of Aba (Aba, Nigeria), Principal of the Norwich Diocesan Ministerial Course, and Director of Ordinand Ministry Training (Norwich); 31 October.

HACKING. The Rev Rodney Hack-

ing, Rector of the Wainfleet Group (Wainfleet).

RUSSELL. The Rev Neil Russell, Rural Dean of Aveland and Ness with Stamford, remaining Vicar of All Saints with John Stamford and Canon and Prebendary of Lincoln Cathedral (Lincoln).

SUDWORTH. The Rev Frank Sudworth, Team Rector in the South Bradford Team Ministry (Bradford); 31 October.

TRAINOR. The Rev Lynn Trainor, Assistant Curate of Austrey (Leicester).

UNSPOKTH. The Rev Philip Unsputh, Priest-in-Charge of Blisfold with Hemlington (Norwich).

deaths

BERROW. — On 15 October, the Rev Philip Rees Berrow: Chaplain of the Forces (1967-87); Rector of Welford with Weston and Clifford Churches (1987-94); Priest-in-Charge of Ordinand Ministry Training (Norwich); 31 October.

obituaries

THE VERY REV. MICHAEL MAYNE

Canon Dr Donald Gray writes:

The Very Revd Michael Mayne, who was Dean of Westminster Abbey, died in Salisbury, died last Sunday at his home in 1996.

The Deanery of Westminster is *sui generis*. With no bishop (or indeed archbishop) lurking in the background, he is the Ordinary of the Coronation Church and the only great national and ecclesiastical ceremonies are performed. All services are 'by order of the Dean'. Yet he has no financial authority, and is not able to sign the hundreds of cheques emanating each week from the Chapter office. They bear the signature of the Canon Treasurer; even the Sub-Dean, a decanal nomination, is barred. It is a unique and creative relationship with the other members of the Chapter is essential if the Abbey is to function properly.

Michael's accumulated experience, at the time of his appointment, had prepared him in different ways for this unique position: parish priest, bishop's chaplain, and head of religious broadcasting.

Born in a vicarage, Michael Clement Otway Mayne, with his mother, soon had to find a new home, after the unexpected suicide of his father. Michael was three years old. Years later, in a sermon in St Mark's Cathedral, London, he shared the sons of the Clergy, he shared his attempt to find God in the tragedy. It was clericalism, he said, which enters charities that enable him to enter King's School, Canterbury. From there to Corpus Christi, Cambridge, to read English, then to Cuddesdon before ordination in the St Albans diocese to a curacy at Hamstead.

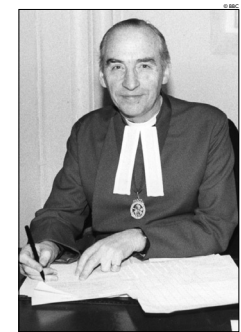
He was there only two years before he was invited by the newly appointed Bishop of Sarum, the late Mervyn Stockwood, to join him as his Chaplain. There followed five years that were never less than exciting, serving that master, high church, Socialist bishop. In 1965, Michael returned to St Albans diocese as Vicar of Netton, where, he said, he "raced around my large and demanding parish... doing all those things my over-active conscience urged upon me".

Then came an opportunity that was thought exactly right for him — Head of Radio Religious Programmes at the BBC. It was a job, however, that never came up to his expectations, nor, he believed, enabled him to use his dramatic skills fully. He could never be the wheeler-dealer that the job necessitated.

From school days, Michael had been stage-struck. Indeed, he wondered whether an acting career might be his. His singing performances had been exceptional. Occupation with The Footlights in Cambridge had given him much satisfaction, and he was never happier than when he was in the company of actors. But the BBC failed to garner that talent. He looked back to his BBC days with mixed satisfaction.

A return to Cambridge and he was following in the footsteps of his episcopal mentor. Stockwood proved more gratifying. Town and gown met impressively at Great St Mary's. There, his preaching and teaching ministry, together with his work of spiritual direction and conducting retreats and quiet days, conformed his true métier.

Never enjoying the most robust health in what proved to be his last year in Cambridge, Michael was



Preacher, teacher, and spiritual director; the Very Revd Michael Mayne KCVO, photographed before a radio broadcast in 1988

struck down by a mysterious and debilitating illness that proved to be myalgic encephalomyelitis (ME). In his recovery, he wrote an account of his last year (*A Year Lost and Found*, 1987) which helped many sufferers in this fatiguing condition.

Worryingly, it was also the time when, once again, a Vicar of Great St Mary's was under observation by Downing Street for "promotion". Was the risk too great? The Crown decided it was not, and he was offered the Westminster Deanery.

He was succeeding Edward Carpenter, who had followed many years as a Canon of Westminster by 11 years as Dean, and many traditions had remained unchanged. The new Dean had been nurtured in the post-war Church of liturgical change, and his spirituality was centred on the eucharist. The outcome was the introduction of the Abbey eucharist, which took centre-stage on Sunday mornings, with a new altar under the crossing, and eucharistic vestments in place of heavy and inconvenient coats. It proved to be a popular and successful decision.

It also, incidentally, afforded the Dean considerably increased opportunities to preach in the Abbey. Hitherto, the preaching had been under the control of the Canons and their nominees, with only certain high festivals reserved for the Dean. Now a regular Sunday slot was available, without depriving the Canons of their patronage.

A further question for the new Dean was how prayer could be positively encouraged in a place of such seemingly unending activity. A start was made by the Chapter's formal resolve to meet each morning in St Faith's Chapel for a period of private and collective meditation followed by the reading of the eucharist. Next came the introduction of the annual days of prayer, when the hustle and bustle was completely

replaced by a freely structured day of prayer and guidance.

But Michael Mayne realised that there needed to be more than liturgical renewal to invigorate the ancient stones, and he encouraged, and participated in, work among refugees, and HIV sufferers and their carers. He had the wisest sympathy for the deprived and the under-privileged. One of his disappointments was the rejection of an ambitious sculpture to remind the passing thousands of the innocent victims of oppression, violence, and war. Eventually he dedicated, in the presence of the Queen, a more modest but still moving memorial.

Towards the end of his time as Dean, the great Abbey appeal that had been launched in 1973 was coming to an end. Although deans had traditionally not been hands-on in the appeal, it was a fitting climax to a memorable time at Westminster. The first years of retirement were very fruitful retreats, quiet days, and writing. First, a book of letters to his grandchildren, offering to them all that had inspired him in literature, music, and art (*This Sunrise of Glory*, 1993). Next, a book for Lent on the cancer of the law, necessitating love and discomforting treatment. He decided to chronicle what he called "The Questionnaire Country Cancer", returning to the diary form of his book on ME. Just three weeks ago, he was bravely present at the launch of what Alan Bennett called "a heroic book".

It was indeed a heroic end that will inspire many. He is survived by his widow Alison, daughter Sarah, and son Mark.

The funeral will take place in Salisbury Cathedral on Friday 3 November at 2 p.m.

CANON GEOFFREY HOLLEY

The Very John Thackray writes:

FEW PRIESTS have the courage publicly to rebuke bishops as though they were erring curates. One who had was the Revd Geoffrey Holley, who died on 16 October, a few days before his 78th birthday.

Large physically, spiritually, and in character, Geoffrey was someone who was either loved or hated. He was not a priest of the Laodicean church; he was not a man who could be overlooked or forgotten.

Born in the parish of St Paul's, Lorimer Square, he was evacuated to Kingsley, then raised in Teydon, Dorset. At that station, aged 16, he ran for a train and fell between it and the platform. He spent a year in hospital, but lived with the injury for the rest of his life.

Having received his priestly formation at the hands of the redoubtable Eric Abbott at King's College, London, and after what he described as "my happiest year" at Warmistery, Geoffrey was ordained in Chelmsford diocese in the year of the Queen's Coronation.

He trained in his diocese all his life; in later years, it was a great joy to see him exercising his ability to invite bishops and curates alike to be typically exuberant and liturgically meticulous eucharists that marked significant occasions in his life. He was trained in his diocese all his life; in later years, it was a great joy to see him exercising his ability to invite bishops and curates alike to be typically exuberant and liturgically meticulous eucharists that marked significant occasions in his life. He was trained in his diocese all his life; in later years, it was a great joy to see him exercising his ability to invite bishops and curates alike to be typically exuberant and liturgically meticulous eucharists that marked significant occasions in his life.

Having served his title at St Clement's, Ilford, Geoffrey moved to be first curate and then parish priest of Great Burstead, in south Essex. This quarter-century, he said, recently, included the happiest and most creative years of his life. It was here that he developed the three great hallmarks of his ministry: youth work, innovative liturgy and church ordering, and ecumenism.

His rapport with teenagers was immediately obvious: throughout his ministry, he encouraged them, reproving them in love, and supporting them against the slings and arrows of outrageous parents. Sunday night at the Rectory was better experienced than reported. With his musical ability and

excellent voice, he would have made a superb canon precentor or dean, or he was never safe enough for that. So, instead, he created, in his second incumbency at St John's, Loughton, a basilica of the Forest; in this could be applied Christopher Wren's epitaph: *Si monumentum requirit circumspice*.

He was a church rooster, like his extraordinarily liturgical work, were breathtaking, original, and awe-inspiring. The glory of God. He had a very intimate relationship with God; he never hesitated to reprove, question, or rebuke God, as he did bishops and curates; and he always focused on the eucharist.

His work for ecumenism earned him his canonery for many years, in addition to his diocesan liturgical responsibilities. He was the Bishop's Ecumenical Officer. He encouraged and enabled the signing of the Loughton local covenant in St Edmund's Roman Catholic Church; and his conversations, both private and public, with the Revd Dr Leslie Griffiths were inspiring.

He trained his curates properly: He never hesitated to ring them in seven in the morning after their day of prayer. In his first year, always expected them to know that the traditions of the parish were. His eye for detail and his expectation of perfection were a shade too long, he said, only the best begin to be good enough for God. (Only God on a good day would, in the curate's opinion, just about achieve that.)

As a parish priest and rural dean, he was a wonderfully loose canon. His extempore sermons (always, in the opinion of his curates, which they never quite had the courage to express, just a shade too long) created and inspired a large and critical congregation.

His enjoyment of good food, good conversation, and good gossip was the stuff of which anecdote is made. He was full-hearted in everything, daunting — whether it was entertaining graciously, chairing the Davenport School Governors, praying to God, or forcefully reminding the deanery synod of the need to be loving to all.

He is one of those whose ministry has had an influence. I hope that St Peter has the gates of heaven properly polished. *Fac opus eius ut sit held in Thaxted Parish Church tomorrow at noon.*

IS YOUR CHURCH LISTED?

Where To Worship — When You Are Away

Where To Worship appears in Church Times most weeks.

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Next week, on Friday 3 November, the Church Times will launch its new website.

Some improvements will be obvious straight away, such as a fresher design and more logical navigation. As well as this there will be behind-the-scenes enhancements to make using our site more straightforward.

We have vastly improved the archive and search sections, so you will be able to flick through entire past issues instead of having to find each article individually.

There's a welcome return for the popular *Church Times* forum, giving subscribers the chance to join in or simply follow debates on a wide range of topics.

We have also been looking at the way you would like to receive the *Church Times* in the future, and have built RSS and podcast facilities into the new site, as well as the ability to receive *Church Times* content on your mobile phone.

On the advertising side, we are working towards simplifying the way advertisers send ads by allowing online ad submission. Banner advertisers will be able to see how successful their ads are.

Subscribers will benefit most from the new site. But we will continue to make the same elements—the top news stories, a selection of the comment, the cartoons, and so on—free of charge to anyone who visits the site.

We've also made it easier for you to subscribe to the *Church Times*, accepting credit-card and direct-debit payments online. As well as being able to buy six-month or annual subscriptions, it will now be possible to buy a single copy, either to read online or order through the post. You'll also be able to buy gift subscriptions for friends.

Don't try to do too much

Maggie Durran

It sounds, from a recent column, as if you are recommending that the new community programmes in our churches should be about what our outside people would like. What about what we want to do ourselves?

OF COURSE, a church can be generous only with what it has. If you have no coat or cloak, then you can hardly be expected to hand them out. Part of developing new ministry and service in our neighbourhoods is discovering what we have to offer; what we would like to offer; and how to go about the new work.

Consider the interests of the church council and members of the congregation in what might be provided in the church for everyone — church and community alike. Ideas could include projects that church members might find really useful, such as pre-school programmes, after-school clubs, day care, or social support for the elderly. Second, consider what skills are available to meet those needs. You may wish to use the skills of church members for your programme, but remember that most provision for children and the elderly requires some professional input. If you have members who are good but untrained, you may wish to find a training course to send them on. Alternatively, you might consider

employing a professional project leader, and using members of the congregation as volunteers. You could help with new programmes by providing the premises, which social services or a school provide the content of the programme.

Bear in mind, before you go too far with your ideas, that people will not turn up to something that they don't want (even if you think they need it). So the next investigation is to discover whether people want the programme you would provide, and whether they would attend. My previous column on investigating the needs of your area through demographics and research now comes into play (22 September).

The process turns into a cycle of discovery and dialogue. If people want what you have to offer, when will they come? For how long? These questions and other practicalities have to be addressed.

Before long, you will be discussing

deaths continued from page 27

Hazelby (1994-2003); aged 69. **DAVIES** — On 20 September, the Rev William Arthur Davies: Rector of Claxton (1942-50); Vicar of Llanannan with Bykhan (1950-71); Llanannan with Bykhan and Nantgwyn (1971-82); Rural Dean of Mynydd (1972-82); aged 79. **FAIRHURST** — On 16 October, the Rev Alan Marshall Fairhurst: Vicar of St John's Church, Galla Fawcett, Cambourne (1962-67); Rector of Ashley with Silverley (1967-71); St Mary's, Stockport (1971-95); Chaplain of Stockport Acute Services NHS Trust (1976-95); Hon. Canon of Chester Cathedral (1981-95); Rural Dean of Stockport (1986-95); aged 79. **GIDDEY** — On 15 October, the Rev William Denis Giddey: Chaplain of Guy's Hospital, London (1948-55); Rector of Binbrook and of Swinhope with Thorngay, and Chaplain of RAF Binbrook (1955-61); Eastbourne Hospitals Group (1961-83); Canon and Prebendary of Chichester Cathedral (1978-90); Canon Emeritus since 1989. Hon. Chaplain of St Wilfred's Hospice, Eastbourne (1983-7); aged 89.

GODDARD — On 22 October, the Rev Frederick Paul Preston Goddard: Chaplain of the University of Canterbury, New Zealand (1957-61); Catechist, Grammar School, Christ Church (1960-61); Vicar of Abbots Langley (1961-68); Sherborne with Castleton and Lillingdon (1968-87); Rural Dean of Sherborne (1973-77); Canon and Prebendary of Salisbury Cathedral (1975-87); aged 82.

GRIFFITHS — On 24 September, the Rev William Ivan Griffiths: Rector of Llanbadarn Fawr with Llanedeyn (1950-59); Rector of Braunton (1959-79); aged 93.

HANCOCK — On 13 October, the Revd Derek Cyril Hancock: Rector of Puddletown and Toldpudde (1982-90); aged 82.

HODGSON — On 12 October, the Revd Derek Cyril Hodgson: Curate in-Charge of Holy Nativity Conventual District, Mizenend, Halifax (1958-62); Vicar of Theotonia (1962-75); Mytholm Royal (1975-97); aged 77.

HYDE — On 13 September, the Rev Geoffrey Frank Hyde: Vicar of All Saints, Haggerston (1959-65); St Peter with St Mary, Southwick (1965-68); Christian Aid Region 10 (1968-74); Rector of Keston (1974-83); Speldhurst with Gosport, Christian Aid Region 10 (1983-93); Rural Dean of Tunbridge Wells (1986-91); aged 78.

JONES — On 17 October, the Rev

Griffith Bernard Jones: Vicar of St Matthew's, Snerthwick (1956-67); Vicar of Swakfield with East Shufford (1960-64); Rector of Landilfing with Castel Dwyran, Chynderw, Herllan-Amgoed and Llangan (1982-88); aged 86.

MAYN — On 10 October, the Very Revd Michael Mayne KCB: Domestic Chaplain to the Bishop of Southwark (1959-67); Curate of Norton (1965-72); Head of Religious Programmes, BBC Radio (1972-79); Hon. Canon of Southwark (1979-91); Vicar of St Mary the Great with St Michael and All Angels, Cambridge (1979-86); Dean of Exeter (1986-95); aged 86.

PEACOCKE — On 21 October, the Rev Dr Arthur Robert Peacocke: Canon of Southwark (1962-73); Member of Archbishops' Commission on Church Doctrine (1969-76); Dean of Clare College, Cambridge (1973-84); Director of Ian Ramsey Centre, Oxford (1985-88); Founder Warden of the Society of Ordained Scientists (1987-90); Hon. Chaplain of Christ Church, Oxford (1988-2004); Hon. Canon (2004); Canon Emeritus since 2004; aged 81.

SELLER — On 12 October, the Rev James Stoddart Sellar: Vicar of St Hilda's, Ravenscraig (1953-60); Curate-in-Charge of Huttons Ambo with Conisford and St Andrew of Londesborough, of Naburnholme, and of Buryly (1960-89); Priest-in-Charge of Slipthorpe with Hutton (1978-89); aged 89.

WINTERBURN — On 21 October, the Rev Ieuan Thomas Winterburn: Rector of De Aar with Britton and Richmond, South Africa (1945-50); Assistant Curate of St Mary's Cathedral, Johannesburg (1954-57); Chaplain of HM Prison Johnsbury (1950-52); Priest-in-Charge of Clairwood with Bluff (1952-54); Rector of De Aar with Britton (1955-59); Assistant Curate of Cheam, in charge of St Alban's (1959-60); Vicar of St Saviour's, Marlborough Park (1964-64); Sub-dean of St Paul's Cathedral, Malak, Seychelles (1964-64); Rector of St Andrew's, Standerton, with Evander (1970-72); Chaplain of St Stephen's Cathedral, Durban, Rhodesia (1972-76); Assistant Curate of Bulawayo Cathedral (1976-78); Rector of St Margaret of Scotland, Andleton (1978-81); Vicar of Llangan (1981-85); Eglwysfach with Borthyn-Felyn (1981-85); aged 89.

letters

continued from page 13

Thomas Hardy's sheep

From Mrs Anne Malins
Sir, — Ronald Blythe (13 October) is mistaken. The sheep in *Far From the Madding Crowd* do not follow the leading sheep's bell over the cliff. They are chased over by a rogue shepherding Gabriel is woken and alerted by the sound of their bells to the fact that the flock is moving at great velocity, but arrives on the scene too late. The dog is shot.

ANNE MALINS
15 Newbold, Brunel Cottages
Dwyran, Anglesey LL61 6BJ

What Mrs Brown meant

From Mrs Margaret Brown
Sir, — An important part of my letter (13 October) was omitted. I also stated that clergy should get back to visiting their parishioners. This was the "daunting task" to which I referred.

Because of your omission, Canon Dexter (Letters, 20 October) was given the wrong impression. This may be a daunting task in an enormous parish, but could be done quite easily in a smaller one.

Of the many priests in the C of E who are good, faithful, and hard-working, but Canon Dexter knows, as well as do, that are a considerable number who have run off with someone else's wife or husband, or are practising homosexual activity with someone who has divorced and married again.

MARGARET BROWN
Luckhurst, Mayfield TN20 6TY

Gravestones judgment overturned on appeal

by Shirinika Herbert
Legal Correspondent

THE Court of Arches overturned a Chancellor's decision when it granted Leicester City Council a confirmatory faculty in respect of work already carried out to memorialise the consecrated part of Welford Road Cemetery in Leicester, and also ruled that a chancellor had no power to make a restoration order in respect of the consecrated part of a cemetery.

The cemetery was opened in 1849 and is Grade-II listed in English Heritage's register of parks and gardens of historic importance. It covers a total of 30 acres, and has about 10,000 memorials in the consecrated part. About 1000 of those were laid flat after being tested for stability between 2002 and 2004. Of those, 119 related to forebears of the Polish community in Leicester.

The effect of the consecration of land is that the land is given a sacred character and has a special significance as a place for Christian burial. Therefore, whether the consecrated land is part of a Church of England churchyard or part of a cemetery or burial ground maintained by a local authority, a faculty from the consistory court is needed when works are proposed that might interfere with respectful treatment of the dead interred there.

As soon as the council became aware that it should have obtained a faculty, the Rural and Bereavement Services Manager applied on behalf of the council for the faculty. That was opposed by relatives of the Polish persons commemorated by the memorials affected by the council's actions.

In January, in the Consistory Court of the diocese of Leicester, Chancellor James Behrens refused to grant the confirmatory faculty, and made a restoration order requiring the council to reinstatement and repair the burial condition all memorials that had been laid flat, not just the 119 Polish ones (News, 10 March). The council appealed to the Court of Arches.

The Dean of the Arches, the Rt Worshipful Sheila Cameron QC, Chancellor David Turner QC, and Chancellor Martin Hill, who heard the appeal, said that Chancellor Behrens had criticised the council, but this council was not the only burial authority that had been unaware of the fact that consecration of part of a cemetery brought that part within the jurisdiction of the consistory court. Burial authorities, including this council, had either experienced pressure, or perceived that they were under pressure, from the Health and Safety Executive (HSE) to take immediate action over memorials found to be unstable. It would be wrong, the Court of Arches said, to judge the council on the basis of hindsight.

In the light of the careful testing, which took place in accordance with industry guide-

lines, as approved by the HSE, the council could not be said to be at fault in laying down the memorials.

A memorial initially belongs to the person who set it up, and then to the heirs at law of the person commemorated. The ownership of a monument is separate and distinct from the ownership of the underlying land. The right to keep a memorial on a grave in a cemetery lasts for the period specified in the grant, and must not exceed 100 years.

Leicester City Council makes grants for 99 years. At the end of that period, the legal right comes to an end, and the memorial should be removed from the cemetery. During the 99-year period, the grantee and his or her successors have responsibility for maintaining the memorial in a safe condition. The person with responsibility for maintaining the memorial could pass that responsibility to the council as burial authority, but only on terms set by the council in an agreement that would almost certainly involve paying the council to take over the maintenance.

None of the Polish opponents to the faculty said that they had such an agreement with the council. They said that if they had been informed that the memorials in question were unstable, they would have rectified that.

The Polish community's view was that the council's actions were "outrageous and disrespectful". The Court of Arches, however, found that the council gave widespread publicity to what it was doing in the cemetery, and could not be blamed if no one took advantage of the opportunity to report whether their own memorials were to be tested. In view of the fact that, as in many cemeteries and churchyards, records of owners and successors were not up to date, the council could not be regarded as acting "outrageously".

The council also challenged the restoration order made by the Chancellor, since there had been no formal application for such an order. The faculty jurisdiction (Injunctions and Orders) Rules 1992 implement the Care of Churches and Ecclesiastical Jurisdiction Measure 1991, which empowers a chancellor to make a restoration order in certain circumstances, without any prior application.

Section 13(5) of the 1991 Measure confers on a chancellor an enforcement power in relation to churches and churchyards which is similar to the power available to local planning authorities in relation to listed buildings. The Court of Arches ruled, however, that a chancellor's power under section 13(5) did not apply to the consecrated part of a cemetery.

A restoration order was likely to be useful, for example, to secure the timely return of an area that might become a church or churchyard, or to reverse some relatively simple work illegally undertaken.

The court also ruled that Chancellor



Knelling to adore: one of two stained-glass windows, from the church of the closed Royal Artillery Garrison at Woolwich, now cleaned and placed in the Royal Artillery Garrison Church at Luton. The one above, c.1920 by a member of the Arts and Crafts movement, Christopher Wall, assisted by his daughter Veronica, is the more highly regarded of the pair and has been described as 'a national treasure'. It shows RA and Royal Engineer gentlemen, cadets from the Academy during the First World War. The other window is Victorian, and shows cadets from the East India Company's Military College between 1860 and 1870. The windows will be rededicated on 1 December.

Behrens was in error in concluding that, in order to avoid a risk of unlawful discrimination, the restoration order had to apply to all gravestones laid flat in consecrated land rather than being confined to those belonging to the opponents to the council's petition, namely, the 119 Polish memorials.

It would be highly unusual, the Court of Arches said, for a consistory court to afford specific relief to someone who had not sought it. The effect of the Chancellor's order would be to compel the council to expend a significant sum (between £100 and £151 per memorial) on the betterment of privately owned property. This would be particularly inappropriate when the property had become a danger to public safety through ignorance, indifference, or a failure to maintain it in breach of the obligation imposed by the grant made by the cemetery authority, and in disregard of third-party interests.

A faculty was also granted for future works in the consecrated part of the cemetery in respect of memorials that had still to be tested and retested. The conditions attached to that faculty included the conducting of a public

awareness campaign, giving the date when safety testing was to begin.

While it was clear that the council had acted in good faith and reasonably in laying down memorials, the Court of Arches shared the Chancellor's concerns about the effect of the programme. The result appeared to be unseemly (because it appeared to show lack of respect for the dead), ugly (because memorials should be upright, not tipped over and creating visual disharmony in an important cemetery), and unsafe (because they were potentially a hazard from tripping, and an attraction to vandals, who usually had scant respect for anything which appeared to be broken).

Consequently, the court attached a condition requiring the council within a period of 18 months to prepare and lodge with the Consistory Court of Leicester a plan for the following five-year period setting out actions that the council was proposing to take in respect of memorials that had been laid down in the consecrated areas in respect of which the owners were untraced.

A WIDOW'S concerns about the state of her husband's burial place were not a sufficient reason for exhumation, the Birmingham Diocesan Chancellor, Martin Cardinal, ruled in the Birmingham Consistory Court, writes Shirinika Herbert.

She was refusing the petition of Dorothy Frances Norton for a faculty to have the ashes of her late husband, Leslie John Norton, re-exhumed from their burial place in the consecrated part of Robin Hood Cemetery, so that they could be scattered on the Garden of Rest at the same cemetery.

The deceased's parents' ashes had been scattered there, and Mrs Norton said that in due course she would like hers also to be scattered there. In addition, owing to her state of her health and increasing age, she had difficulty in maintaining that part of the garden where the ashes

Widow's concerns not grounds for exhumation

were buried. Her daughter lives in Spain, and Mrs Norton was worried that the area might become neglected.

The Chancellor said that he did not doubt the genuineness of Mrs Norton's motives nor her good intentions in making the request, but the legal principle was that exhumation would only be granted in exceptional circumstances. It was for a petitioner to satisfy the onus of proving that there were special circumstances that justified the making of an exception from the norm that the ashes of a person buried in a consecrated churchyard or consecrated part of a local authority cemetery) was final.

In a paper, *The Theology of Burial* (September 2001), the former Bishop of Stafford, the Rt Revd Christopher Hill, wrote: "The permanent burial of the physical body... should be seen as a symbol of our entrusting the person to God for resurrection. We are not to say farewell... entrusting them in peace for their ultimate destination, with us, the heavenly kingdom."

"This compelling, entrusting, resting in peace, does not sit easily with the idea of the person to God suggests the opposite: reclaiming, possession, and restlessness; a holding on to the 'symbol' of human

life rather than giving back to God."

That, said the Chancellor, was the principle underlying decisions of the court. Further, as a mark of respect for and consideration of the sensibilities of others with loved ones buried near by, it was not appropriate in most cases for a body or ashes to be removed, not least because of the distress that might cause to such people and to the general public.

The deceased had been laid to rest 17 years ago. The law was that a long delay with no credible explanation of it might well tip the balance against the grant of a faculty, but lapse of time alone was not the test. In Mrs Norton's case,

the delay was of importance. Hers was not a case where she had problems petitioning for a faculty. It was simply timed to meet Mrs Norton's state of health and plans for her own ashes when she had departed this life; and that was not good enough to surmount the exceptional test.

While it was true that the court looked at each individual case, the Chancellor said, none the less he bore in mind that, were he to grant this petition, there would be many others that inevitably might follow. Exhumation petitions seemed to be increasingly frequent, and he had had to deal with a number and the past year.



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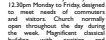
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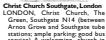
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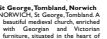
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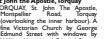
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deaths

BERROW — Philip Berrow, priest, husband and father died peacefully at home on 15 October aged 89 years. The funeral service took place at Great Brunswick, Gloucester on Monday 23 October 2006.

DWYER — Sister Elizabeth Mary Davies of All Saints Sisters of the Poor died suddenly on 17 October 2006, aged 96, in the 94th year of her profession. May she rest in peace and rise in glory. Tel: 01865 249 127.

LOCKETT — On Saturday 27 October 2006, Nora Helen Lockett, of Ryeport, Herts, aged 86 years. Beloved wife of the late Canon Arthur Lockett, former vicar of Ryeport. All services at 10.30am, 14, Ryeport, Herts. Tel: 01865 742 560.

services & meetings



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125th ANNIVERSARY FESTIVAL WEEKEND 2006

Friday 27th October
6.00pm — Solemn High Mass
By: Edwin Barnes
Credo Mass K 257 — Mozart

Saturday 28th October
10.00am — Solemn High Mass
St. Mary's Christmas Regatta
Novena Communion Mass
12.00 Noon — Celebratory organ recital
Dance Gillian Weir
songs by Frank, Scarlett,
Hester Wilson, Harvee et al.
1.30pm — Festival Lunch
1.45pm — Video presentation.
6.00pm — Celebratory Church Concert
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"Gloria" — Violated and work by
Handel and Richard Lloyd.
7.30pm — Buffet Supper

Sunday 29th October
11.00am — Solemn High Mass of
Dedication.
By: Edwin Barnes
"Tribute to All Saints"
Anthony Casare
"Mass in D Flat"
(9th Michael's Mass)
George Oldroyd.
Let all mortal flesh keep silence —
Bach.
1.30pm — Parish Lunch
3.00pm — Talk by
By: Edwin Barnes
4.00pm — Solemn Evensong and
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Timothy Charters
Noble in B. Minor
And I saw a new heaven — Brahms

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6.30pm LITANY OF THE SAINTS, SOLEMN EVENING
AND SOLEMN BENEDICTION

Procurator:
Fr Bernard Oliver, Vicar of All Hallows by the Tower
Service in G. Howell. The souls of the righteous, Harry Brazeau

WEDNESDAY 1 NOVEMBER — ALL SAINTS DAY
6.30pm HIGH MASS, BISHOP

The Revd Michael Perham, Ministry of Gloucester
Mass for double choir, Martin O'Connell gloriosum, Philip Moore

THURSDAY 2 NOVEMBER — ALL SOULS DAY
6.30pm HIGH MASS OF REQUIEM

Procurator:
Fr Alan Oyle, Vicar of St Paul's, Knowledgegate
Music includes:
Requiem and Offertory, Durufle
FESTIVAL SUNDAY, 5 NOVEMBER
11am PROCESSION AND HIGH MASS

Procurator:
Fr Mark Birch, Chaplain, Helen and Douglas House
Music includes:
Missa Solemnis in C. Mozart; In the heaven, Harris

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AND SOLEMN BENEDICTION

Procurator:
Fr Frederick Lee, Rector, St George's, Hanover Square
Music includes:
Service in D, Dwyer; O'Connell gloriosum, Victoria

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ads@churchtimes.co.uk

St George's, Campden Hill
Aubrey Walk, W8 7PN

ALL SAINTS DAY

Wednesday 1st November 2006
11am "Mass in D Flat"
(9th Michael's Mass)
George Oldroyd.
Let all mortal flesh keep silence —
Bach.
1.30pm — Parish Lunch
3.00pm — Talk by
By: Edwin Barnes
4.00pm — Solemn Evensong and
hymnification
Timothy Charters
Noble in B. Minor
And I saw a new heaven — Brahms

St John the Baptist
Holland Road W14 8AH

ALL SOULS DAY

Thursday 2nd November 2006
High Mass

Further details:
020 7277 5486

Guild Church of
St Mary Abchurch
Abchurch Yard (off Cannon St)

November 1st - All Saints' Day
Sung Eucharist at 12.30pm
(Stanford in B flat)

St Magnus the Martyr
by London Bridge
Ur Thames Street

November 2nd - All Souls' Day
Low Mass at 12.30pm
Solemn Mass at 6.00pm
(Gruber Sextet - Requiem)

Further details from:
Parish Office
Tel: 020 7628 4481

Magdalen College
Chapel, Oxford

SOLEMN REQUIEM
FOR ALL SOULS

Thursday 2 November
6.00 pm

Procurator:
Setting of the Mass:
Mazzart

Croydon Parish Church
Church Street, Croydon

Wednesday 1st November 2006
All Saints

8.00pm Sung Eucharist
Fair Post Mass — Byrd

Thursday 2nd November 2006
All Souls

8.00pm Sung Requiem — Durufle
All welcome

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4th before Advent
Missa Vinnianus — Lassus
O SACRIS ET DECORIS — De Monte

Procurator:
The Rev'd Canon Alan Davies

Sunday 12th November
Remembrance Sunday
Missa Solemnelle — Langlais
What love is this of thine?

They are at rest — Elgar
Procurator:
The Rev'd David Pughes
Chaplain of the
London School of Economics

Sunday 19th November
2nd before Advent
Missa Lattinus — Victoria
Exsultate, Dominus — Whyte

Procurator:
The Rev'd Fr Felix Alexander

Sunday 26th November
Christ the King
Missa O Rex gloriose — Lohse
Pater noster — Guerrero

Procurator:
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Thursday 2nd November
1.00pm Mass for All Souls

Procurator:
Rev Jeremy Crossley
Celebrant

Rev Dr Michael Lloyd
Setting: Fauriel, Riquiem

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Email:
services@standrewsborn.org.uk

Jesus Christ the Fatherless of Lb

Thursday 2nd November
7.30pm

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St Mary Magdalene
— Fiddlington
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ALL SOULS' DAY

Thursday 2nd November
7.30pm Solemn Mass

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Nicholas Kaye - Conductor

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notices

VACANCY IN THE SEE OF
ST EDMUNDSBURY & IPSWICH

Following the announcement of the resignation of the
Rt Revd Richard Lewis, Bishop of St Edmundsbury and Ipswich,
the See will fall vacant on 31st July 2007. The main meeting of
the Vacancy in See Committee will be held on 9th November. The
Crown Nominations Commission will meet on 18th January and
19th and 20th March 2007.

Any person wishing to comment on the needs of the diocese or
the wider church, or who wishes to propose candidates should
write before 24th November 2006, to:

Caroline Boddington William Chapman
Archbishops' Secretary Prime Minister's
for Appointments Appointment Secretary

Cowley House 10 Downing Street
9 Little Colindale Street London SW1A 2AA

London SW1P 3SH

Any letters received will be shared by the two Secretaries



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schools & scholarships



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Further details from: The Cathedral Steward
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For further details, please visit
www.churcharmy.org.uk or email
j.boorman@churcharmy.org.uk (Tel: 020 8309 3539).

Closing date: Friday, 10 November 2006.

Interview date: Wednesday, 22 November 2006.

Men are currently under-represented among the Personal Tutors; and are particularly encouraged to apply.

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DIocese OF GLOUCESTER THE COTSWOLD EDGE BENEFICE PRIEST-IN-CHARGE

FOR THE BENEFICE OF MICKELTON,
WILLERSLEY, SAINTBURY, WESTON-SUB-EDGE
AND ASTON-SUB-EDGE

These attractive villages are situated on the borders of the Cotswold edge and the Vale of Evesham within easy reach of Stratford-upon-Avon, Cheltenham, Evesham, Chipping Campden and Broadway. The five parishes are reasonably close together and have a direct road link between them.

The benefice has:

- a total population of around 3,000 and electoral role of 250.
- good support for the churches, even from those who do not attend regularly.
- two primary schools.
- support from a Reader and active Retired Clergy.

We want to appoint a priest:

- with a lively and personal faith and wide vision, able to think and plan creatively.
- who will encourage vocations, ordained and lay and develop ministry and discipleship.
- who is flexible and comfortable with a variety of styles of worship.
- who has a pastoral heart and a concern for mission and church growth within the community.
- who will value the Deanery and the Diocese and play a full part in their common life.

Application forms and further details from:
The Archdeacon of Cheltenham, The Sandelings
Thorncroft Drive, Cheltenham, Glos GL51 6PQ
Fax: 01242 235 925 • Email: archdeacon@chelt.net

Closing date: Tuesday 14th November 2006
Interviews: Thursday 16th December 2006

ads@churchtimes.co.uk • ads@churchtimes.co.uk
www.churchtimes.co.uk



DIocese OF GLOUCESTER

We seek to appoint

TWO PRIESTS OF INCUMBENT STATUS FOR TWO INTERESTING NEW PAROCHIAL APPOINTMENTS:

- who are committed to working collaboratively with both clergy and lay ministry teams.
- who have a vision for helping all God's people to understand their vocation through Baptism.
- whose interests of prayer who will be expected to join in team worship; and lead a variety of worship in different places.

ASSOCIATE PRIEST TO JOIN THE CLERGY TEAM BASED AT BISHOP'S CLEEVE

Bishop's Cleeve is a growing village/small town with a population of 13,000. The parish has a local ecclesial partnership with the Methodist Church and also an ecumenical local ministry team. There are currently three Anglican churches with a varied pattern of worship. The parishes of Woolstone, Oxenton and Gotherington are three small village adjoining Bishop's Cleeve and are part of the mission area in this part of the Tewkesbury and Wychniewa Deanery.

The person appointed will have:

- particular pastoral responsibility for the parishes of Woolstone, Oxenton and Gotherington.
- responsibility for Schools' work across the mission area and for encouraging and supporting lay ministry.

There is a good house available in Gotherington.

ASSOCIATE PRIEST TO SERVE IN THE TEWKESBURY MISSION CLUSTER; BASED IN THE BENEFICE OF TEWKESBURY ABBEY AND TWYNING

Tewkesbury Mission Cluster is at a crucial juncture in its development. With a new appointment in one of the major churches of the town and pastoral responsibility in the area, this appointment is a response to the missionary task by encouraging mutual support, feasibility and interchangeability of resources. The supportive and active congregation at Twyning is working ever closer with the unique ministry of the Abbey.

The person appointed will have:

- an awareness of market towns, rural and estate ministry.
- normal pastoral duties in the benefice and a willingness to participate in the liturgical duties across the mission area.
- the ability to organise and deliver training sessions and to think strategically rather than opportunistically.

There is a purpose built modern house at Twyning.

Candidates may apply for either or both posts.

Application forms and further details are available from:
The Archdeacon of Cheltenham, The Sandelings
Thorncroft Drive, Cheltenham, Glos GL51 6PQ
Fax: 01242 235 925 • Email: archdeacon@chelt.net

Closing date: 14th November 2006
Interviews: 7th December 2006



The Bishop of St Davids

wishes to appoint a PRIEST IN CHARGE

for the benefice of Begbly

with Ludchurch and Crumser

The benefice is situated in South Pembrokeshire and is working to become part of a concentrated area with the neighbouring benefice of Stainedfish.

This is a post for someone:

- whose energy and vision will complement that of the congregations served;
- who wants to continue to see the positive effects of training in ministry; and
- who has a real vocation to work with very different kinds of settled community as well as with substantial numbers of holidaymakers.

Full details and application form may be obtained from:
Miss Anne Binks, Priest-in-Charge, Bishop of St Davids
Llys Eglwys, Aberystwyth, Carmarthen SA31 2JG
Tel: 01247 236574 • Fax: 01247 237442
Email: anne@bishopofst-davids.wales

Closing date for receipt of application forms: Friday 17 November
Interviews will take place during the morning of: Thursday 14 December



The Bishop of Norwich

The Bishop seeks an

INCUMBENT-DESIGNATE (PRIEST-IN-CHARGE)

for the busy and growing town parishes of Watton in the
Wayland area of Norfolk (Pop. c.7,000; ER 128)

The priest appointed will:

- be a good team player and leader, working with lay and clergy colleagues and helping form a new Group Ministry with neighbouring parishes.
- Relish the opportunities and challenges of working with the town community and established rural communities in the area.
- Be comfortable with a variety of worship traditions and with the expression of the ministry of wholeness and healing.
- Help the church to develop its ministry with young people;
- Have the gifts to foster good and harmonious relationships within the church and with the wider community.

Details and application form from: The Bishop of Elm
The Old Vicarage, Castle Acre, King's Lynn PE32 2AA
Email: bishop@diocesisofnorwich.org.uk

Note: papers will not be sent until 6th November 2006

Closing date: 21st November 2006 Interviews: 8th December 2006



The Ridgeway, London NW7 1JG

Tel: 020 8959 1176 • Fax: 020 820 81663

Email: headmaster@millhill.org

690 pupils aged 13 to 18, 260 in the Sixth Form
Independent (ISC) school with co-educational boarding and day

FOUNDATION CHAPLAIN

Required for September 2007

The successful candidate will be responsible for the moral and spiritual welfare of pupils and staff and for all acts of worship within the Foundation schools. The Chaplain's work will reflect and support the Christian tradition of the Foundation whilst recognising the nature of its multi-cultural community.

Further details of the post are available from the Headmaster, to whom applications should be made in writing, enclosing a full Curriculum Vitae together with the names, addresses and telephone numbers (day and evening) of three referees.

This is a re-advertisement and previous applicants need not re-apply.

The School is registered with the CRB and successful applicants will be required to undergo a criminal disclosure procedure at the enhanced level.



The Diocese of Oxford

HOUSE FOR DUTY PRIEST Nettlebed with Bix, Hintonbury, Pishill and Rotherfield Greys

Are you being called to serve the Gospel in this delightful part of South Oxfordshire?

A Collation is being sought to take the role of House for Duty Priest within this 6 parish group on the edge of the Southern part of the Chilterns in an area of outstanding natural beauty. Come and join us as we explore and develop ways of bringing the Good News of Christ.

The group of parishes comprises a benefice of 5 parishes and an adjoining parish. The Rector has recently been appointed as Priest in Charge of the benefice and will be the Bishop's Representative and Authorised Version of the Bible almost exclusively.

We offer a comfortable 4 bedroom house on the edge of Henley-on-Thames and acres of glorious countryside in return for Sunday duties and the equivalent of 2 days per week responsibility for one or two outcallings would take some day-to-day responsibility for two of the parishes.

For further details, please contact: The Bishop of Dorchester
Avenue House, Sandy Lane, Warwick, Oxford OX5 1PB
Tel: 01826 375 541 • Fax: 01826 379 800
Email: bishop@diocesisofoxford.org.uk

Closing date: 16 November 2006 Interviews: 6 December 2006

Enhanced Criminal Records Bureau Disclosure required

Diocese of Southwark
The Bishop and the Church Pastoral Aid Society
Patronage Trust invites applications for the post of
PRIEST-IN-CHARGE
(VICAR DESIGNATE)

CHRIST CHURCH AND ST. JOHN'S NEW MALDEN
Parish of New Malden and Cleeve
Both churches are warm, diverse, active, evangelical congregations. We seek a vicar designate to lead us in developing and bringing our vision to bring God's light and hope to this suburban community and the wider world.

New Malden is between Wimbledon and Kingston upon Thames. Church membership includes a wide range of nationalities including the significant Korean minority (8%), along with many other nationalities in small numbers.

Christ Church (400 per Sunday) is led by a Vicar (vicarage), Assistant Curate, Korean Pastor, Honorary Curate, three Readers, Pastoral Auxiliary and in training a male deployable NSM and two female NSMs for parish deployment. The interior of Christ Church is being completely re-ordered (completion February) and a new vicarage is to be built.

St John's (80 per Sunday) has its own Assistant Curate, two Readers, two Pastoral Auxiliaries and a male deployable NSM in training.

We need a leader who will encourage us to know God in prayer, worship and through gifted Bible teaching, and who is committed to pastoral care, promoting youth ministry and developing and using the gifts of men and women, lay and ordained.

Details from **Marion Powell**, email: patronage@cpas.co.uk or CPAS Patronage, Athlone Drive, Tachbrook Park, Warwick CV34 6NG

Closing date for applications: **30th November 2006**
Interviews: **15th January 2007**

Full Parish Profile also at www.ccn.org/profile.htm
This post is subject to enhanced disclosure from the CRB

Diocese of Bristol and the Bristol (West) Methodist Circuit
ECUMENICAL MINISTER
for
Westbury Park Ecumenical Parish

We are looking for an Anglican priest who will help us build the Christian community in Westbury Park, a residential area in North West Bristol. The person appointed will work alongside the present Methodist Minister until he leaves in August 2008 and then take sole responsibility for the United Parish.

If you are ...

- a leader with ecumenical experience of the traditions represented by our two currently separate congregations, with the energy and vision to bring our two Sunday worshipping congregations together;
- committed to work with us in re-establishing our church as a centre of service to all in the community;
- someone with a warm, caring personality springing from an inclusive faith which welcomes and values all people.

You will want to learn more about this exciting and challenging opportunity for ministry and mission.

For further details please contact:
The Archdeacon of Bristol, The Venerable Tim McCarre
18 Church Brockridge, Bristol BS9 7TX
Email: tim.mccarre@bristol.anglican.org

Closing date: **17 November 2006**

THE DIOCESE OF DURHAM
VICAR

St Thomas, Stockton-on-Tees
We seek a person of vision, courage and creativity who brings the clarity of a prophet, the care of a priest and the collaboration of a partnership worship.

The Parish Church (1712) occupies a prominent position in the High Street, close to the civic centre of the town. The small residential part of the parish is in a very disadvantaged area.

The church buildings need to be refreshed and reordered to support its mission. The next priest will be asked to discern and share a vision for the parish, and to build the parish which will support it, in the deanery and the town. It is a challenging task but with great potential.

See <http://www.comminugate.co.uk/nic/poc>
Interviews: **12th December**

Further details from: The Ven. Ian Jagger, 2 Eberley Lane, Bishop Auckland DL14 7JH 01388 451635
archdeacon.auckland@durham.anglican.org

The leading Anglican newspaper
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33 Upper Street, London N1 0PN
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Diocese of Birmingham
PRIEST-IN CHARGE
of St Edmund Tysleye
and Christ Church Sparkbrook

To enable the two parishes to play a full part in the proposed Group Ministry with St Christopher Springfield and St John Spitalhall. All the churches are of an evangelical character.

The new priest will be a focus of leadership in mission to help the churches develop a vision which affirms and promotes lay involvement; offers evangelism, especially amongst children and families; provides witness and understanding in community life; and which is sensitive to the multi-faith context.

Enquiries to the: Archdeacon of Aston, 175 Harborne Road Harborne, Birmingham B17 0BH • Tel: 0121 426 8400
Email: archdeacon.aston@birmingham.anglican.org

Closing date: **Wednesday 29 November 2006**

MILFIELD
Co-educational boarding and day school (HMC) of 1260 pupils (13-18 years) including over 500 Sixth Formers and 950 boarders

Required for April or September 2007

CHAPLAIN
to join this vibrant multi-faith community as pastor and teacher. Any subject specialism will be considered.

Milfield operates a generous salary scale. A detached family house is provided.

Closing date for applications is **14 November 2006**

Offers of appointment are subject to satisfactory references and CRB clearance.

Application form and further details are available from The Second Deputy, Milfield School Street, Somerset BA16 0YD.

Tel: 01458 44283 • Fax: 01458 447276
www.milfieldschool.co.uk

The Grouped Parishes of Dromara and Garvagh

Comprising two adjacent rural parishes in scenic countryside, 25 miles from Belfast, seek

A RECTOR
who will enthusiastically accept the challenge to lead an energetic and faithful congregation, with a traditional pastoral heart.

Closing Date for applications: **26th November 2006**
Address details: The Bishop of Down and Omagh, Office of the Bishop, 18-19 Cromwell House, 51-57 Donegal Street, Belfast, BT9 7JG

Please mark envelope 'Parish Vicarage'

Diocese of Norwich
The Bishop seeks a
PRIEST-IN-CHARGE
for this new grouping of parishes in a beautiful part of rural Norfolk (PZE 221; ER 156)

The priest appointed will:

- Provide ongoing leadership working with the laity to establish patterns for worship and pastoral ministry within the new group of parishes.
- Respect the worship traditions of all the various parishes, while also seeking to reach new people within the villages;
- Seek to establish good links with schools in the communities;
- Enjoy life and ministry in rural communities.

Details and application form from
The Bishop of Lynn, The Old Vicarage
Castle Acre, King's Lynn, PE36 2AA
Email: bishopoflynn@norwich.anglican.org

Closing date: **8th October 2006** - Interviews: **19th January 2007**

DIocese of Lichfield
GOING FOR GROWTH

PRIEST IN CHARGE
OF THE CROSSING AT ST PAUL'S, WALSALL

We seek a TOWN CENTRE PRIEST who is far from ordinary. If you have a passion of an evangelist and are not daunted by the demand for diversity of ministry, including the supervision of a unique social enterprise project, we would like to hear from you.

An opportunity exists for a forward thinking, inspiring leader and teacher to join us and to build on the excellent legacy of achievements that already exist at The Crossing at St Paul's located in the heart of the town centre of Walsall.

You will need gifts of pastoral care and you will need to see this unique place to believe the enormous potential that exists here for leading innovative worship and reaching out to grow the Church and the Kingdom.

There are three for a Town Centre Priest: an unparalleled opportunity to nurture and many church and project, to together fulfil their passion for Christ's Kingdom.

Is God calling you to Walsall?
Jeremiah 29:7 - Seek the peace and prosperity of the city to which I have banished you into exile. Pray for the Lord on its behalf, because if it prospers, you too will prosper.

For application forms please contact:
Mrs Mary Gulliflowe, PA to the Bishop of Walsall
The Small Street Centre, 1A Small Street, Walsall WS10 8BW
Tel: 01922-707862 • Email: mary.gulliflowe@lichfield.anglican.org

Closing date: **24 November 2006** - Interview date: **12 December 2006**

Thames Valley Police
working with the Diocese of Oxford

Requires an ordained
FORCE CHAPLAIN
(full time preferred)

We are seeking someone to maintain and further develop this role, building on an already established sound base. Applicants will have:

- an outgoing personality
- excellent communication and pastoral skills
- proven team working skills
- a commitment to the work of the Police
- an ability to work ecumenically and across the faith communities.

The main tasks will be:

- To provide pastoral support to individuals within the Police Service
- To maintain and build multi-faith networks throughout Thames Valley Police and community links
- To respond appropriately to the needs of the organisation.

The post will initially be full time and it will be reviewed after three years.

The post-holder will receive a stipend and a housing allowance.

For further details see the Diocese Website: www.oxford.anglican.org or please contact: The Bishop of Dorchester, Arns House Sandy Lane, Norton, Oxford OX5 1PB • Tel: 01865 375 541
Fax: 01865 379 890 • Email: bishopofdorchester@oxford.anglican.org

Closing date for applications: **Friday 24 November 2006**
Interviews: **Friday 8 December 2006**
Enhanced CRB Disclosure required.

www.churchtimes.co.uk

DIocese of Lichfield
GOING FOR GROWTH
and the Simeon Trustees
TEAM RECTOR

Burbury is an evangelical Parish situated on the north side of Wolverhampton where the urban area gives way to more rural setting. The team comprises three churches, with three staff posts. The Team Rector will have a special responsibility for St. Mary's with oversight for the whole team.

We are looking for a Rector who will lead the whole team into substantial new church work. We think this can happen through outreach to the church fringe and through developing activities into fresh expressions of church. The PC recognises the need to develop ministry of all and is looking forward to working with a new incumbent who will:

- will work imaginatively with the leadership team to develop vision and strategy, having a heart for collaborative ministry
- has a passion to see people of all ages come to faith in Christ and to grow as Christians
- is a person of prayer, committed to the authority of scripture and open to the Spirit's guidance
- is a gifted and inspired preacher and teacher
- will appreciate justice issues and different cultural needs across the Parish

Further details from: Mrs Mary Gulliflowe
PA to the Archdeacon of Walsall, The Small Street Centre
1A Small Street, Walsall WS10 8BW • Telephone: 01922 707861
Email: mary.gulliflowe@lichfield.anglican.org

Closing date: **17th December 2006**
Interviews: **4th November 2006**

Woodard Schools Taunton

King's College
HMC Co-educational; boarding and day
13-18; 420 pupils; sixth form of 180

King's Hall
IAPS Co-educational; boarding and day
3-13; 420 pupils; Pre-Prep of 100

CHAPLAIN

The schools are looking to appoint an ordained member of the Church of England as full time Chaplain. The Chaplain provides pastoral care and full involvement in the life of these two distinctive and busy school communities (which are on separate sites), nurturing spiritual growth. The successful applicant will also be expected to undertake a certain amount of Religious Studies teaching.

The post is from January 2007 or as soon as possible thereafter.
Family accommodation on the King's College site is available.

Further details may be obtained from the: **Headmaster's Secretary**
King's College, South Road, Taunton TA1 3LA - Tel: 01823 328 210
Fax: 01823 328 202 - Email: hms@kings-taunton.co.uk

Application by letter, with full curriculum vitae and the names and address of two referees to:
The Headmaster King's College, Taunton, Somerset TA1 3LA
Email: headmaster@kings-taunton.co.uk

The closing date for receipt of applications is: **10 November 2006**

www.kings-taunton.co.uk

www.kingshalltaunton.co.uk

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St Andrew Holborn Church Foundation PA/MISSION ADMINISTRATOR

6 months contract with possible renewal
20 hours per week, £15,000 annual salary pro rata.

This is a new post to support the associate vicar and the mission of the church. Organisational, IT and communication skills required.

For more information or to apply contact:

Aileen Khan - Tel: 020 7585 8989

Closing date for applications: **18th November 2006**

OFFICE MANAGER & PARISH ADMINISTRATOR

(Full Time)
Holy Trinity Shoane Square SW1

Holy Trinity is a vibrant and growing central London Church with a diverse ministry. The church is open all day and every day to everyone, with a stable staff comprising both paid and volunteer personnel. The Church is a celebrated 'Arts and Crafts' building and is a focus of art and music events.

The role will provide the successful candidate with a diverse and rewarding role, embracing administrative, technical and design functions. Duties include: secretarial and administrative functions; database management; coordination/publication of events; oversight of IT equipment; design of regular in-house and commercially produced publications. The candidate is required to have good communication, administrative and secretarial skills; high computer literacy; organisational flair; creative aptitude as well as a willingness to learn and take initiative.

While the successful candidate will be required to work happily and energetically within the parameters and objectives of a busy central London Church, the post is open to candidates of any faith and none, and the employer stresses that this is an equal opportunities role.

Full job specifications with application details is available on our website
www.holytrinityshoane.org.uk
Alternatively email: office@holytrinityshoane.org.uk
or call 020 73707720.

Closing date for applications: **27 November 2006**

appointments

THE DIOCESES OF DURHAM AND NEWCASTLE

DIRECTOR OF FINANCE AND FUNDING

Salary up to £40,000 plus pension

The two Dioceses of Durham and Newcastle are seeking a new Director to work with the leadership teams of both Dioceses. The person will be:

- committed to support the Church of England in Christian ministry in the North East of England;
- able to develop our strategic management and financial planning; and to explore fund-raising opportunities;
- a fully qualified accountant, able to manage and develop the accountancy services of both Dioceses;
- a good communicator, keen to work with Parishes and partners within the Dioceses.

For details, including information pack and application form, please contact The Office Manager, Durham Diocesan Board of Finance, Auckland Castle, Bishop Auckland DL14 7QJ.

Telephone: 01388 604515

E-mail: dioc.sec.pa@durham.anglican.org

Closing date for applications: **15 November 2006**. Interviews will be held on **30 November** and **1 December**.



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organist & layworker

ORGANIST/CHORALEADER — Urgently required for small but enthusiastic choir for 2007. Includes Archdeacon, Choptell, Devon. Weekly choir practice Sunday 10.30am. £1000 monthly inc Evening, weddings & funerals. Full musical experience. Excellent rates. Contact: Rev Prof Anthony George. Tel: 01947 431014.

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LEE ABBEY

INTERNATIONAL STUDENTS' CLUB
37 ST LEANARD GARDENS, LONDON, SE 18

is seeking to appoint a

WARDEN

Lee Abbey International Students' Club (LAISC) seeks a Warden to be responsible for the overall leadership of an international Community of 40 serving 150 resident students from many parts of the world. LAISC is situated at the heart of Earls Court, London, and a member of the nationwide Lee Abbey Movement.

This post becomes available following the retirement next April of the present Warden, Rev'd David Bainbridge, and offers an immensely stimulating challenge. Is this God's call to you?

Applications and enquiries (ordered by lay) to:
Bishop John Perry, Chairman of the Lee Abbey Movement,
c/o Friends Office, Lee Abbey, Union Street, EVX5 6JJ
01539 754547 - friends@leeabbey.org.uk
Closing date: **17 November 2006**

www.LeeAbbey.org.uk - www.LeeAbbeyLondon.com



DIOCESE OF CHICHESTER

The Diocese of Chichester almost exactly covers the counties of East and West Sussex and the unitary authority of Brighton and Hove
BRIGHTON AND HOVE CHURCHES PROJECT OFFICER (3 YEAR CONTRACT)

In conjunction with English Heritage we seek someone with energy, imagination and strong negotiation skills to seek out solutions for identified church buildings in Brighton and Hove.

You will work closely with a team of professional people and volunteers to lead and implement viable new uses and management of historic assets.

- You will have:
- Experience or qualification in property development and/or conservation of historic buildings
 - Strong negotiating skills and ability to work with wide range of stakeholders including volunteers.
 - Capacity to identify and maximise different funding streams
 - Demonstrable record of creative thinking
 - The ability to work collaboratively as part of a team

Salary: circa £32,000

Please apply to: Maureen Waller
211 New Church Road, Hove BN1 4ED - Tel: 01273 421021
for an application pack or Email: admin@diocli.org.uk

Closing date: **22 November 2006**
Interviews to be held at Church House, Hove,
week commencing **4 December 2006**

YOU CAN ADVERTISE HERE
BY POST 33 Upper Street, London N1 0PN
BY EMAIL: ads@churchtimes.co.uk
BY FAX: 020 7359 8132
BY TELEPHONE: 020 7359 4570
BOOKING DEADLINE: 15AM MONDAY TO GUARANTEE FOLLOWING ISSUE.

ASSISTANT DIRECTOR OF MUSIC AND ORGANIST

The Collegiate Church of Saint Mary, Warwick

Assistant Director of Music and Organist required from 1 January 2007, or earlier, by negotiation

Salary: £1000 + £500 accommodation allowance available

For information about our strong and vibrant musical tradition, including the Church's free choir, please see www.stmarys-warwick.org.uk

For further details and an application form, please contact:

The Parish Office, 21 Church Street, Warwick CV34 4AB

Tel: 01924 463 940 - Email: parishoffice@warwickdioc.org.uk

Deadline for applications: **Wednesday 1 November**

Auditions for short-listed candidates: **Friday 10 November**

ST JOHN'S UNITED REFORMED CHURCH, NORTHWOOD

CHURCH ORGANIST

Required from 1 December 2006 or as soon as possible thereafter, a well-qualified and experienced church organist. Services are held every Sunday morning and monthly on Sunday and Wednesday evening. Music for worship is taken from a variety of sources including Rejoice and Sing, The Church Hymnary (3rd & 4th editions), Tallis and Mason Praiser.

Salary: Negotiable according to the qualifications and experience of the successful candidate

Closing date: **10 November 2006**
Interview date: **15 November 2006 (evening)**

Please contact the Church Office for a job description and further details for this post:

Tel: 01923 829166 - Email: stjohnsnorthwood@btconnect.com

Questions about this post should be directed to the Church Secretary: **Dr John Wise + Tel: 01923 824611**

Email: jlwise@blueyonder.co.uk

THE PARISH CHURCH OF ST. MARY AND ALL SAINTS BEACONSFIELD, BUCKINGHAMSHIRE

ORGANIST

An exciting opening for a church organist required from 1 January 2007 or as soon as possible thereafter. Attractive Chilterns church, central location, stimulating environment, with large and lively congregations.

Fine, well-maintained 2-man Rothwell organ

Main Sunday Eucharist, weekly evensong, monthly matins, and a variety of other special services at festive, weddings and funerals

An opportunity to work with the Director of Choir and our growing SATB choir. Weekly Thursday evening rehearsals

Music for worship is taken from a variety of sources, including Hymns Ancient and Modern New Standard and New Hymns and Worship Songs

Salary: RSCM rates + fees

For further details please contact:
The Parish Office, Church of St. Mary and All Saints, Beaconsfield HP9 2JW
Tel: 01494 876 890 - Email: parmcarwards@aol.com
Web: www.stmarysbeaconsfield.org.uk

ST EDWARD'S CHURCH, STOW ON THE WOLD

ORGANIST

required, responsibility for choir. Morning & evening services on Sundays & weekly choir practice.

Excellent organ, well maintained. Salary R.S.C.M. rates.

Contact: **Rev David Francis, The Rectory
Stow Church, Stow on the Wold, Glos GL54 1AA
Tel: 01451 830 607**

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Email: ads@churchtimes.co.uk

Musician? Enjoy sailing? Surfing? The sea? Cornwall?

FOWEY PARISH CHURCH

is looking for an

ORGANIST!

- To be part of a small emerging team of musicians and vocalists for Sunday services.
 - To lead the music and choir (Sts Mary) at a traditional sung BCP evensong.
 - To catalyse our limited resources for special occasions.
- A deep love for the Lord Jesus Christ and his word, an urgent concern for the gospel and an infectious enthusiasm to involve, equip and enable others in music are essential. Diocese (FRCU, ARCU) or similar preferred. R.S.C.M. rates apply.

Interested? Contact: **Philip de Grey-Warner** • Tel: 01726 833 538
Email: vicar@foweyparishchurch.org

CHRIST CHURCH CATHEDRAL, OXFORD

A vacancy has arisen for a

BASS LAY CLERK

Accommodation available.

For full details regarding salary and duties please write as soon as possible to

**Dr Stephen Darlington, The Organist
Christ Church, Oxford OX1 1DP • Tel: 01865 274195
Email: stephen.darlington@chch.ox.ac.uk**

Closing date for applications: **Thursday 9 November 2006**



HAMPSTEAD PARISH CHURCH

ASSISTANT ORGANIST

required from December 2006

- Fine Willis Organ
 - Professional Choir
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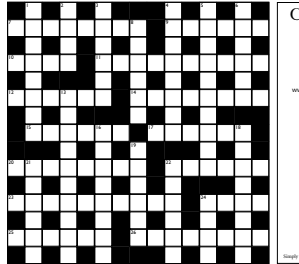
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Crossword No. 877 by Revd Robert D Carter



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- Across**
- 7 Laid heads out for the physically handicapped (8)
 - 9 After beer's been knocked back, old macker is happy (6)
 - 10 The spirit of Romans (4)
 - 11 Lowly position makes the dean run amok (10)
 - 12 Saint having urge to be the timely saviour of nine (6)
 - 14 Outpouring of mercy one found in act of worship (8)
 - 15 See islander return in vessel (6)
 - 17 Medicine: a singular school subject? (6)
 - 20 One who sees robes set out before priest returns? (8)
 - 22 Vainly church in a revolutionary ambience (6)
 - 23 Afflicted with deeper cuts, in a bad way (10)
 - 24 In spirit only, we hear (4)
 - 25 Intellectual salvationalists in conflict with worker (6)
 - 26 Eloquent talk from the Right Reverend involved with Church Information Office (8)

- 8 Conclude French nobleman must have dived into river (6)
- 13 Oratorio has themes arranged for one to join in (3,7)
- 16 Speak in favour of an intercessor (8)
- 18 Angel-like companions, man to protect United Benefice (8)
- 19 One giving talk in laboratory (6)
- 21 Legislation — does it govern run a batsman fails to make? (3-5)
- 24 A theologian was first to be confused (6)
- 25 Way Dominicans bring things to a close (4)

- Down**
- 1 Superior loft said to be used by priests? (8)
 - 2 An overhead light? (4)
 - 3 Fail to do work on a farm (6)
 - 4 Provincial governor rewriting charter following opening of talks (8)
 - 5 Hand's suite could make curate swim (5,5)
 - 6 Church official has hour in church working (6)

Last week's solution

back page interview

'Libraries encourage children to be independent learners'

Anne-Marie Tarter
School Librarian
of the Year

When the last Harry Potter book came out, I organised an all-night reading. We had it delivered at midnight by our local bookstore, and a bakery brought us fresh croissants and hot chocolate. As you can imagine, it was a very popular event.

A good librarian is an information social worker. We provide the resources to answer questions. That is why no two days here at Ripon Grammar School are ever the same. Usually, 1000 children a day come through my door.

Libraries change lives. School librarians in the UK are terribly underrated. This award is a chance to raise

the profile of the job that I love. Studies in the US, Canada, and New Zealand show that schools that have a good library and a full-time librarian out-perform those that don't.

The Government talks about the importance of lifelong learning; yet there is still no statutory requirement in the UK to have a school library, let alone a qualified librarian. Libraries encourage children to become independent learners.

We live in an information age, when young people are bombarded with more and more information, but have fewer skills to deal with it. I work in partnership with teachers, creating programmes to help learning, like walled gardens on the internet with pre-selected resources.

Thirty years ago, we came to this church for two years because of my husband's job, and we are still here.

We have always believed in worshipping at our local parish church, and, when we arrived, that happened to be Ripon Cathedral.

When my daughter got married last year, the cathedral wedding was like a meeting of the United Nations. She married an Indonesian/Chinese man from Germany: they held four passports between them.

We have a women's reading group at the cathedral, where we read anything from Bishop Spingo to the Dalai Lama. We are currently reading Karen

Armstrong's *The History of God*.

There are different routes into being a librarian. I studied art at Stanford University, and went on to do a Master's in Library and Information Science. I think things are opening up here. There was a time when librarians were apprenticed after A levels, but there are good degree courses for librarians, and it is possible to do a Master's after an unrelated degree.

The Dead Teachers Society started because I would not let any teachers come to a sixth-form reading group. I thought that to have them there would change the dynamics and make it into an English lesson. So, as teachers, we meet twice a term and discuss an author or a genre. We also go on trips. Recently, we went to see *Midnight's Children* at the theatre really brought it alive.

I have been affected by so many pupils I really love them all. Eleanor was one of the volunteers who used to help in the library, and one year, when I was on long-term sick-leave, she and a friend virtually ran it. She was an Olympic-standard canoeist, but, sadly, died in a training accident after she left school.

Family has always been very important to me. My husband is my closest friend, and I have learnt more from my children than I suspect they have from me. My mother has been my greatest role-model. Back in California, I used to walk down the street, and people would thank me for the work my parents did with the home-

ST LUKE'S DAY. The sun has gone; the warmth remains. Soft rains soak the turning leaves. Violets are in bloom beneath a sheltering shrub. An old Warden pear-tree fell flat in July. Once I had to wait until its fruit tumbled down, but now I bend to pick it. Tree and pears are doing well, as is the ivy that brought them low.

As Thomas Hardy's grim poems, the Ivy-Wife describes her fate when the ash she lusted after, "Being bark-hound, fligged, supped, fell outright, And in his fall felled me!" Once my pear-tree has been picked, I will divorce it in his ivy-wife, and try to strap it back into its rightful towering state. Warden pears are cookers. You chop them in half, do peel them, and bake them in a covered dish with cloves and wine. Then you eat them for a month. King Henry IV had them at his wedding.

On Sunday afternoon, Ian, Joachim from Berlin, and I did the village round in the October best-walk. The sun was burning the sugar-beet mountains down at Nettleton. The fields were empty and wondering what to do next. There was a raggedy sugar-beet aftermath, a few banking birds, and a starting cry. We plodded along, mile after mile, noting small things. Lots of summer flowers, but in meagre profusion.

The Suffolk side of the Stour, vide Hardy again, was how he described Emma's gown – "pale blue". We encountered Harry and Paul "tiffing" about, lugging dead wood from a hollow. We saw the mere, ascriptive as ever, its surface waxy and motionless. Shopping grass wet us to the knees.

We six gobs of Robert Louis Stevenson, and of writers full of books who had little time to live, and of his busy gaiety as stories and



I learnt this from my parents to pay something back for the help I have been given.

Sermons by David Murfet, a retired clergyman at Ripon Cathedral, have always stood out for me. They make me laugh and think, a good combination. During my childhood in California in the 1960s, I remember some great 30-40 minute sermons they were always challenging and never comfortable.

I love the Beatitudes and the way they take you out of your comfort zone. I am not so keen on the sacrifice of Jesus in the Old Testament. My son was a chorister at the cathedral, and I often used to wonder what the sermons thought of at evening when they sang some of those passages.

I get angry about the current polarisation in the Anglican Communion. Coming from California, I have no problem with gay clergy or women in the priesthood, whatever had gone on in two, two valid points of view.

I am probably happiest when I fall into bed at the end of the day. When I had a low period, my mum sent me a notebook in the US, whatever had gone on, just to write down three blessings, even if it was lunch. It is all so easy to get bogged down in these blessings, even if.

Holidays, for me, are about people, not places. I have been on a number of silent retreats to Lindisfarne, which is wonderful when life is so busy. I also enjoy singing – my dad was a church organist and my mum the choir leader.

I would love to get locked in a church with the Dalai Lama.

Anne-Marie Tarter was talking to Rachel Hardin.

less. That has stayed with me. At their respective funerals, members of the homeless community attended.

The most important choice I have made was inviting my future husband to a meeting of the church youth group at my house.

I would like to be remembered for helping someone else along the way.

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word from
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Ronald Blythe recalls
R. L. Stevenson in
the South Seas

travel essays sailed from Samoa to the London publishers. How the rains changed and clattered on his corrugated-iron mansion! How cunning kept the ink flowing! And the surprising postscripts to the letters. "Give my love to Henry James".

And here we are, tramping past Newell's cottage, to which I meant to bring some old folk songs, only I forgot. Neil sings songs at our harvest feast, translating himself back into the 19th century, face and all.

Religion is having a bad press, as a mainly secularised society wanders into its emblems, and as politicians begin to draw up plans for a more uniform nation. Dress codes from the Middle Ages squabble with dress codes from Marks & Spencer.

The Stevensons in Samoa are

waited on by 20 servants of both sexes, both beautiful, had only in what he calls "kitts", coming as he does from Edinburgh. He, poor man, is skin and bone. And coughing. Also mildly Presbyterian. Confident European missionaries boss everybody about. But monarch of all is Tustiala, the teller of tales. Everyone, Christian or not, wears bangles. They slide on Stevenson's thin arms. German sailors arrive from the harbour, put on their best whites, and do a dance. Death waits for the rain to stop. Down below, after the war ceases, they sort out decapitated heads.

A P.C. tonight. Apologies for Absence, Matters Arising, the new Sound System, Churchyard Trees, School Governors, the Administration of the Chalice, the black valley outside, the familiar arguments, and I, inwardly wondering whether I am moderate or Laodicean.

Laodicea was a lovely Hellenistic city and a bishopric, a thoughtful kind of place. I have always imagined, and not tepid, as St Paul said. A place for neither the fanatic nor the irreligious.

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