



# A JOURNEY *of* Faith



*The Ridley Vision*

# *A Journey of Faith*

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# Ridley Hall: Serving the Church to Serve God in the World



## *The Ridley vision*

Ridley is a dynamic community shaped by a biblically-nourished faith, sustaining prayer and transformative worship. It is an organic part of the Cambridge Theological Federation.

We are wholeheartedly committed to equipping future leaders for our ever-changing world. Within the context of the worldwide Church of which Jesus Christ is Lord, we affirm a theology that ignites the heart, and treasure a Kingdom vision that longs to make known the 'unsearchable riches of Christ' in every corner of global society.

## *Faith for the future*

Since its establishment in 1881, each successive chapter of Ridley's life has been marked by an intense commitment to its founding vision: that the Good News of Jesus be proclaimed to the ends of the earth so that individual lives, communities, and cultures may be transformed by God's redeeming grace.

To carry forward its mission for the benefit of the whole world, Ridley requires additional facilities fit for the 21<sup>st</sup> Century.

With around 140 men and women now studying, praying and living together at Ridley at any one time, our facilities are stretched well beyond their intended limits. We have plans that will complete the fourth side of the college's quadrangular court, using an area of undeveloped land on the site, formerly the Principal's Garden. These plans form a key component of an integrated development of the Cambridge Theological Federation.

*Faith For The Future* is an ambitious £10 million campaign. Our founders' vision is alive and well, and it is a gift that we want to pass on to tomorrow's Church. We invite you to be our partners as we shape this next chapter of Ridley's mission.



Read more about our building project in the accompanying booklet *Faith for the Future: The Ridley Vision*.

# Challenges and Opportunities

**Being a Christ-centred community** where people are formed by the Holy Spirit is the core of our vision. We are passionate for men and women to be convinced of the love of God, live lives of grace and service, and articulate the Gospel – with clarity, power and hope – to our rapidly changing world.

## *Today's society – a new landscape*

**Church attendance** has undergone a steady decline in recent decades, and UK society has changed so radically that many once full churches now struggle to survive.

Where the parish church was once a focal point for community life, today the very *concept* of community has altered. The twin forces of population mobility and information technology have loosened geographical ties that once bound communities together.

As secularisation has gathered pace, and spirituality is increasingly marketed as a commodity with an ever-widening palette of options, the Church and its teaching are frequently discounted.



## *The changing role of theological colleges*

**More than ever before**, in this climate of indifference, the world needs to know the saving love of its Creator. Hence today's Church faces a significant challenge – and a huge opportunity.

To meet this challenge, the Church of England has high expectations of its clergy and those who train them. Today's Church relies more and more on the enterprise and initiative of its training institutions, which are expected not simply to train ordinands, but to diversify into other activities that benefit the wider Church and world. Increasingly they are expected to generate much of their own revenue, as the Church struggles to address its financial challenges.



# *Meeting the Needs of the Church: The Ridley Story*

## *Opening chapters*

When Ridley first opened its doors in the late 19<sup>th</sup> century, the student body was small, growing from an initial eight students to a cohort of around 40 ordinands in the early 1900s.

The College was established to meet the training demands of the era. It trained socially privileged young single men for a lifetime of Christian ministry.

Many exercised their calling in Anglican parishes throughout England, but the plaques in Ridley's Chapel witness to the significant number that served everywhere from the heart of Africa to inland China, responding to the needs and opportunities of their day.

## Contemporary developments



### *The* Changing face of clergy-in-training

**Today's ordinands train to serve** a far more fluid and complex society, and themselves have a very different profile and demographic. Our 21<sup>st</sup>-century students are male and female, married and single, from diverse social, cultural, ethnic, and national backgrounds. Many are in their early 20s and just starting out, but a sizeable number bring with them the experience and expertise of previous careers, the current average age being 34.

People come to Ridley with many gifts and much to offer. It is our fervent belief that theological education today should draw out and build upon these gifts throughout the shared journey of residential training, in a context in which substantial theological and missional issues are pursued with both intellectual rigour and generous grace.



### *The* Need for greater depth in theological training

**It is our conviction** that the changing shape of ministry requires a richness of training that stretches intellectually, strengthens spirituality and provides a community of grace in which challenging issues can be safely explored and prayed through.

Those who serve the contemporary Church need to be deeply rooted in core convictions, and while honouring their spiritual heritage, be engaged with new challenges for pastoral theology and evangelistic practice.

At Ridley there is rigorous study of Scripture, Christian tradition, and contemporary thinking, combined with an in-depth experience of theology in practice in a range of church and social contexts both in the UK and other parts of the world.



### *The* Call to serve the wider Church

**Ridley's core commitment** is to provide the substantial and challenging training that will equip the leaders of the Church to meet the fresh demands made upon ministry. Alongside this, we embrace opportunities to diversify our programmes and activities. Far from distracting the College they complement our core commitment.

Since the 1980s we have developed innovative programmes and centres which have been established for this very reason: each one has come into being in response to a specific need in society and the wider Church, and at the same time is a gift that enriches the community.

Centre for  
Pioneer Learning

## *Diversification: The Gift of Mutual Enrichment*

**Faith in Business** was launched by Ridley to support today's Christians in the world of work, while at the same time enlarging the vision of our current students for their future ministry. For over 25 years this project has been supporting lay Christians in demanding working contexts and raising awareness among future church leaders of the critical issues of contemporary culture and business. Insights gained through its programme of conferences, publications and research bring a fresh depth of understanding of the intersection between faith and the world of work to the training of our ordinands.

**The Simeon Centre for Prayer and the Spiritual Life** was established in 2007 to nourish and strengthen the spiritual life of the College, while at the same time resourcing the wider Church for faithful and prayerful discipleship. The Simeon Centre works alongside church leaders, dioceses, and congregations around the country, teaching and nurturing the disciplines of prayer, mentoring and spiritual direction. At the heart of Ridley, the Centre provides guidance, encouragement and training in prayer and spiritual formation for the whole community, and is contributing to courses in the Cambridge Theological Federation.

**The Centre for Pioneer Learning (CPL)** is a recent collaborative project developed as a joint venture between Ridley Hall and Westcott House (a fellow Anglican member of the Cambridge Theological Federation) and the Diocese of Ely. It seeks to serve all those involved in pioneering ministry, men and women who take the Church beyond existing networks and structures, shaping Christian community in new ways appropriate to particular contexts. CPL oversees the Ordained Pioneer Ministry Track at both founding colleges, while providing a focal point of training, research and collaboration for pioneers already active in ministry across the denominations and worldwide.



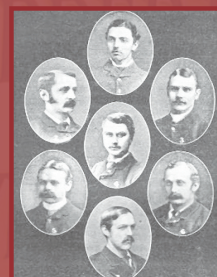
# The Whole Gospel for the Whole World

## Opening the gates outwards

Overseas mission and a deep awareness of the worldwide Church have been a central part of Ridley's vision from the day it opened its gates. The College's first Principal, Handley Moule, who himself had two brothers who served as missionaries overseas, supported many ordinands in their calling to serve God in foreign lands.

Arthur Polhill-Turner (Ry. 1884), for example, was one of two Ridley ordinands who were part of a group that came to be known as The Cambridge Seven. He left a privileged life in England to devote himself to missionary service in inland China. Ordained priest in China in 1890, he served faithfully in the country for forty years through turbulent times in its history.

Since the very outset of the College's life, Ridleians have ministered in every continent, in war and in peace, from the Middle East to the Pacific Islands.



*The Cambridge Seven inspired many hundreds more to take the Christian faith into new and challenging terrain.*

*As the Seven set sail in 1885, only 163 missionaries were serving in the China Inland Mission – by the turn of the century, the number had risen to 800.*

## Building on the tradition

**Handley Moule** encouraged his students to consider England a mission field as much as overseas, and this twin emphasis has been passed down through the generations, and continues evolving today even as the world changes around us. Today's college mission and outreach activities offer students a way to develop a commitment to mission as a key priority in their lives and ministry. Recent mission teams have been involved in a diverse range of outreach initiatives, from engaging in Muslim-Christian dialogue in the Toxteth area of Liverpool to working with the homeless and drug addicts in Denver, Colorado.

Every ordinand that passes through the gates at Ridley today spends a minimum of four weeks' block placement in full-time ministry in an Anglican parish. A growing number arrive with considerable experience in the UK and take this opportunity to travel abroad to learn first-hand what it means to be Anglican in a very different context. But it is not all one-way traffic because throughout its history, Ridley itself has been a magnet for students from each of the world's continents, coming here to prepare for ordination, or to seek further training to prepare them for significant leadership in the Church in their own homeland.



## *Mission today: from everywhere to everywhere*

Everything that happens at Ridley today is designed to foster a keen understanding of mission radiating 'from everywhere to everywhere', and we are eager to learn from the gifts and insights brought by the two-thirds world to the Church in the West.

The present-day Principal, Canon Andrew Norman, drawing on his experience as the Archbishop of Canterbury's Principal Secretary for International, Ecumenical and Anglican Communion Affairs, is breathing fresh energy into this commitment to the global Church. Under his principalship, Ridley is expanding its international programme and is actively seeking to enrol students and invite visiting scholars from a broad range of countries and ethnic backgrounds. They bring a new depth and breadth of perspectives, enriching the community as we learn together to live out our faith in the light of the beautiful reality that is the whole Gospel of Christ, given for the whole world.



# Reaching Young People

Christian work with children and young people over the last forty years has moved from largely the domain of men and women trained specifically as youth workers to a changed: many young people today have never heard the Christian story.

Throughout its history, Ridley Hall and those who have had a far-sighted vision to the needs and opportunities of young people.



*E. J. Nash ('Bash'), whose prayer was "Lord, we claim the leading public schools for your kingdom"*

## *The 20<sup>th</sup> century:*

### *Claiming the youth of Britain for Christ*

Graduating from Ridley in 1927, E. J. Nash (affectionately known as 'Bash') began to follow his strong and radical calling to preach the Gospel at the leading British public schools of the 1930s. 'Bash camps' offered wonderfully clear biblical teaching coupled with friendship and pastoral care, and proved a powerfully attractive medium through which the gospel of salvation was brought to over 7000 boys during Bash's leadership.

Our country's young people are the Church of the future, and nowhere has this been made more vivid than in the lasting reach of the Bash camp ministry. Through involvement in these camps, many influential leaders discovered living faith and grew in their discipleship, including John Stott, David Sheppard, Michael Green, David Watson and Timothy Dudley-Smith, all of whom trained at Ridley before following their own unique and faithful calling within the Church.



These camps still flourish today, alongside a wide array of Christian activity holidays inspired by them. Ridley's current ordinands continue to be involved in such strategic youth initiatives, gaining valuable experience for their future ministries.

*John Stott was among a number of influential Ridleians who attended 'Bash camps'*

# with the Christian Faith

young people through the past thirty or  
of young curates, vicars and volunteers to  
workers. And this vital mission field itself has  
even opened a Bible, and few know the real

formed for ministry here have responded with  
es among young people at a particular time.

## The 21<sup>st</sup> century:

### A vision for integrity and theology in youth work

In 1998 Ridley became one of the founding partners of the Centre for Youth Ministry (CYM). This radical initiative has grown beyond all expectations and is now one of the largest full-time youth work training courses in the UK.

At any one time in Ridley around 50 students are learning to walk the challenging tightrope that is youth work. We ask our trainee youth ministers to be self-reflective, to articulate their beliefs and to own their faith. Every student is based in an active placement providing daily face-to-face work with young people, children, and their families. To this is added regular residential intensive instruction at Ridley involving reflective training in a context of regular worship and theological study.

Our CYM students leave Ridley to pursue a variety of paths, working with children and young people in community, church- and school-based contexts across the UK and overseas. Recent graduates are bringing their training to bear today in diverse situations, from building relationships with the disaffected youth of a deprived area of London to supporting vulnerable young women at a residential project in southern Brazil.

The Centre for Youth Ministry believes in the value of distinctively Christian approaches to work with young people, and that Christian youth work should incorporate good practice from professional education, training and work. For over a decade now CYM has been at the forefront of professionally endorsed training in Christian youth work, and it is Ridley's passion to provide the context that will enable this powerful work to expand and to flourish: *this is faith, for the future, in action.*



# *Strength in Partnership: Cambridge Collaboration*

Ridley's location, at the heart of the city of Cambridge, is central to its unique character throughout its history, and one of its great strengths. Our partnership with the institutions of the city's academic and church life continues to expand, deepen and flourish.

## *The Cambridge Theological Federation*

Something that makes Ridley distinctive is our membership of the Cambridge Theological Federation, a visionary partnership for theological education. Since it was first established by three founding theological colleges in Cambridge, the Federation has expanded and continues to evolve as a living witness to the richness of the experience of the people of God.

With an increasing number of Church of England parishes being linked formally with neighbouring congregations from other denominations in Local Ecumenical Partnerships, the challenges and opportunities of cooperation and ecumenical involvement are growing in significance. Our membership of the Federation enables students to prepare for this vital element of ministry, while remaining rooted in their own tradition.

Ridley students learn, socialise and worship together with fellow students from the institutions that comprise the Federation. Anglicans of different traditions, Methodists, Roman Catholics, United Reformed and Orthodox meet regularly for worship, in the lecture hall, over a meal and on the football field. Training at Ridley in this context opens up every student to the breadth of the wider Church, at the same time serving to sharpen their own perspectives in the face of divergent opinion.



**Collaboration** allows each institution to pool its teaching expertise, and together resource a wider range of course pathways than would otherwise be possible. Library resources are shared and co-ordinated across the Federation, allowing the development of specialised collections. As a result, Ridley students study within walking distance of seven excellent theological libraries. Lecture rooms in the Federation's five colleges and other practical resources are likewise made available across the Federation.

While respecting our distinctive emphases, we are continually exploring areas in which we can collaborate to benefit each other and the wider Church. A recent example is the launch of the Centre for Pioneer Learning.

## *The City of Cambridge*

With more than double the national average Christian commitment, and an unusually large number and diversity of churches in and around the city, Cambridge offers a wealth of opportunities for our students to discover for themselves how theologically-informed faith is worked out in a wide variety of contexts.

Every ordinand at Ridley is attached to a local church or university chapel throughout their training, and our location makes possible partnerships with an exceptional array of collegiate, parochial and eclectic churches along the whole Anglican spectrum from Anglo-Catholic to Evangelical. Preaching and pastoral skills are exercised and honed in a range of settings, from churches with predominantly student congregations, through affluent commuter belt congregations, to deprived Fenland communities.

The city itself is a rich demographic mix, with ethnically and socially diverse student populations and long-term local residents, including a significant number who have come from all over the world to work in Cambridge's strong high tech sector. A significant pool of respected and renowned scholars and leaders live in the area, drawn here in their retirement by the community, cultural, and intellectual life. Ridley benefits immeasurably from the expertise and experience of these men and women. One example is the internationally-renowned New Testament scholar Professor Richard Bauckham, who is Senior Scholar at Ridley, and takes an active role in course teaching.





## *The University of Cambridge*

The world-class character of Cambridge as a university city provides a prestigious and resource-rich setting for theological study. Within easy walking distance of the University of Cambridge's Faculty of Divinity and the renowned University Library, and the learning resources they have to offer, Ridley is strategically placed to offer the academic cutting edge required for 21<sup>st</sup>-century training of high-calibre leadership for the Church.

Our long and multi-levelled relationship with the University has enriched Ridley throughout its existence. Several of our own teaching staff undertook doctoral studies at Cambridge, and their understanding and experience of its academic environment informs and benefits their own students in turn. Ridley teaching staff are Affiliated Lecturers at the Faculty of Divinity, and those students who are studying courses accredited by Cambridge University (currently about three fifths of the student body) receive classes taught by both Affiliated and University Lecturers.

In the last academic year two of our ordinands undertook the demanding University-taught 'Tripos' degree, both achieving First Class Honours. This illustrates that our partnership with Cambridge University is enabling us to equip some of the brightest and best who have the potential to be tomorrow's educators, thinkers and leaders of the Church.

Our links with the University of Cambridge additionally provide valuable opportunities for our ordinands to develop their practice in mission. Since Ridley's foundation, students have involved themselves in CICCU, the University's Christian Union, and various other college and university Christian ministries.



An aerial photograph of Anglia Ruskin University. The top half shows a dense cluster of brick buildings with many chimneys. The bottom half shows a large, light-colored stone building with a portico supported by columns. A wide courtyard in front of the building is filled with many people, some walking and some standing in groups. A green lawn is visible on the left side of the courtyard.

## *Anglia Ruskin University*

In 2003 the Cambridge Theological Federation established a fruitful relationship with Anglia Ruskin University (ARU), whose Cambridge campus is not far from Ridley. The University provides proven structures and validation for courses which are designed and taught by the staff of the Cambridge Theological Federation.

Anglia Ruskin has no theology department of its own, and the partnership allows the University to extend the range of the awards it offers, while greatly increasing the choice of course pathways available to Ridley students. ARU has a strong emphasis on flexibility in learning delivery and methods of assessment, and its courses also take account of students' prior theological study.

In a climate where non-residential training for ministry is an emerging factor, our partnership with Anglia Ruskin is increasingly important, allowing us to work collaboratively with those wishing to promote training that mixes long-distance learning with shorter residential modules.

Henry Chadwick (1942-1943)

Dick Lucas (1949-1951)

# High Calibre Thinkers and Practitioners

Chris Wright (1973-1977)

Hugh Palmer *Seeds in the past bearing fruit today*

Jeremy Begbie (1980-1982)  
Ridley's alumni have profoundly influenced the Church since the College's earliest years, and the fruit of their ministry is visible in every sphere of the Church today.

John R W Stott (1974-1975)  
Thousands of men and – since the 1980s – women have come here to be equipped for ministry across England and overseas. These pastors, evangelists, pioneers and thinkers

J B Phillips (1928-1930)  
have brought the Good News of the Gospel to many more thousands.

John Pollock (1949-1951)  
The roll call of Ridley alumni includes leading biblical scholars, bishops, missionary pioneers, inspirational leaders and preachers of the past century. They are a daily encouragement to us in our continuing work of training and formation for the Christian leaders of tomorrow.

David Sheppard (1953-1955)

Timothy Dudley Smith (1948)

Richard Bewes (1957-1959)

John B Taylor (1955-1956)

Michael Nazir Ali (1970-1974)

Christopher Rowland (1972-

Andrew White (1986-1990)

Bernard Ntahoturi (1976)

John Stott (1974-1977)

Mary Green (1955-1957)

David Watson (1957-1959)

C E D Moule (1931-1933)

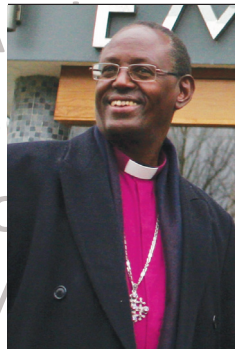


Dr John Sentamu,  
The Archbishop of York  
(Ridley 1974-1977)



Revd Canon Andrew  
White, Vicar of St  
George's, Baghdad  
(Ridley 1986-1990)

C. F. D. Moule,  
influential New  
Testament scholar  
(Ridley 1931-1933)



Most Revd Bernard  
Ntahoturi, The  
Archbishop of  
Burundi and Chair  
of the Council of  
Anglican Provinces of  
Africa (CAPA)  
(Ridley 1976)



## *Forming outstanding leaders for the Church of the future*

As the 21<sup>st</sup> century stretches out before us, the Church is asking for committed leaders of outstanding ability – pioneering clergy, bishops and archbishops whose ministry is established on foundations that are theologically and spiritually strong. It needs men and women who:

- are able to articulate their faith with ***theological depth and precision***
- are daily nurtured by a rich life of ***prayer and worship***
- have been formed for ministry in the context of ***rigorous study of Scripture***

Founded on the bedrock of study, prayer and worship, those who guide the Church through the changing social and cultural environment of the modern world must:

- come to their office with a strong personal commitment to ***mission***
- perceive the critical issues for the church in ***contemporary culture***
- have a keen awareness of the ***global Church***
- understand both the challenges and the fruit of ***ecumenical ministry***



Ridley is uniquely placed to prepare leaders who will bring to the Church the experience and qualities required in today's cultural and spiritual climate. But the very expansion of the College's activities that is making all this possible means that we have far outgrown the intended capacity and function of our existing Victorian buildings.

Our proposed new building will provide the versatile space and facilities that are urgently needed to take our tradition of excellence into the next chapter of Ridley's life, to sustain and to advance the Ridley Vision.



# Further Information

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To read more about *Faith for the Future*, our £10 million development campaign, and our vision for the next chapter of Ridley's life, read our accompanying booklet *Faith for the Future: The Ridley Vision*.

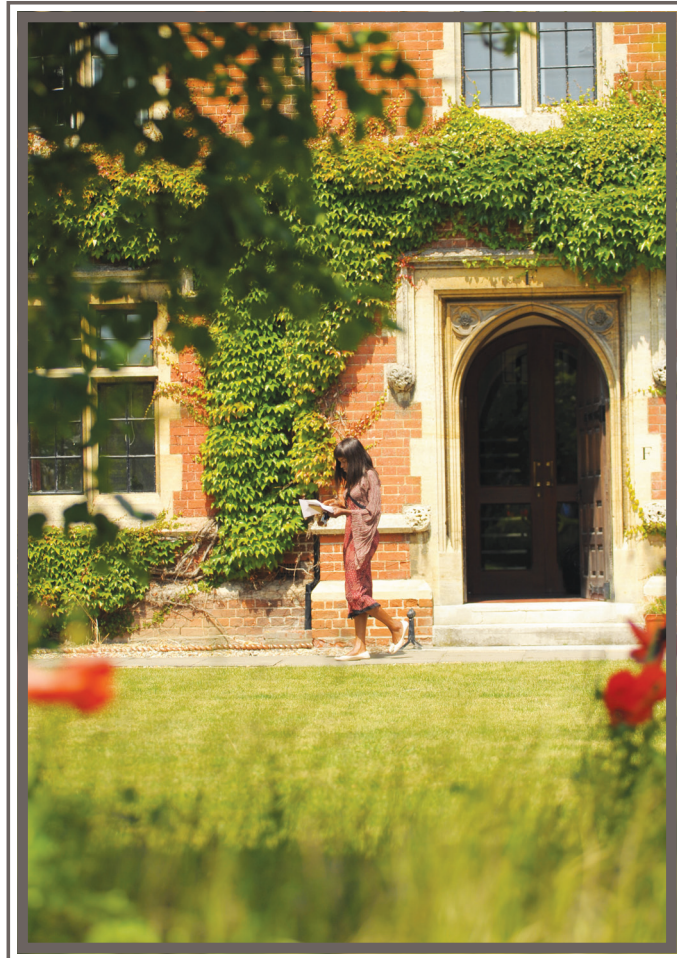
You are also welcome to contact our Director of Development, the Revd Richard Kew, who is available to answer your questions or to talk in confidence about supporting Ridley's future contribution to the Church. He is very happy to talk with you in person, call you at your convenience, or correspond by email or letter.

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