

Here come the summer festivals!
p10,11

THE CHURCH OF ENGLAND Newspaper

NOW AVAILABLE ON NEWSSTAND

FRIDAY, MARCH 28, 2014 No: 6221



Kate is winsome in new romance
p15

New church attendance statistics show a mixed picture of church attendance

Attendance is 'stagnant'

STATISTICS FOR 2012 released last Friday by the Church of England show a mixed picture. A press release to accompany the statistics said that on average 1.05 million people attended services each week, showing little significant change over the past decade with 'possible signs of a small decline year on year'. In the case of Usual Sunday Attendance the decline is slightly more pronounced with the latest figure hovering around 800,000. In 2003 it was closer to 850,000 and in 1996 it stood at 1 million.

This year a new measure has been introduced, which aims to give the numbers of those who attend church once a month or who would do so if not prevented by ill health.

The Worshipping Community of the Church of England stood at 1 million in 2012. If this figure is taken into account, it may suggest not that the number of practising Anglicans is shrinking but that people are attending church less frequently than once a week.

The report claims that 'on average people attend worship just over three times a month'.

Over half the members of the Worshipping Community were aged between 18 and 69, 28 per cent were over 70 and 20 per cent were under 18.

More people joined the Church of England in 2012 than left but the report admits this could be due to an under-reporting of leavers since it takes longer to classify someone as definitely having left. Young people aged under 18 made up around 30 per cent of joiners but just 15 per cent of leavers. The greatest net increase of 3,342 joiners occurred in London.

Services on Christmas Eve and Christmas Day continued to be popular, attracting around 2.5 million people in 2012. This figure fluctuates year on year depending on the weather and the day of the week on which Christmas falls.

Although 20 per cent of churches report average weekly growth, 23 per

cent of churches show signs of decline. For the remaining 57 per cent there was little change.

Churches were asked how many young people attended activities connected to the church during the month of October, 2012, and how many adults (excluding clergy) were working with young people aged 11 to 17. The returns showed that 80,000 young people aged 11 to 17 and 23,000 aged 18 – 25 were involved in activities, 28,000 worked voluntarily with young people and 2,000 were paid to do so.

The number of weddings has been stable since 2003 but there has been a seven per cent increase in the proportion of religious marriages undertaken by the Church of England.

Other figures for the Occasional Offices show a decline.

Although child baptism figures increased, a decline in infant baptism meant that the figure for child and infant baptism combined declined from 133,000

in 2003 to 127,000 in 2012. Adult baptisms have increased from 8,000 to 11,000.

There was a bigger fall in confirmations with the decline being particularly pronounced among females (although the number of female confirmations remains higher than male).

Compared with 2003 confirmations overall were down by 29 per cent. Over the same period funerals declined by 50,000 to stand at 160,000 which means that 34 per cent of deaths are now marked by a Church of England funeral.

Commenting on the new statistics, Dr Bev Botting, Head of Research and Statistics for the Archbishops' Council, said: "These statistics for 2012 show that weekly attendance over the past decade has not changed significantly. The introduction of clearer data and more rigorous methodological approaches and analysis means that these figures provide a clearer picture of Anglican church-going in the decade to 2012."

Women clergy face abuse, new book claims

By Amaris Cole

A new book reveals female clergy in the Church of England face dismissive attitudes and abuse during their careers.

Women In Waiting: Prejudice at the heart of the church, by Julia Ogilvy, is based on interviews with 12 high-profile women in the Church, including the Rev Rose Hudson-Wilkin, Chaplain to the Speaker of the House of Commons and Dean of York the Very Rev Vivienne Faulk.

One of the most shocking accounts comes from the Dean, revealing: "I have had a lot of abusive personal stuff, abusive and pornographic letters in the post."

Other clergywomen spoke of being spat at, but the Rev Prof Sarah Coakley spoke of the attack on her position, rather than being physically assaulted.

"I wasn't harassed sexually but I was treated in some



extremely weird ways, which were actually very undermining to my position, and I had to fight to be allowed to do the job that I'd been appointed to do. And at some point, it was very helpful that I had lawyers in my family."

The author praised the 'courage' of the women who

contributed to this book, hoping it would inspire many young women to follow their calling.

In the book, Julia Ogilvy wrote: "The concept of prejudice at the heart of the Church is controversial but there are few contemporary issues that have caused as much pain to the women involved."

She said that most of the recent debates on this have been centered around women bishops, but that this deflects from some of the more important concerns of the Church and what is being done in its name.

As a trustee of Tearfund she has seen many horrific crimes done to women and restrictions placed on them, but how the Church of England moves to keep women from full equality in the form of ordaining women to the episcopate shocked her.

The businesswoman went on: "I am not going to apologise for the strong wording of the title of this book or for failing to interview women who are against the appointment of women bishops."

"People can sit around in the Synod discussing complex theological arguments but this book demonstrates the reality of life for women who answer their calling to the Church and on occasions go through great personal suffering."



British Summer Time begins at 2am on Sunday!



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



Southwark

St John's, Waterloo, is running their second Film Score competition in co-operation with the Waterloo Festival. Last year's competition saw submissions from all over the UK as well as abroad! Entries are open to young composers from the ages of 18-35 and each of the two winners will receive £500. The movie that they are set to accompany is titled *A Journeys End*, which is a five-minute short film that has been specifically written, devised and filmed in London's Waterloo. Winners will be announced at the BFI Southbank on the last afternoon of the Waterloo Festival. The competition closes for entries on 11 April. The shortlisted entries will be performed accompanying the film at the festival.



Bradford

Bradford Cathedral has announced the appointment of Derek Twine CBE as the new chairman of Cathedral Council. He will be commissioned at Choral Evensong on 19 May. Mr Twine was Chief Executive of the Scout Association from 1996-2013. He led major organisational transformation: re-clarification of mission and strategy, growth of adult volunteering and youth membership, stronger and more diversified financial resources, greater presence in inner cities and with challenged communities, and increased engagement in public affairs.

York

Shoppers were treated to an unusual sight last weekend when a vicar was training on a treadmill in full choir dress. On Sunday 13 April the Rev Ben Norton, the assistant curate at St Cuthbert's, Marton in Cleveland, will be running the London Marathon. To promote fundraising for his run, Mr Norton was training using a treadmill whilst in full choir dress in the town centre last Sunday. The money he raises for the marathon will be put towards the Children's Society, which works with vulnerable children living in poverty or at risk of neglect. His goal is to raise £2,000 for the society. Those who donate £20 or more can pick a song to be put on Mr Norton's marathon playlist for him to enjoy during the run!

York

The Rev Anne Richards has been appointed the new Chaplain for the Archbishop Sentamu Academy in Hull. She was licenced by the Bishop of Hull, the Rt Rev Richard Frith, in a special service at the Academy on 25 March. Anne was previously the Project Manager at St Michael's Youth Project in Orchard Park, Hull, and is also an Assistant Curate at St Michael and All Angels Church, and will be continuing in that role. Anne said: "I am delighted to have been appointed as full-time Chaplain to the Archbishop Sentamu Academy. It is a unique opportunity to support students, staff, parents and governors at a very exciting time in the life of the academy."



Canterbury

A service in the Crypt of Canterbury Cathedral will take place to launch Together Canterbury, a joint venture between the Diocese of Canterbury and the Church Urban Fund to provide long-term sustainable support to Christians working to tackle poverty in some of the most deprived areas of Kent. The service takes place on 27 March at 2pm will feature two Together Canterbury development workers, Keith Berry and Kon Apokis, who will be formally commissioned by the Bishop of Dover, the Rt Rev Trevor Willmott during the proceedings. This new initiative is the latest in a growing number of partnerships between the Church Urban Fund and Anglican dioceses throughout the country.

Salisbury

As the hit BBC sitcom *Rev* returned to TV screens Salisbury is informing fans that the real life Rev is living among them in the diocese. Bishop John Cavell is the living embodiment of the phrase "97 years young". Born at the height of the First World War this Bishop significantly influenced the development of the TV character the Rev Adam Smallbone. Show writer James Wood and lead actor Tom Hollander pursued the Bishop's advice on *Rev*, often speaking highly of Bishop Cavell as a personal friend. The Bishop is retired and currently living in Salisbury.



Tom Hollander and Olivia Colman in *Rev*

Manchester

Manchester Cathedral threw open its doors on Monday to allow visitors to go behind the scenes. The event was part of the Manchester Histories Festival and was titled 'From Henry V to The Fun Lovin' Criminals - The Backstage Tour!' Participants had the opportunity to go behind the scenes of the Cathedral and see sights such as a signature from Henry V on the Charter of 1421 and the Refectory, which doubled as a green room for international acts such as Alicia Keys.



Gloucester

The Bishop of Gloucester, the Rt Rev Michael Perham, has authored a collect (a short prayer) to be used as a focal point for over 2,500 congregations, Christian organisations and individuals pledged to fast against the rise of hunger in the UK on 4 April as part of the End Hunger Fast campaign. The prayer calls for "all to have a place at the table" while statistics released by the Trussell Trust earlier this month reported that their food banks gave out three days' emergency food over 600,000 times between April and December 2013, a situation deemed by 71 per cent of the public a "national disgrace". End Hunger Fast is asking individuals across the UK to fast on 4 April 2014 in solidarity with

the thousands of Britons forced to turn to foodbanks or go hungry.

The collect reads:

*God of mercy and of plenty,
your Son fasted in the wilderness
and shared food with the people in a desert
place:
give us courage to resist the injustices around
us,
the will to end the hunger that shames our
society
and a share in your vision for a new world
where all shall have a place at the table of the
feast;
through Jesus Christ, the Bread of Life.*



Sookhdeo denies sex assault allegations

PATRICK SOOKHDEO, director of the Barnabas Fund, has denied allegations of sexual assault made against him. Dr Sookhdeo, 66, has been released by Wiltshire police on bail.

Dr Sookhdeo has served as a visiting Professor at the UK Defence Academy and has advised the British Army on dealing with Islamist movements and its religious engagement strategy.

He has expressed controversial views on Islam and has been criticised by a number of people including Mehdi Hasan in the *New Statesman* and Andrew Brown in *The Guardian*. Recently he has drawn attention to the plight of Christians in Syria.

The Barnabas Fund has declined to comment on Dr Sookhdeo's arrest and the charges against him.

Seven more dioceses say yes to women

SEVEN MORE dioceses have now voted to approve the draft measure to permit the ordination of women bishops. Bath and Wells, Birmingham, Bradford, Lichfield, Liverpool, Oxford and Peterborough all approved the measure last weekend bring the total of dioceses voting in favour to 20. No diocese has voted against.

At least 23 dioceses must vote in favour for the measure to be brought to General Synod in July and that figure is likely to be reached on 29 March, when Bristol, Hereford, Lincoln, Norwich and Portsmouth are all due to vote.

Wells Palace: diocese complains

ANOTHER CHAPTER has opened in the dispute between the Diocese of Bath and Wells and the Church Commissioners over the future of the Bishop's Palace in Wells.

A meeting of the Diocesan Council has unanimously agreed to lodge a formal complaint against the Church Commissioners' decision to move the Bishop of Bath and Wells out of the Palace and into temporary accommodation in a former rectory in Croscombe.

A spokesman for the Diocese made the announcement after the Council meeting. "On 27 February this year we were given official notice by the Church Commissioners about their decision to move the Bishop to the Old Rectory in Croscombe. We were advised of our right to object within 28 days and we are taking the opportunity to do so. We now await the outcome."

Evangelism task group meets for the first time at Lambeth

By Amaris Cole

THE ARCHBISHOP of Canterbury chaired the first meeting of the Evangelism Task Group on Monday with 'a dozen experts and practitioners in evangelism'.

The group was established following November's General Synod, with a remit of 'encouraging and equipping every church and Christian to proclaim the good news of Jesus Christ'.

The group considered how it could bring influence to the church in the short, medium and long term during its first meeting.

It also discussed the group's future

structure and work as it plans to meet five times in the next 12 months.

Archbishop Welby said: "It is the task of this group to see every church and every Christian embrace their calling to be those who proclaim the Gospel in word and deed. Nothing quite brings energy and renewal to a church than seeing people come to faith."

In addition to the Archbishops of Canterbury and York, the group's members are the Bishop of Hertford, the Rt Rev Paul Bayes; the Bishop of Lancaster, the Rt Rev Geoffrey Pearson and the Rev Elizabeth Adekunle, Chaplain, St John's College, Cambridge.

The Rev Andy Croft, associate direc-

tor of Soul Survivor is another member of the group with Canon Jules Gomez, Canon Theologian at St German Cathedral; Beth Keith, tutor, Sheffield Centre (Church Army research unit); the Rev Annie Kirke, pioneer of missional communities, Diocese of London; Fr Philip North, Team Rector, Parish of Old St Pancras; Amy Orr-Ewing, director of programmes for Oxford Centre for Christian Apologetics; Mark Russell, chief executive, Church Army; the Rev Rico Tice, Senior Minister at All Souls, Langham Place; the Rev Malcolm Macnaughton, Archbishop of York's Chief of Staff and Andrew Brown (serving as Clerk to the task group).

Welcome for Budget money

A PROVISION in the Budget to make £20 million available over the next two years for repairs to Church of England and Roman Catholic Cathedrals has been welcomed by the Cathedral Fabrics Commission. The money is designed to be used for urgent repairs and to support fund-raising efforts.

The new fund has been set up because the existing Heritage Lottery Fund Repair Grants for Places of Worship excludes provision for cathedrals. Other places of worship are eligible for grants from the existing fund.

Cathedrals are popular tourist attractions and it has been calculated that they generate £350 million a year for the economy. The Cathedral Fabrics Commission hopes that this grant will set a precedent and money will continue to be provided for cathedrals in future years.

Frank Field MP, Chair of the Commission, said the Chancellor had scored a 'double first here'. He welcomed the fact that money would be available for Roman Catholic as well as Anglican cathedrals.

On Monday the Chancellor, George Osborne, visited Derby Cathedral and was told about the fabric needs of the building and the role the Cathedral plays in the local community. His visit was to highlight the funding for cathedrals he had announced in the budget.

Former Anglican vicar exposed

A FORMER VICAR who took half his congregation with him to join the Ordinariate has been exposed by the *Mail on Sunday* as being in a civil partnership with a young man from Pakistan.

The Rev Donald Minchew, 66, was Vicar of St Michael and All Angels, Croydon, but left in 2012 with 70 of his parishioners, accusing the Church of England in an interview with the *Daily Mail* of telling 'believers in traditional values' to 'sod off'.

Now an investigation by the *Mail on Sunday* has revealed Minchew entered into a civil partnership with Mustajab Hussain in Cheltenham in 2008. Minchew denies that he is a homosexual and says he entered into the civil partnership to enable Hussain to

remain in the UK. Hussain is married with a wife still living in Pakistan. Minchew is a widower with four sons.

Home Office rules say that immigrants in civil relationships have to show they are in a genuine relationship before they are allowed to stay in the UK. Several Church of England clergy have now been jailed for helping immigrants to get around the law.

Fr Minchew has now withdrawn from public ministry pending a Church investigation. A statement from Mgr Keith Newton said: "Fr Minchew has informed me that his partnership involved no sexual relationship. He deeply regrets his actions. He apologises unreservedly for any harm or embarrassment he has caused."

NOT ONE FOR THE GENERAL PUBLIC

There is a company based in Sheffield, which is proud to supply top quality motor cars to the Church community. Priory Automotive have a friendly team of advisers, who have over 35 years experience in assisting people within this area.

They do not sell or advertise their cars to the general public as this is a tailor-made service only available for Clergy, Church members and Charities.

If you would like to avoid the endless visits to car showrooms, listening to each super slick salesman offering this weeks deal of the century, then the service that Priory offer could well be for you.

They only provide the finest cars, prepared to the highest standard with the best guarantees, they also deliver to your door free of charge and all at a very fair price.

When you are looking for another car Priory can take all the worry and hassle out of the whole process. They are actually very good at what they do, please take a look at the customer testimonials on their website or give them a call for a chat.

Whether you are looking to change your car, or just require some genuine independent advice from an honest and ethical team, why not get in touch and see how they can help you?

For more information call: 0114 255 9696 or visit www.prioryautomotive.com

THE RIGHT CAR AT THE RIGHT PRICE!

ALL MAKES & MODELS!



99% CUSTOMER SATISFACTION!

PRIORY AUTOMOTIVE

Tel 0114 255 9696

www.prioryautomotive.com



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



Russian action has 'united churches'

PREVIOUSLY divided churches in Ukraine have come together in the face of Russian hostility, the Bishop of St Albans has said.

But Bishop Alan Smith criticised the role of Metropolitan Kirill, the primate of the Russian Orthodox Church, for not attempting to act as a "brake" on President Vladimir Putin.

He said for many years there had been "deep-rooted mistrust and division between the western-facing Ukrainian Orthodox Church of the Kiev Patriarchate and the eastern-facing Ukrainian Orthodox Church of the Moscow Patriarchate".

"What perhaps is surprising is the extent to which all Ukraine's churches have found common purpose in recent months," he said in a House of Lords debate on the situation in the country.

"In September 2013, when President Yanukovich was openly talking about signing an association agreement with the EU, the All-Ukrainian Council of Churches and Religious Organisations supported the move and called on peo-

ple not to oppose a new trajectory for Ukraine because of their traditional relations with Russia.

"As the Maidan uprising turned violent, churches in Kiev, including Christ Church, the Anglican church in the city, acted as field hospitals for people wounded in the uprising. St Michael's Golden-Domed Monastery became the main field hospital.

"A team of doctors were aided by priests from the monastery who distributed food and, of course, led prayers. From the very start, Ukraine's religious communities have been extremely supportive of the political aspirations of the demonstrators.

"Many of Ukraine's churches are members of the Conference of European Churches, while many Muslim organisations in Ukraine have long and active links with co-religionists in the EU, not least with the Federation of Islamic Organisations in Europe.

"From a religious perspective, Maidan was a uniquely ecumenical and interfaith phenomenon. As churches

responded to the new political reality, the barriers of mistrust started to erode.

"Some religious leaders actually started talking to one another. The synod of the Ukrainian Orthodox Church of the Kiev Patriarchate has even gone so far as to suggest to the Ukrainian Orthodox Church of the Moscow Patriarchate that perhaps it is time to reconcile differences and unite in one church."

Bishop Smith said that although it was early days a united Ukrainian church would "redraw the map of Orthodoxy".

He added: "The critical distance that has already emerged between the Ukrainian Orthodox Church and the Russian Orthodox Church in Moscow is significant. President Putin, of course, belongs to the Russian Orthodox Church.

"State and church are closely linked. Indeed, Metropolitan Kirill called on orthodox believers to vote for President Putin in the last election."

Bishop explains food bank use

FOOD BANKS are mainly used by people who are having problems with their benefits, the Bishop of Gloucester has said.

Bishop Michael Perham called for the Government to carry out research into why people had to resort to food aid.

At question time in the House of Lords, he said: "Research by Citizens Advice shows that the main reason people are referred to food banks is delay in the payment of benefits and benefit sanctions; anecdotally, this is also the Church's own experience from its involvement in the many food banks it helps to run across the country."

He asked Department for Environment, Food and Rural Affairs minister Lord de Mauley: "Will you tell us whether the Government are persuaded by this evidence and, if they are not, will he share with us what plans they have to carry out their own research into the reasons leading so many people to seek food aid?"

Lord De Mauley said it was right to expect claimants who could look for work to do so; a sanction would "never be imposed if a claimant has good reason for failing to meet requirements".

But he added: "If claimants demonstrate that they cannot buy essential items, including food, as a result of their sanction, they can claim a hardship payment.

"No claimant should ever have to go without essentials as a result of a sanction."

What's that on the bottom shelf?



Solid foundations!

When you buy your Easter Eggs from the supermarket this year, take a look at the bottom shelf. There you may find The Real Easter Egg.

That bottom shelf position makes us a meaningful foundation as we bring faith, charity and Fairtrade to the 80 million eggs that will sell this year.

Supermarkets which are stocking will only have 12 eggs on display at any one time and only Tesco has the Premium Egg (the one with the olive wood cross in the box). So switch to The Real Easter Egg this year and ask for them if you can't see them on that bottom shelf.

Traidcraft and 150 independent shops also have stocks. See our website for details.

www.realeasteregg.co.uk

The un-cooperatives

We tried our best by emailing, calling and stressing to supermarkets that customers would want to purchase, but the following are not stocking.

Coop- Stocked for past four years, claimed they had not got emails/calls. Maybe next year.

Sainsbury's-A fight to get them to stock. They took 2,000 eggs last year but turned them away due to an error on their part. Calls not returned.

Asda-No reply (we really tried again).

Who is stocking?

Great news, three supermarkets are stocking this year. Below are the details-more information online.

Tesco-120 eggs in Superstores, Extras also online

Morrisons-36 eggs in all stores and online

Waitrose-12 eggs in most stores and online

Traidcraft-the only place where you can buy the Sharing Box and bulk order all eggs.



MORRISONS

Waitrose



TRAIDCRAFT
Fighting poverty through trade

TESCO



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



Arab Spring 'was really Winter,' says Patriarch

THE ARAB Spring was "not a spring or even an autumn, it was a winter," said the Patriarch of Alexandria, Tawadros II, denouncing the revolutions that had stirred the Middle East and North Africa since 2010.

In an interview broadcast on 22 March on the al-Watan network, the

head of the Coptic Orthodox Church said Western support for the revolutions had been profoundly misguided, as was its support for the former President Muhammad Mursi, who ruled "in the name of religion" while distorting the tenets of Islam.

The Patriarch gave his

blessing to General Abdel Fatah al-Sisi, leader of the coup that had ousted Mursi, calling him "the hero of the June Revolution who had saved Egypt", adding support for the general's bid for election as the country's next president was an act of "patriotism".

Texas rebuff for Episcopal Church

THE TEXAS Supreme Court has rejected the petition of the Episcopal Church in the Texas property cases, denying a rehearing of its dispute with the Diocese of Fort Worth and a parish in the Diocese of Northwest Texas that had seceded from its diocese.

The 21 March 2014 ruling sends the disputes back to the trial courts with instructions to adjudicate the case without reference to church canon law, looking only at civil property law.

"We are greatly relieved by the finality of the Court's ruling," said the Rt Rev Jack L Iker, Bishop of Fort Worth. "TEC's rehearing strategy has delayed us from moving on with this case by more than six months and at the cost of several thousands of dollars to oppose it. My advice is that TEC cut its losses and get on with their life without the Diocese of Fort Worth. Their litigation strategy has failed."

Half a million hit by Islamists

THE INSURGENCY in Northeastern Nigeria waged by the Islamist terror group Boko Haram has forced nearly 500,000 people from their homes and threatens the stability of West Africa, UN High Commissioner for Human rights Navi Pillay has warned.

"With thousands of refugees fleeing from Nigeria, and arms and fighters reportedly flowing across international borders in the other direction, this terrible conflict is no longer solely an internal matter," she said last week during a tour of the country.

Human Rights Watch reports that 2014 is on track to becoming the deadliest year of the insurgency with 700 people reported dead so far.

Speaking to the media following a service commemorating the 50th anniversary of the Archbishop Vinning Memorial Cathedral in Lagos on 8 March, the Primate of Nigeria, the Most Rev Nicholas Okoh warned that no one was safe, adding: "As we pray for God to help this nation, we also call on the Federal Government to double their effort."

The Bishop of Lagos West, the Rt Rev James Odedeji added: "Government should take full responsibility of securing the life and property of its citizenry."

Court setback

A SOUTH CAROLINA appeals court has dismissed the appeal of the Episcopal Church and its allies in the Diocese of South Carolina, seeking review of a lower court order rejecting the national Church's demand that attorneys for the diocese turn over copies of their correspondence with the Bishop of South Carolina, the Rt Rev Mark Lawrence.

A spokesman for the diocese stated they were "grateful" the court had dismissed the appeal. "Their strategy of using legal motions to delay court decisions caused eight months to be wasted when they asked the federal court to override the state court injunction. As in that matter, the courts sided with the Diocese of South Carolina," Canon Jim Lewis said.

The ruling renders moot a motion filed by the diocese last month for the state Supreme Court to take jurisdiction over the appeal and return the dispute to the trial docket, which is scheduled to adjudicate the case in July.

New Primate for Church in West Africa

THE ARCHBISHOP of Ghana, the Most Rev. Daniel Sarfo, Bishop of Kumasi, has succeeded to the post of Primate of the Church of the Province of West Africa (CPWA) following the 21 January 2014 death of the Most Rev Tilewa Johnson, Bishop of the Gambia and Archbishop and Primate of West Africa.

In a statement released last month the CPWA stated that under the terms of its constitution Dr Sarfo "automatically" became the 10th "metropolitan archbishop of the CPWA".

Formed in 1951 from the Anglican dioceses along the West African coast, in 2012 the CPWA divided into two internal provinces, Ghana and West Africa, in preparation for the secession of Ghana to form its own freestanding church. In 1979 the 16 dioceses of Nigeria withdrew from the province to form the Church of Nigeria, now the Communion's largest province in terms of active members.

Church rebuffs Zuma allies over attacks

By George Conger

CHURCH LEADERS in South Africa have defended the country's Public Protector – the top anti-corruption official – from attacks made by allies of President Jacob Zuma over corruption allegations. In a statement released on 18 March, the Most Rev Thabo Makgoba, Archbishop of Cape Town, said: "We in the churches deeply regret that certain clergy have ganged up against the Public Protector in the name of the Church. They have done so without adequate knowledge of her reports and their intervention only serves to undermine the fight against corruption."

On 19 March 2014 Public Protector, Thuli Madonsela, reported that almost £24 million of public money had been spent to improve



Rev Thabo Makgoba

the private residence of President Jacob Zuma. The expenditures were not related to security but were luxurious upgrades to the country estate.

"It is shameful to see the dirty tactics being employed" to smear the Public Protector the archbishop said. The Rt Rev Rubin Philip of Natal along with other religious leaders of KwaZulu-Natal released

a statement noting the Public Protector's office is "a vital institution which should be given all the support that it deserves, rather than be undermined. If we are patriots with a genuine love for our beautiful country and willing to see it occupy its rightful place in the world of nations, then we have no option but to unreservedly stand in solidarity with it."

SCHOOL OF PREACHING WEEK 2014



16th – 20th June 2014

The Perils of Preaching



- A blend of workshops, biblical expositions and lectures
- Expert teaching
- Practical tips and insights
- Exclusive access to Wycliffe faculty and students

Book Online: www.wycliffe.ox.ac.uk

Wycliffe Hall

The Evangelical College
in the Heart of Oxford



A Permanent Private Hall of the
University of Oxford
Registered Charity No. 309703



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



PodCast

LETTERS to THE EDITOR



**Write to The Church of England Newspaper, 14 Great College Street,
Westminster, London, SW1P 3RX. or you can send an E-mail to
letters@churchnewspaper.com. Tweet at @churchnewspaper**

If you are sending letters by e-mail, please include a street address.

NB: Letters may be edited

Orthodox growth

Sir, It was very good to see the article by Peter Brierley as to the considerable increasing number of us Orthodox Christians in this country (14 March). We are, it has been said, Britain's best-kept secret. This is because unlike other denominations we do not in general have a high street presence buildings-wise.

He rightly appeals for courtesy and hospitality to be shown to those ethnic Orthodox arriving from abroad, however he does not mention the large numbers of us native Orthodox converts who equally figure in the increased statistics, the majority of which have left other denominations like myself (a former Anglican priest).

We left the Anglican Church for precisely the reasons enumerated by Fr Peter Mullen in his sad but all too accurate description of the present Church of England (14 March).

Far from welcoming the attitude that we came across so often from our former Anglican comrades, varying from downright hostility, to some we are regarded as traitors and deserters, or grudgingly accepted, coupled with total ignorance of Orthodoxy, to a superior condescending attitude along the lines of 'poor little Orthodox' (despite being the second biggest Church in the world).

Some day perhaps they will enter the real world, but in the meantime we must be kind to them.

But when it comes to using buildings so often a 'dog in the manger' attitude is in evidence. Our views, when we do manage to get involved in ecumenical gatherings, is often ignored and to dare to voice traditional doctrinal beliefs encounter reprisals. Indeed, recently we have been forced to vacate the rented Anglican Chapel we had been using because I had the temerity to voice traditional views on the subject of women bishops and same-sex marriages. But then, as the current saying goes, 'There is none so illiberal as an Anglican liberal'.

Please give us the respect we deserve as the oldest unbroken Church from the

A parody of liberal thought

Sir, I have a great deal of sympathy with Mr Jonathan Goll. Perhaps it is time for him, as a socialist and for me, as a liberal, to accept with a good grace the fact that Peter Mullen knows what we really think, believe, say and do far better than we do ourselves.

Every time I have tried to put the record straight and state as clearly as possible what I and many if not most liberals actually do believe, and why we are happier to leave some details of God's mysterious works to a time when, as we trust, all will be revealed by the Spirit which will lead us into all Truth, I am reminded that Peter Mullen and those who think as he does, know that that is not really what I meant, because "liberals do not believe ..."

I have even had his parody of liberal theology attributed to me, when it expresses the exact opposite of what I wrote because that is what I *must have* said. I have always thought that only God sees deep into our hearts and knows our inmost thoughts, and I hope that Mr Goll is able to take comfort from this assurance. I hope, too, that his sorrow will not be turned to anger, as mine has been on the verge of being, by any more strident repetitions of Mr Mullen's false assertions and claims to know the mind of God as well as the minds of his fellow humans.

I agree with Mr Goll's quotation from Dean Inge, but would like to add that liberal theology is based on the Incarnation – Emmanuel, God-with-us (not God-with-them in 1st Century Judea or God-with-them in Rome/Constantinople in the 10th Century or any other place and time) so that when the Church (the Bride of Christ) is effectively married to the Spirit of any past Age, then she is now a widow.

I remain in hope that, when, on Easter morning, the cry is heard, "Christ is risen!", the heartfelt response from me and my fellow Liberals, "He is risen indeed!" will not be drowned out by continued sniping from Mr Mullen's zealous but uninformed vigilantes.

Mary P Roe,
Bicester, Oxon

beginning.
Fr John Ives,
Bournemouth

Bible thinking

Sir, Influential theories of human cognition should help all of us to accept that both fast and slow are necessary to Christian thinking. System 1, fast thinking comes to conclusions intuitively and, in many cases, correctly. System 2, slow thinking critiques and reflects on what may be inspired responses, considering likely long-term consequences. The Bible and Church doctrine are very much System 2 but, since the liberating Spirit continues to blow where it wills, they are not complete. The Spirit itself initiates both fast and slow thinking and the end result may not be the status quo but something imaginatively different.

Whilst Alan Minchin is right to warn of the dangers of eise-

gesis, Feminist, Black and Liberation theologies have all had a positive impact on the art of hermeneutics, uncovering previously ignored biblical perspectives. After a period of deep reflection, Pope Francis came to repent of his harsh treatment of two pastors, whose Liberation thinking he had come to share.

We all 'fall short of the glory of God'. When Jesus told the adulterous woman to 'sin no more', he was not referring to one sin in particular: he was making the impossible demand that nearly drove Paul to despair. To their eternal credit, her accusers understood this and slunk away.

In showing mercy, Jesus was not 'promoting' adultery, any more than those who speak up for the gay minority is 'promoting' homosexuality. In both cases, it is a matter of accepting facts of life and dealing with the less-than ideal as creatively as possible. People

are born, or become, gay, and the consequences for them, if they are treated as 'unclean', are self-disgust, a reckless hedonism or, even, suicide. People do commit adultery: the Roman Church is now considering relaxing its ban on those who remarry after divorce receiving Communion. Today, in the West at least, the majority of people are far less tolerant of abuse, corruption, exploitation and oppression.

Serena Lancaster,
Moreton-in-Marsh, Glos.

Wealth views

Sir, Andrew Carey (21 March) is unsure about the political solutions to the vast inequalities of wealth revealed in an OXFAM report, and says something has to be done and proposes a C of E Commission.

In his Sermon on the Mount the teaching of Jesus on the Beatitudes provides a way forward, and William Barclay's 1975 Matthew 5 commentary on the poor and hungry is helpful.

Beveridge's compassionate social formula for the 3 million unemployed in the 1940s was to heal them first and then help them into work. The ATOS formula seems to be a reversal of this, and the poor find themselves unable to clamber through the social security hoops.

It is defeatist to say "that the very richest and the very poorest will always be with us": we must aim to close food banks distributing waste supermarket sell-by date food from the rich man's table.

We must consider inherited wealth and primogeniture and all its ramifications, such as the extent of the Inheritance Tax. We also have ethical questions about the acquisition of wealth, of bribery and corruption, of oligarchs and bankers. There are also moral issues with gambling, casinos, betting shops and risk. Pay-day loans was a start.

The ownership of land and property has to be tackled. Should all tenure be made 99-year leasehold with reversion to the state?

And how can we foster the concept of mutuals eg John Lewis-style trading and

Nationwide-style banking?

Should we aim at redistribution without growth?

There are massive problems in the government of a global economy, of tax havens and tax evasion leading to the super rich. Should embargoes be placed on Russian oligarchs, and why do we pander to tax exiles?

The terms of reference of Andrew Carey's would-be commission, and its membership may need careful scrutiny.

Tommy Gee,
Wingfield

Out of the box

Sir, I liked Alan Storkey's thoughtful Faith: out of the Box (21 March). I wonder if there is one issue that pulls all the boxes together? Whilst Romans 12 calls us as Christians to be living sacrifices, Rom 1:20 talks about how God expects everyone to recognise his invisible qualities through the things that he has made. So God is out of sight to our natural senses, and that suits the secular and consumerist society. But the uncomfortable fact for this group is that God has left his trade-mark on everything. So we have a right to talk about design of everything including ourselves in all forms of education and teaching relating to how we live, treat our bodies, how we do science, etc.

And did I see this willingness to explore the possibility of design in the universe a few days ago by the scientists who have got excited about possible gravity waves confirming their version of the big bang? The only thing that they admit is that the big bang appeared out of nothing, and they could have learned that from Heb 11:3.

Dr J Matthews,
Wareham



Lady Hale on fear and favour in the justice system

Lady Hale, in her law lecture at Yale last week, stated the obvious when she said that it was 'not difficult to see why Christians feel that their religious beliefs are not being sufficiently respected'. Judges have made a point of rejecting the arguments of Christians for reasonable adjustments to their deeply held traditional beliefs and lifestyles, which used to be the norm. They have not placed Christians among those minority groups granted exemptions to new laws, while bending over backwards to grant all manner of exemptions to 'minority' religious practices and customs.

Sharia Law wills are now being encouraged by the government, notwithstanding that Sharia Law discriminates officially against women and non-Muslims, yet is being patched into UK law. Islamic investment bonds are now being advertised, compliant with Sharia. Muslim prayer rooms are in all Metropolitan Police Stations, 'Wudu' Sharia anal washing facilities are now standard facilities in many NHS hospitals, schools, airports. The list of special favours to non-Christian religions extends by the day, and yet Judges sonorously repeat the mantra that they are secular judges, blind to religious fear and favour. Lady Hale of the Supreme Court, has at last put this blindingly obvious fact into the public forum.

She says that the Equality Act is the problem: Christians ruled against in seeking reasonable adjustments should have sought remedy under Human Rights legislation. She may be right, but then we may well be sceptical. There is an anti-Christian sentiment running through all our governmental institutions.

Hence the radical sense of institutional injustice towards Christian people, even in 'minority' churches where biblical faith is the norm. This cultural revolution prefers state expediency to fairness and justice. Hence New Labour's Good Friday Agreement secretly exonerated IRA killers, while implementing the Saville Report against the UK Army, and the Coalition continued this 'administrative' approach to law.

Again, the law against female genital mutilation, 1985, has been ignored by the police and DPP until now, when suddenly it is 'in the public interest' to allow a prosecution for this grotesque crime – despite 'offending' minority cultural norms. The scandalous failure of police to prosecute sex gangs till recently is another such breach of justice.

Lady Hale, bizarrely, told Christians to be more hard line, in effect 'be more like Islam and you will get better treatment'. How little she knows of the Christian gospel, of liberation from food laws, controlling dress codes for women, inferior status of unbelievers and the gospel of love in action. She urges 'reasonable accommodation', which is what Christian victims of these judges have long sought in vain from our skewed managerial justice system.

Searching for Heaven

Peter Mullen

I've been wondering what to make of the controversy generated by Eben Alexander's book *Proof of Heaven: A Neurosurgeon's Journey into the Afterlife*. He claims he fell into a coma owing to a bacterial infection and his brain activity completely ceased. Nevertheless, he says he then enjoyed a prolonged and true vision of heaven. His book is certainly very vividly written. I've got my own recollections...

When I was seven, I pestered my mother with unanswerable questions including, "What happens to us when we die?" She replied: "You leave your body behind and your soul goes to live with God in heaven." And I persevered: "But what's my soul?" At this point my mother understandably told me to be quiet.

The soul has been much discussed by philosophers and theologians over the centuries and Rene Descartes (1596-1650) believed that it resided in the pineal gland – "the principal seat of the soul" – where it performed the function of co-ordinating mind and body. Sometimes the words *soul* and *mind* are used to refer to the same entity.

But the supposition that the soul or mind inhabits the body is an error, an example of what Gilbert Ryle (1900-1976) in *The Concept of Mind* called "a category mistake." if one were to say, "She arrived in a bath-chair and a flood of tears," it would be a similar mistake to imagine that the flood of tears was an actual accompanying waterfall. As RG Collingwood said in *The New Leviathan*: "Childish it certainly is; for nothing can inhabit a house made of matter except something else made of matter. Man's body and man's mind are not two different things. They are one and the same thing, man himself known in two different ways."

So we are bound to conclude that when the body dies, the mind or soul dies with it. But what about the Christian promise of the resurrection to eternal life? To be precise, the Creed speaks of the resurrection of the body. Are we really supposed to imagine that at the judgement the dead will rise from their graves? Then what of those who died so long ago that they are no longer even bones? Or of those cremated?

Theologians have tried to explain that by the resurrection of the body, the Creed means that God will restore the dead in all their essentials in something like the reconstitution of the personality. But this leads only to fresh difficulties, for what nebulous thing is *the personality*? What is *the mind*? Just as the body renews its molecular structure from microsecond to microsecond and its constitution is altered by what it imbibes and evacuates, so the mind is a thing infinitely changeable according to what it is thinking about at the moment.

The mind is a thing much like time itself: what it was, it is no longer; what it might be, it is not yet; and its existence in the instant is literally momentary.

The concept of the personality is even more elusive. It is no more than an aesthetic and social convenience and we recognise the personalities

of our friends rather as dogs recognise one others' smells. CH Sisson (1914-2003) wrote a cautionary note about these things in his *Sevenoaks Essays*: "*The real difficulty of the Creed is the first word I – the number and person of the Credo. The ergo of Descartes, like many others before and since, now looks like a confidence trick.*"

"There is, of course, a sense in which *I* is self-evident. But it is a pretty silly sense, a sort of tautology. *I* (as in I think, therefore I am) is the fact of the assertion being made. It does not get one out of the prison of solipsism, but when we say *I* exists, what we are really hoping is that there are other *I*'s. If we do not mean that, we do not mean anything. Indeed there could hardly be such a thing as meaning."

So can I get any further than my mother did when trying to answer the question of what happens to us when we die? Any possible answer requires a certain amount of philosophical-theological humility. For, while we may describe human beings as mind and body, we should not think that these terms and this definition entirely explain what a human person is.

We cannot understand ourselves fully because what tries to do the understanding is only a part of the whole it *purports* to explain. We are *necessarily limited* by our subjectivity. The complete understanding of what *I* am belongs to what is *not-I*, to something beyond me. The Creed says that we believe this to be God and so the answer to the question about life after death can be answered only by God.

According to the scriptures, God has promised the resurrection. What precisely will be resurrected we are not equipped to say. It boils down to whether we choose to believe God's promise or not

for, as we are not the origin of our own being, we are also not the origin of our own *meaning*.

As the Psalmist explains, the answer to the question What is man? is Thou (God) art mindful of him. For God is the centre and not the Cartesian *I*, still less the individual *personality*. *I* exist not because I think, but because of the mind of God.

I believe in the resurrection of the dead and the life of the world to come – while my understanding of what these things mean is incomplete. I am content to repeat the words of the Apostle Paul: 'Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.'

And the creatures who inherit the kingdom of heaven will be beyond our present partial definitions – mind-body duality, personality, spiritual body, soma-pneumatikon and all the rest. St John puts this as clearly as mortal man – even a divinely-inspired man – could hope to put it: 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.'

Website/Blog: revpetermullen.com

Comment

The Church of England Newspaper

with Celebrate magazine incorporating The Record and Christian Week

Published by Political and Religious Intelligence Ltd.

Company Number: 3176742

Publisher: Keith Young MBE

| | | |
|------------------------------------|-----------------------------|--------------------|
| Publishing Director & Editor: | CM BLAKELY | 020 7222 8004 |
| Chief Correspondent: | The Rev Canon GEORGE CONGER | 00 1 0772 332 2604 |
| Reporter: | AMARIS COLE | 020 7222 8700 |
| Advertising: | CHRIS TURNER | 020 7222 2018 |
| Advertising & Editorial Assistant: | PENNY NAIR PRICE | 020 7222 2018 |
| Subscriptions & Finance: | DELIA ROBINSON | 020 7222 2018 |
| Graphic Designer: | PETER MAY | 020 7222 8700 |

The acceptance of advertising does not necessarily indicate endorsement. Photographs and other material sent for publication are submitted at the owner's risk. The Church of England Newspaper does not accept responsibility for any material lost or damaged.

Christian Weekly Newspapers Trustees: Robert Leach (020 8224 5696), Lord Carey of Clifton, The Rt Rev Michael Nazir-Ali, The Rt Rev Pete Broadbent, Dr Elaine Storkey, The Rev Peter Brown, The Rev Cindy Kent

The Church of England Newspaper,
Political and Religious Intelligence Ltd
14 Great College Street, London, SW1P 3RX
Editorial e-mail: cen@churchnewspaper.com
Advertising e-mail: ads@churchnewspaper.com
Subscriptions e-mail: subs@churchnewspaper.com

Website: www.churchnewspaper.com



cen@churchnewspaper.com



facebook.com/churchnewspaper



[@churchnewspaper](https://twitter.com/churchnewspaper)





Janey Lee Grace

Live Healthy! Live Happy!

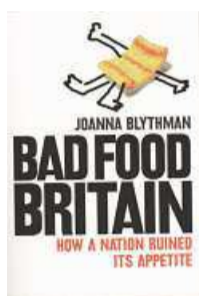
Trashing the food myths

Can't wait to get my hands on Joanna Blythman's book *Bad Food Britain* after reading her recent full page article 'Why almost everything you'd been told about unhealthy foods is wrong' in *The Guardian* recently. At last the media is finally starting to talk some sense about real food.

For too many years fats have been demonised and the evils of processed foods, sugar and sweeteners ignored. Joanna pulls no punches about how ridiculous she finds the 'Low Fat' propaganda: "Stick low fat on the label and you

can sell people any old rubbish."

Similarly she points out that the recent 'Reduce salt' campaign is totally flawed "because salt isn't the problem, it's the highly processed foods it is found in."



She reminds us how we were all told the humble egg was bad for us, and yet eggs are one of the most nutritious foods, and shouldn't be limited. Meat-eaters were told don't eat red meat, or at least reduce the amount and yet it ought to be made clear that there is a huge difference between heavily processed factory-farmed meat full

of chemical preservatives and additives and well-reared grass-fed animals.

It's time to forget counting calories too, because its largely recognised that depriving ourselves usually leads to us simply giving in at the first negative thought and eating not just one but the whole pack of Jaffa cakes (or whatever). Instead, it is better to feel nicely satiated by real food, especially plenty of protein or good fats, which is what would have been the case for our parents and grandparents.

John Nicholson, the author of *The Meat Fix*, was a vegetarian for 26 years but suffered from obesity and irritable bowel syndrome – until he eschewed his low fat grain-based diet and turned instead to real food. He believes there was a turning point in the 1970s when his parents, who before had happily made nutritious meals from scratch (with very few snacks allowed), suddenly started to think 'ready meals' were the new status quo and the end of real food had begun.

My teenage son used some of the information from the current news stories and commentary for a school project but rather ironically made a typo error and wrote... "According to author Joanna Blythman 'Sugar and sweeteners in all forms are best'..." missing out the crucial word 'avoided'!

'Aren't they teaching you to check and check your work again?' I asked – just as an email from his teacher pinged into my inbox with news about a new long-awaited staff member whose visa has just come through titled 'Christ has arrived'! (It meant Chris). With that kind of news we can hope the real food on offer will be loaves and two fishes!

Hearing the truth



Tom Hollander, star of *Rev*, has been talking to the press. Giles Fraser, pictured left, was sent to interview him for the *Radio Times* and was not too happy to learn that he is the model for one of the characters. No, not the Rev Adam Smallbone but the 'slippery, self-pitying, bibulous, untrustworthy and arrogant media vicar, the Rev Roland Wise who does 'Thought for the Day' and writes for the 'Church Times'". Despite this unwelcome news, Giles is enthusiastic for the series, hailing it as the

product of genuine research and claiming the clergy like it 'because it describes our life to a T'. His criticism is that *Rev* ignores the fact that a concern for the poor inevitably leads clergy into politics. Over in *The Times* Hollander reveals to Hugo Rifkind his admiration for the vicar of the church where *Rev* is actually filmed, St Leonard's, Shoreditch, and also for Sister Frances Dominica, the Anglican nun who runs Helen and Douglas Hospice for children in Oxford. Hollander has been doing a fundraiser for the hospice every year for 10 years. Rifkind wonders what Richard Dawkins makes of *Rev*. "Let's lay down the gauntlet," Hollander responds. "Richard Dawkins what do you think of *Rev*? Do you smile at it or does it represent everything you rage at in the middle of the night?"

New Portrait for Auckland Castle

One of Justin Welby's first actions after he was appointed Bishop of Durham was to work for an agreement between the Church Commissioners and millionaire Jonathan Ruffer to enable the famous Zurburan paintings to be sold to a trust and to remain at Auckland Castle. Now a new painting is to hang in the Castle. Jonathan Ruffer has commissioned Roger Wagner to paint a portrait of Justin Welby to hang alongside such famous Bishops of Durham as Cosin, Butler, Hensley Henson and Michael Ramsey. The portrait will soon be unveiled. According to the Archbishop's Eton contemporary and Thatcher biographer, Charles Moore, the portrait has 'real contemplative power'. For all his fame, Welby apparently has to answer the bell at the gate of Lambeth Palace himself if he wants a pizza in the evening. He told one TV station a delivery driver once asked him how many people worked at Lambeth Palace. Borrowing a famous line from Pope John XXIII about the Vatican, he replied: "About half of them."

Father and Daughter

As well as the Most Rev Archbishop Desmond Tutu there is another ordained member of the family: his daughter, the Rev Mpho Tutu. Mpho is very like her father and shares his sense of humour and infectious laugh. The two have cooperated to produce a new book, *The Book of Forgiving*, based on their own experience, to help people learn the art of forgiving others. Archbishop Desmond, of course, gained much practical experience from chairing South Africa's Truth and Reconciliation Commission, but his daughter also has experience to draw on. In the book she describes how she found her housekeeper murdered last April in a bedroom belonging to one of her daughters. A man has been accused of the murder and the trial is underway but Mpho told *The Sunday Times* she still asks 'Why?' "But at the same time," she added, "I feel so incredibly sad for the perpetrator because he will carry what he did inside him for the rest of his days." Her concern is that the judicial system offers punishment but no opportunity of healing for either victims or perpetrators. "Look at the Oscar Pistorius trial," she comments. "It is the 'state versus Pistorius'. But the injury was not to the state. The injury was to the parents and family and friends of the victim but they have absolutely nothing to say about it within our system of justice."

Congratulations

Euan Cameron does not have the media profile of another Reformation historian, Diarmaid MacCulloch, but the former fellow of All Souls' College, Oxford, and Professor of History at the University of Newcastle-on-Tyne is well respected for his academic work. The author of a number of works, including *European Reformation* and *Interpreting Christian History*, Cameron is currently Professor at Union Seminary in New York, once the home of Paul Tillich and Reinhold Niebuhr. An active Anglican, Cameron was a regular member of the congregation of All Saints', Gosforth, in Newcastle and his book on Church History began as a series of talks he gave to the parish. Now he has been ordained a deacon in the Episcopal Church and hopes to be ordained priest on 27 September. His placement has been in a parish with a large number of Spanish-speaking parishioners so as well as teaching in both the seminary and the nearby Columbia University and training for ordination, Cameron has also been learning Spanish.



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



The misery of open immigration policies

ANDREW CAREY



VIEW FROM THE PEW

Law Society gets it wrong

There are good arguments in favour of restricted and managed immigration but these tend to be drowned out by arguments based solely on fear, anxiety and sometimes prejudice.

This is why it has been possible for those in favour of open borders to take the moral high ground. The problem is that their arguments result in misery all round. Firstly, everyone has to accept that immigration is good and that includes offering asylum for those facing persecution in their homeland. But unmanaged mass immigration is a wholly bad thing. There are two main reasons for this. Melanie Phillips advances the first one: "...a shared national story provides the glue that keeps a society together. If the numbers are too great, that glue comes unstuck. The majority culture becomes just one diminishing voice in a decibel auction of competing groups."

The result of a breakdown of social cohesion is an increasing tribalism.

But the second main argument in favour of controlled immigration is the very fact that by accepting such a huge degree of economic migration we are very often depriving developing economies of people they badly need. We often boast about the reliance of the NHS on third world nurses and doctors. This is all well and good but how much more would the developing world gain if these doctors and nurses used their experience in the NHS to benefit their own countries? In other words, it should be possible to have free exchanges of vitally important labour without necessarily offering a change in nationality to all those who work for a certain length of time in Britain.

This is an important area on which the church has had very little to say. Rightly, we flee from any appearance of prejudice or racism but does that mean the church should stay silent about mass immigration?

So the Law Society is advising solicitors in guidance on Sharia compliant laws that women, apostates and illegitimate offspring can be discriminated against.

Of course, there is nothing stopping individuals bequeathing their personal effects and money in a manner of their own choosing within the law of the land, but some of Sharia principles are inherently discriminatory. The problem with the Law

Society's backing is that it appears to endorse discriminatory attitudes.

Let us not forget that this is the same Law Society that issued a last-minute cancellation of a pro-traditional marriage conference at its headquarters.

The blogger, Cranmer (www.archbishop-cranmer.blogspot.co.uk), points to the irony of the Law Society's stance: "Funny, isn't it, that a Christian group seeking merely

to debate the legal, hetero-normative and biblical view of marriage is contrary to the Law Society's diversity policy, 'espousing as it does an ethos which is opposed to same-sex marriage', yet guidance issued by the Law Society on Sharia-compliant wills does not contravene its diversity policy, despite espousing, as it does, an ethos which manifestly discriminates against women, homosexuals and non-Muslims."

A welcome review for the BBC licence fee

It has long been a scandal and injustice to witness so many people criminalised as a result of not paying the BBC licence fee. I'm surprised over the years that the Church of England has had so little to say about this ridiculous persecution of the poor who traditionally have been much more likely to consume ITV than BBC1.

Happily it seems that the licence fee will now be reviewed as a result of the campaign by Andrew Bridgen MP to decriminalise non-payment. It seems that even the BBC might be willing to concede that it is wrong to treat the 'fee' as anything other than a utility bill. This will eventually lead to a subscription service for the BBC.

I have no doubt that the BBC will flourish in the years ahead with many of us happy to pay a subscription for high quality radio and television.



PAUL RICHARDSON

Understanding Putin's actions

CHURCH AND WORLD

Appearances can be deceptive. President Obama has been criticised by Senator John McCain and others for showing weakness in foreign policy and encouraging Vladimir Putin in his aggressive stance over Ukraine. Western mistakes in Syria have been unfortunate but events in the Ukraine are really a sign of Putin's weakness.

The Russian leader has been pushed into action by a number of factors. He knows that a popular uprising on his doorstep could easily spill over into his own country. One way to counter that danger is to stoke nationalist fires. Playing on the grievances of Russian-speakers in Crimea is a way to do this. Ukrainian nationalists in Kiev helped Putin here by initially making moves against the Russian language (moves later reversed).

But Russian intervention has severely damaged Russian influence in the rest of Ukraine. As a number of journalists in the country have reported, it is really only the older Russian speakers in the East who identify with Moscow. Younger Russian speakers have no desire to be part of a country headed by Putin. They look West and want to see their country part of the EU.

Putin's problem is that his attempt to form a rival organisation to the EU, the Eurasian Union, amounts to a tax-free union that includes Kazakhstan and Belarus. As an answer to the EU it is laughable and will have no credibility unless Ukraine joins it. It is now very hard to see that happening.

Ukraine was the agricultural heartland of the old USSR and the home of many heavy industries. Today Crimea and the southeastern provinces that Putin is also tempted to annex are economic basket cases, heavily dependent on subsidies from the rest of the country and home to Ukraine's loss-making coal industry which

Kiev supports to the tune of \$1bn - \$1.5 bn a year.

Crimea relies on tourism for most of its income but last year 70 per cent of visitors came from Ukraine. Only 25 per cent came from Russia and many of them are now likely to prefer a more peaceful place for holiday. An opinion poll in February by a respected organisation showed 59 per cent of Crimeans against joining Russia. Despite his apparent victory in the referendum, Putin is going to have to spend money keeping troops in Crimea and subsidising the economy at a time when the Russian economy is having problems with predicted future rates of growth being reduced. There is likely to be less easy money from energy in the future and elite corruption remains a problem.

Without Crimea Ukraine's population is 43 million and it is spread over a land mass that is greater than that of any existing member nation of the EU. The West must now help the government in Kiev to overcome its financial problems and set its economy on the road to development. In the past Ukraine has been a country the West has been too ready to ignore. It was never offered the prospect of EU membership but instead was lumped with North African countries in a 'neighbourhood policy'. To the Ukrainians this was an insult. At one time, even Turkey appeared to be given priority over Ukraine.

The West's response to the Orange revolution was, as a former adviser to Tony Blair has put it, 'feeble at best'. Putin was able to play on Western divisions and exploit the uncertainties in Ukraine created by the lack of any promise of EU membership.

The West must now offer Ukraine a path to joining the EU, providing it guarantees the citizenship rights of Russian speakers. Putin will not like this but the West

must be united and resolute.

Ukraine's religious divisions are part of its problem. In the West the Eastern-rite Catholics are firmly opposed to Russian influence and look to the EU. The Russian Orthodox Church under the leadership of Patriarch Kirill gives strong support to Putin. He should be under pressure from the Church of England and other churches about this.

But as well as at the Russian Orthodox there are also two Orthodox Churches that are 'autocephalous' and independent of Moscow but not recognised by the rest of the Orthodox world. The largest of these is the Patriarchate of Kiev, which has now called for the creation of a single unified Orthodox Church in Ukraine and invited members of the Russian Church to join them. Some will be tempted to do so, sickened by the Moscow Patriarchate's alliance with Putin. The Bishops of the Kiev Patriarchate have likened Putin's behaviour to that of Hitler.

The Kiev Bishops have also written to the Ecumenical Patriarch, asking him to recognise their Church as part of the Orthodox family. The likelihood that he will do so is small, given that he wants Russian support for the proposed pan-Orthodox council but Western churches should strengthen their links with the Kiev Patriarchate. This is another way to show Ukrainians they are not alone.

Support to help build a democratic, stable and prosperous Ukraine is the best way to respond to Putin's bullying. At the same time the West must show it has no desire to harm Russia and that Ukrainian EU membership offers Russia a chance to achieve closer integration with the European economy.



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



Young Adults

Whether you have been dragged to family festivals every summer since you can remember or are new to the Christian festival scene, these camps are guaranteed to bring you something new. Teaching, worship and thousands of new potential friends: book now to avoid missing out on these cool festivals.

Here come t

Momentum

22-26 August (Bath and West Showground, Somerset)

Mornings at Momentum will begin with rousing prayer in the big top (a massive tent constructed for the festival) with all participants worshipping together as one unit. During the day a variety of activities will be available for festival participants ranging from seminars to discussions. Or, if plain serenity is what you are after, a variety of cafes are available for you to enjoy for eating or simple discussion. For the more athletically inclined, sports tournaments will be played throughout the programme. At Momentum with the abundance of choice and variety in activities, there is something for everyone to enjoy. After night time meetings Momentum offers a plethora of evening venues for you and your mates to dance, listen to music, catch up over a pint or a piece of cake (for the sweet tooths among us), watch a film, or spend more time communing with God. At Momentum the choice is yours.

www.momentum.co.uk



Soul Survivor

**July 25-29 (Stafford Showground)
August 12-16 (Bath & West Showground)
August 17-21 (Bath & West Showground)**

Live music, cool cafes, inspirational talks, time to hang out with one's mates, and an abundance of athletic activities. Those are what Soul Survivor boasts as the key aspects to their five-day festival for youths. Similarly to its counterpart Momentum, there are morning

and evening meetings where God is discussed to round out the day. These meetings involve all participants coming together for worship, teaching and ministry. Special seminars are also offered as a part of Soul Survivor's massive programme. There are seven seminars to choose from ranging in topic from sexuality to leadership to justice: you can participate in as many seminars as you would like. Soul Survivor's schedule is so packed with activities that boredom among participants is not an option.

<http://soulsurvivor.co.uk/>



Big Church Day Out

**24-25 May
Wiston House, West Sussex BN44 3DZ**

Walk on water with zorbing balls, Flight simulator, Meet 'birds of prey' with the Hawking About team. Be serenaded by artists whilst drinking tea at the Wiston House gardens. There are also car parks, showers for the camp site and a marketplace. Centred on inclusiveness and friendliness, the spiritual nirvana invites attendees to relax and experience the blessings of the Gospel. More than 20,000 people are expected at the event after its continual success, beginning in 2009. Artists include Third Day, Bellarive, Newboys, Philippa Hanna, All Sons & Daughters, Iona, We Are Lions and Royal Foundlings, spread out on three different stages.

Early bird tickets for adults are £34, £27 for 5-16. A family pack for 2 adults and 2 children is available for £100. The adult ticket for the campsite is £15, £5 for those 16 or younger. Glamping tents are also available, starting at £300.

More info:

www.bigchurchdayout.com



CAPERNWRAY 2014

Holidays

CHOOSE FROM:
MEN'S WEEKENDS, LADIES' WEEKENDS,
FAMILY WEEKS, STUDY WEEKS AND MANY MORE!

BOOK ONLINE TODAY!

ENJOY FULL BOARD ACCOMMODATION AND FANTASTIC FACILITIES IN A SUPERB LOCATION, WITH RELEVANT AND DYNAMIC BIBLE TEACHING.

FOR YOUR FREE 2014 BROCHURE CALL: **01524 733908**

HOLIDAYS@CAPERNWRAY.ORG.UK
WWW.CAPERNWRAYHOLIDAYS.ORG.UK



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



he summer festivals!



Greenbelt Festival 22-25 August, Boughton House, Northamptonshire

Returning back to its previous reputation as a nomadic festival as opposed to a static fixture, Greenbelt is moving its festivities this year to Boughton House. (Though they have signed a two-year contract with Boughton, so rest-assured they will not remain a travelling event). Meant to reflect the surge ahead to a new start, the theme for the summer is travelling light. The Rev Mpho Tutu, preacher, public speaker and daughter of Desmond Tutu is one of the confirmed speakers for the event as well as last year's undeniable hit Claire Balding, who is promised to make a return. She will be hopping into the broadcasting box as BBC Radio Two host their Good Morning Sunday Show, an un-missable event that will occur on the Sunday of the festival. Other confirmed acts include Jahmene Douglas of the X Factor and Sara Miles, founder of The Food Pantry.

Families

A break with something to keep the whole gang happy. The brave among you can camp out with the kids, or there is the option of getting a caravan, or local B&B, for those who prefer their home comforts! Spend quality time with your family, while all growing in faith. www.greenbelt.org.uk/



New Wine - United

Week 1: 26 July-1 August, Royal Bath and West Showground
Week 2: 3-9 August, Shepton Mallet, Somerset

Passionate worship, life-transforming prayer, impactful teaching; when you sign up for this year's United national gathering, that is the programme that awaits you. Confirmed speakers for this year's festivities include a variety of unique individuals ranging from Christy Wimber of Yorba Linda Vineyard, California to William P Young, author of The Shack to Ken Costa, the influential churchwarden of Holy Trinity, Brompton. Though the speaker's backgrounds vary greatly, United still plans to maintain its chief principle of unification. As a participant in this special event you are partaking in a unit that is... United to seek the transforming presence of God in worship and prayer. United, with open hearts and minds to receive what God wants to say to us. United, to receive ministry in the power of the Spirit. United, in committing ourselves to see our nation changed by the power of Jesus.

Adults

A weekend of messing about with like-minded individuals in the beautiful Sussex countryside. In our increasingly busy lives, it is important to take time away to have fun and connect with God. Make time for a festival this summer. <http://www.new-wine.org/summer>

The Rev
Mpho Tutu
with
Desmond
Tutu



Bellarive



Retreats and Holidays 2014

'One is nearer God's heart in a Garden than anywhere else on earth': A part-working gardening holiday
(April 22nd – 26th)

Living with God as Grown Up Children:
led by Helen & David Newman
(May 2nd – 5th)

John Bell Retreat: Exploring the Languages of Heaven
(May 5th – 9th)

Icon Painting Retreat: led by Peter Murphy
(May 12th – 16th)

Labyrinth Retreat: led by Di Williams
(May 26th – 30th)

Dipping Your Toes in the Water: a retreat for first time retreatants: led by the Launde Community
(June 6th – 8th)

Walking Holiday: led by the Launde Community
(July 21st – 25th)

For more information and to book:

01572 717254
or visit www.laundeabbey.org.uk

Launde Abbey, East Norton, Leicestershire, LE7 9XB
Charity No: 1140918



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



CLASSIFIED ADVERTISEMENTS

Tel: 020 7222 2018 E-mail: ads@churchnewspaper.com
www.religiousjobsite.com @CENjobsite

CLERICAL

Diocese of Bath & Wells
BENEFICE of WRINGTON with REDHILL,
BUTCOMBE and BURRINGTON
HOUSE for DUTY PRIEST

A Priest is sought for the Chapel of Ease of Christ Church, Redhill, and to assist across the Benefice, situated in a very attractive area of the Mendip Hills, close to Bristol and Weston-super-Mare. An interest in working with young people and families would be helpful.

A Rector, two Lay Readers, a retired Priest and active laity all work together to support thriving village and church life.

The workload is equivalent to a Sunday plus two other days - details to be worked out by agreement with the Rector and Wardens.

For the Parish Profile and Application Form contact
 The Revd Nicholas Maddock, Church Office, The Triangle, Wrington,
 North Somerset, BS40 5LB
 Tel: 01934-862201 or see the Village Website:
www.wrington.org.uk for further details.

CLOSING DATE for applications: 25 April 2014

APPOINTMENTS & SITUATIONS VACANT**Lecturer in Christian Ethics**

Moore College is seeking expressions of interest in a teaching position lecturing in Christian Ethics.

The College

Moore College is an evangelical theological college based in Newtown, an inner-city suburb of Sydney. The College prepares men and women for a lifetime of Christian mission and ministry through in-depth theological training conducted in the context of a Christian community. It provides a range of full-time/part-time, face-to-face and distance courses, from Diploma to postgraduate level, equipping students to love and serve God and people. The College has a significant role in the life of the Anglican Diocese of Sydney and many of its faculty are also involved in other diocesan organisations. Providing ministers for Anglican churches in Sydney, as well as pastors for other denominations and Christian workers for other settings, the College has around 600 enrolled students. Additionally, each year around 5,000 students are enrolled across the world studying by correspondence. Further information about the College can be found on the website www.moore.edu.au

The Position

A lecturer at Moore participates in the College community primarily as a teacher and pastor, but is also involved in research, academic administration and the life of the churches we serve.

The successful candidate will have

- strong evangelical and reformed theological convictions consistent with the College's published values
- a PhD or equivalent in the field of biblical studies, theology or Christian ethics
- an ability to teach Christian ethics at a undergraduate and postgraduate level and more generally within the field of Christian thought (philosophy, church history or Christian doctrine)
- proven pastoral skills
- demonstrable research ability

The successful candidate will also be an ordained Anglican and/or able to be licensed by the Archbishop of Sydney to minister in the Diocese of Sydney.

Teaching experience in undergraduate and/or adult education contexts and previous pastoral ministry experience will be an advantage.

Ideally the successful candidate will be able to commence duties in January 2015. The College reserves the right not to make an appointment should a suitable candidate not be found.

For further information on the position and how to apply please email the People Manager at andrew.bardsley@moore.edu.au

Expressions of interest close on 16 May 2014



CLASSIFIED
ADVERTISEMENT
RATES

Run-on-lineage style

45p per word (+ vat if applicable)
 (Minimum 12 words)

Displayed (boxed) style

£11 per single column centimetre
 (+ vat if applicable)

Recruitment ads:

3 weeks for the price of 2

Weekly Deadline: 10am Monday

All classifieds also appear on our website.

Contact us at:

ads@churchnewspaper.com

Bury Church of England High School, Haslam Brow, Bury BL9 0TS

TECHNOLOGY AND ART
LEARNING ASSISTANT (Grade 7)

Required as soon as possible
 Hours of work are 37 per week, term time, plus 5 days

We require someone to work closely with our Technology and Art Departments to support the learning of pupils at both Key Stage 3 and Key Stage 4 in all Graphics, Resistant Materials, Product Design and related disciplines, and the visual arts. This will include the running of our workshops and Art rooms, the production of materials, availability to participate in after school activities, administrative tasks, supervision of classes, maintenance of good order and purposeful atmosphere and undertaking tasks to enhance the learning environment. Supervision of pupils at break and lunchtime, delivery of collective worship and the registration of classes, and the provision of hospitality would also be a requirement. GCSE English and Mathematics at Grade C or above and an A level qualification in a Technology related discipline related to those mentioned is essential as is the effective use of IT and the ability to apply this to learning. An A level qualification in a Visual Arts related discipline would be an advantage. The post would suit a newly qualified graduate. You must actively promote the Christian ethos and contribute to building the caring Christian community of the School. Employees of Bury CE High School have a responsibility for, and must be committed to, safeguarding and promoting the welfare of children and young people and for ensuring that they are protected from harm. Appointment is subject to a satisfactory enhanced disclosure from the Disclosure and Barring Service.

Application forms and further details obtainable from The School Office:
 Tel No: 0161 797 6236 Fax: 0161 705 1872 or via the school website:
www.burychurch.bury.sch.uk and returnable to Revd. C. Watson,
 Headteacher, Bury C E High School, Haslam Brow, Bury BL9 0TS or via
 e-mail to: offman@burychurch.bury.sch.uk by noon on Monday 31st March 2014.

Closing date: noon on Monday 31st March 2014

COMMUNION WINES**VINO SACRO LTD**

Supplier of the finest
 communion wines for over 130
 years. Free samples available.

Please contact:

Vino Sacro Ltd, Marsh Lane
 Crediton, Devon EX17 1ES
 Tel/Fax: 01363 772333
 Email: sales@vinosacro.co.uk

HOLIDAYS**WARWICKSHIRE, ALCESTER**

Fifteen minutes from Stratford on Avon. Second floor spacious self-contained apartment. Sleeps 2/3. Use of Cinema Room and large private garden. Ideal for touring Cotswolds, Hereford and Worcester. Also short breaks. Discount for Clergy, Church workers and missionaries. 01789 764640 or mrseadavey@gmail.com

APPEAL

WILL YOU SUPPORT US
IN SENDING THIS PAPER
TO PRISON CHAPLAINS?

Each week we send copies of this newspaper to Prison Chaplains, who greatly appreciate having suitable literature to hand out, because prisoners have to spend so much time in their cells. We have always been glad to do this, but the postage costs have escalated over the years, and we need help to continue and hopefully expand this service. For example, it now costs £1.51 to post six copies. We would be most grateful for donations towards the cost of distribution, which may be sent to: The Editor, The Church of England Newspaper, 14 Great College Street, London SW1P 3RX (cheques payable to Political & Religious Intelligence Ltd).

Deadline to
advertise in next
week's issue is
10am Monday

Wine
 OF THE WEEK



Heredad del Rey
Monastrell/Syrah 2011
Waitrose, £9.99
www.waitrose.com/wine

This bottle comes from the old vines of Yecla, located in south-east Spain — think some miles inland from the Mediterranean coast's Alicante. It's classified as a denominacion de origen, in that country's categorisation, second from the top of the five general rankings. So, quality expected, and that is what you get. Especially as the label proclaims that it comes from the king's (Rey) estate, his inherited domain! The grapes are Monastrell (Mourvèdre in France), around 80%, the rest Syrah. In the glass, dark red; on the nose, rich black fruit. On the palate, held in a very acceptable light medium body, there's sophisticated berry flavours, lively, with their sweet ripeness perfectly set off with good touches of oak from mostly old barrels, spice and smoky hints, these contributing to the stimulating finish. Alcohol by Vol. not exceeding 13.5%. Good with a meat or vegetable paella (it's suitable for vegans).

Graham Gendall Norton

The gift of singleness and the challenge of marriage

By Andrew Symes, Executive Secretary, Anglican Mainstream
www.anglican-mainstream.net

The Bishops have recently reminded us that according to the Christian faith, marriage can only be between a man and a woman, even though the nation's legal definition has changed. Many powerful and persuasive voices are now arguing that this is untenable; the Church should simply "get with the programme", allow gay clergy as well as laity to marry, provide services of blessing for them in church, and in time remove the ban on same-sex weddings in church buildings.

The task is urgent for those who hold to the orthodox biblical view, to present convincing positive explanations not just for keeping marriage heterosexual, monogamous and permanent, but also for keeping singleness celibate.

In *Washed and Waiting* (Zondervan, 2010), Wesley Hill speaks from experience about homosexual desires. As a Christian he is convinced that these should not be fulfilled in partnered relationships. The often intense longing for companionship and intimacy, which the culture obsessively idolizes in the form of romance and sex, becomes fulfilled for the single person in a more profound experience of non-erotic friendships, supportive church community (what a challenge for the church to be like that!), and in appreciation of God's desire for us.

Hill does not downplay the difficulty of this, but shares how he has learned to depend daily on God for forgiveness and grace. If change of orientation does not happen, the solution cannot be found in rejecting God's clear word, but submitting to its discipline, and in doing so learning that God takes us seriously and is training us for glory.

But also, same sex-attracted people may experience change in their desires, and it is vital that this option remains open (see for example www.core-issues.org). Importantly, for all single people, submission to the discipline of celibacy, perhaps for a lifetime, while wrestling with desire is not a cruel tragedy but a gift. We take up our cross for our own sake, but also for others who see Christ in us, are challenged by

us and support us as we journey.

Richness of life, Spirit-filled creativity and transformation is the result of responding to the Gospel call to put self aside; conversely, what might seem to be a short cut to relief and happiness stops up the flow of God's grace, often resulting in a turning to idols, the experience of judgement, and resulting anguish.

Another influential book on the subject of relationships has been Tim and Kathy Keller's *The Meaning of Marriage* (Hodder, 2011). Just as celibate singleness should not be a joyless struggle, so marriage is not automatically 'happily ever after': both are designed by God for creative and joyful witness to him through other-focussed love.

The Kellers note that monogamous marriage in today's society is either derided as out of date Victorian morality, seen as the magic answer to loneliness and unhappiness, or something that you promise to do until it 'doesn't work' and a better option comes along. Instead, "God designed marriage to reflect his saving love for us in Christ, to refine our character [as celibacy does, but in a different way], to create stable community for the birth and nurture of children... Christian vision for marriage is not something that can be realized by two people of the same sex" (p16).

In marriage, I am called to love the 'other' who is at times a stranger who I don't understand, a different gender. Not only am I called to cleave to this person exclusively, but permanently.

A major error is to assume marriage and the family are institutions of personal fulfillment, for my benefit, necessary for me to become whole and happy. Contrast this with the counter-intuitive Christian understanding that "it is more blessed to give than to receive".

Married couples need the message of the Gospel to stay loving and faithful, and they need the support of people, including those called to be single, to help on the journey.

The teaching of Christ is hard, but infinitely rewarding. The Gospel is to be drawn into the Trinity through the cross, and so fulfil the law that leads to life.

We need God's help to live and explain this better.

THE 2014 BIBLE CHALLENGE

Day 87: Judges 1-3, Psalm 73, John 7
Day 88: Judges 4-6, Psalm 74, John 8
Day 89: Enjoy hearing the Scriptures read aloud in church
Day 90: Judges 7-9, Psalm 75, John 9
Day 91: Judges 10-12, Psalm 76, John 10
Day 92: Judges 13-15, Psalm 77, John 11
Day 93: Judges 16-18, Psalm 78, John 12

APPOINTMENTS

New Bishop of Lewes

The Rev Richard Jackson, Mission Renewal Adviser and Leader of the Church Growth Team in the Diocese of Chichester is to be the next Bishop of Lewes (same diocese).

The Rev Eugeniah Adoyo, currently Team Vicar in the Harwich Peninsular Parish (Chelmsford), is to become 0.5 Incumbent of St Luke Longsight and 0.5 Priest in Charge of St Agnes Birch in Rusholme with St John with St Cyprian Longsight (Manchester).

The Rev Christopher (Chris) Ball, currently Priest in Charge, Ashwell (St Mary the Virgin) with Hinxworth and Newnham (Diocese of St Albans) to be Vicar of Ripponden and Rishworth with Barkisland and West Scammonden (Diocese of Wakefield).

The Rev Nichola (Nikki) Bates, has been appointed Associate Vicar at Stamford St George with responsibility for Christ Church Stamford (Lincoln).

The Revd Kelly Betteridge, Curate: Nuneaton St Nicolas, to be Vicar: Nuneaton St Nicolas (Coventry).

The Rev Angela Byran, currently assistant curate in St Matthew's Tipton (Lichfield), is to become 0.5 Priest in Charge of St Thomas Kirkholt and 0.5 Estates Missioner for the Rochdale deanery (Manchester).

The Rev Annabel Copeland, Team Vicar of St Paul's Church, Great Baddow Team Ministry (Chelmsford), is Rector of Tidworth and Chaplain of Wellington Academy (Salisbury).

The Rev Jane Craw, Assistant Curate of Sherborne with Castleton, Lillington and Longburton, is to be Associate Priest (Salisbury).

The Rev Tim Day, Assistant Curate (NSM) in the Benefice of Holy Apostles, Leicester to be Team Vicar in the Benefice of the Fosse Team in the Goscote Deanery (Leicester).

The Rev Andrew Charles De Smet, (Priest in Charge of Kirkdale with Harome, Nunnington and Pockley) has been appointed as Vicar of the Benefice of Kirkdale with Harome, Nunnington and Pockley. His other post as Archbishop's Adviser & Co-ordinator of Pastoral Care and Spiritual Direction for the Archdeaconry of Cleveland remains unaffected (York).

The Rev Ali Green, NSM of Monmouth with Overmonnow (Church of Wales), is to be Associate Priest of Bradford on Avon Holy Trinity, Westwood and Wingfield (Salisbury).

The Rev Miles Howarth, is to become 0.5 Priest in Charge of Christ Church Denton with St George Danebank. In addition he will be licensed as Assistant Curate in the parishes of St Stephen, Audenshaw; St

ANGLICAN CYCLE OF PRAYER

Friday 28 March. Psalm 86:1-7, Job 13. Bristol - (Canterbury, England): The Rt Rev Michael Arthur Hill; Bristol - Swindon - (Canterbury, England): The Rt Rev Lee Stephen Rayfield

Saturday 29 March. Psalm 77:1-15, Job 14. British Columbia - (British Columbia & the Yukon, Canada): The Rt Rev James Arnold Jackson Cowan
Sunday 30 March. Lent 4. Psalm 131, Ro. 7:14-25. PRAY for The Church of Ireland The Most Rev Dr Richard Lionel Clarke Archbishop of Armagh and Primate of All Ireland and Metropolitan

Monday 31 March. Psalm 49:12-20. Ro. 8:1-11. Bukavu - (Congo) The Rt Rev Sylvestre Bahati

Tuesday 01 April. Psalm 112, Ro. 8:12-17. Bukedi - (Uganda): The Rt Rev Nicodemus Engwalas-Okille

Wednesday 02 April. Psalm 139:4-12, Job 15. Bunbury - (Western Australia, Australia): The Rt Rev Alan Ewing

Thursday 03 April. Psalm 139:13-18, Job 16. Bungoma - (Kenya): The Rev George Mechumo

Lawrence, Denton; St Anne, Haughton, which parishes together with Christ Church, Denton with St George, Danebank, constitute the Audenshaw and Denton Mission Partnership (Manchester). He will remain as 0.5 Chaplain at Dr Kershaw's Hospice in Oldham.

The Rev Paul Irving is to become Vicar in Team: Redditch Holy Trinity (responsibility Beoley) on 27 Mar 2014 (Worcester).

The Rev Liz Leaver, is to be a Healthcare Chaplain at University Hospital of South Manchester NHS Foundation Trust (Manchester). Liz will remain as Chaplain at Stockport Grammar School.

The Rev Canon Kevan Sean McCormack,

Has been appointed as a Chaplain to the Queen. This post is in addition to his current responsibilities as Rector of St Mary's Woodbridge, Chaplain to Ipswich Town Football Club and Officiating Chaplain to the Military (St Edmundsbury and Ipswich).

The Rev Lesley McCreadie, Assistant Curate of Sherborne with Castleton, Lillington and Longburton, is to be Associate Priest (Salisbury).

The Rev Iain McFarlane, Vicar at Lyngford St Peter, Taunton, in the Bath and Wells Diocese, has been appointed Priest in Charge at Boyatt Wood in the Eastleigh Deanery (Winchester).

The Rev David Morris, is to be Priest in Charge: Bowbrook North and South from 13 April 2014 (He was previously Associate Priest at the benefice of Stoke Prior, Wychbold & Upton Warren (Worcester).

The Rev Sue Rodd, Assistant Curate of the Whitton Benefice, is to be Team Vicar (Salisbury).

The Rev Alan Wheale, PTO; to be Assistant Curate (Assistant Minister) of Rolleston and of Anslow, and of Hanbury, Newborough, Rangemore and Tutbury (Lichfield).

The Rev Ian Whitehead, Rector of Rolleston and Vicar of Anslow; to also be Assistant Curate (Minister in Charge) of Tutbury and Assistant Curate (Associate Minister) of Hanbury,

Newborough, Rangemore and Tutbury (Lichfield).

The Rev John Wigmore, Rector of Winklebury and Worting, has been appointed Assistant Area Dean of Basingstoke Deanery in addition to his other duties (Winchester).

The Rev Canon Judith Wilson, Priest in Charge of St Helen's, Norwich, to be Rector of St Helen's, Norwich. Judith remains Chaplain to the Great Hospital, Hon Asst Diocesan Director of Ordinands, and Honorary Canon of Norwich Cathedral.

The Rev Sylvia Wilson, OLM Associate Minister of Preston on Tees, to be NSM Priest in Charge of Egglecliffe (Durham).

The Ven Ruth Worsley, is the acting Rural Dean of Calne (Salisbury).

RETIREMENTS & RESIGNATIONS

Bishop of Burnley to retire

The Rt Rev John Goddard, The Bishop of Burnley, is to retire in July.

The Rev Brian Colin Atkinson, Stipendiary Team Rector of the Benefice of the South Cotswolds Team Ministry, to retire on 31 March 2014.

The Rev Linda Dytham has retired from her appointment as Associate Priest of Savernake. Her appointment ceased 4 February 2014. She has Permission to Officiate until 1 June 2014 (Salisbury).

The Rev Andrew Evans has retired from his appointment as Team Rector, Melksham. His appointment ceased 13 February 2014 (Salisbury).

The Rev Kevin Evans, has ceased to be Team Vicar in Central Telford (Lichfield).

The Rev Helier Exon is retiring from his appointment as Associate Priest of Piddle Valley, Hilton, Cheshelbourne and Melcombe Horsey. His appointment ceases 30 June 2014; his last service is 29 June 2014 (Salisbury).

The Rev Joan Fisher, Assistant Curate (Associate Minister) in Aldridge; has resigned with effect from 4 April 2014 (Lichfield).

The Rev Graham Charles Fowell, Rector of Stafford St Mary and Marston, Vicar of Stafford St Chad and Prebendary of Flixton; retired on 31 January 2014 (Lichfield).

The Rev Andrew Greany, is leaving his role as Hon Curate NSM: Worcester City Old St Martin on 31 Mar 2014 (Worcester).

The Rev Jennifer Haynes has resigned from her appointment as Associate Priest of Southbroom St James. Her appointment ceased 1 February 2014. She has Permission to Officiate until 24 August 2014 (Salisbury).

The Rev Chich Hewitt, Incumbent of Holy Rood, Swinton, and Assistant Curate of St Mark Worsley, within the Holy Rood and Worsley Team Mission Partnership (Manchester), retires with effect from 31 May 2014.

The Rev Jennifer (Jenny) Susan Hill, (Rector of the Benefice of West Buckrose), is retiring with effect from 21 September 2014 (York).

The Rev Beth Hutton has resigned from her temporary appointment as Associate Priest of Atworth with Shaw and Whitley (Salisbury).

The Rev Suresh Kumar,

Priest in Charge of St Philip's Church, Leicester and Chaplain at the University of Leicester, to resign with effect from Saturday, 31 May 2014. Suresh is returning to the Diocese of Trichy in India in June to take up the post of Bishop's Secretary but hopes to continue as Trichy Link Officer.

The Rev Preb Jeffrey Leonardi, Assistant Curate (Associate Minister) of Abbots Bromley, Blithfield, Colton, Colwich and Great Haywood and Bishop's Adviser in Pastoral Care and Counselling will retire on 31 March 2014 (Lichfield).

The Rev Gwenda Manco, Non-stipendiary Assistant Curate, known as Associate Priest, in the Benefice of Littleborough, resigned with effect from 8 January 2014 (Manchester).

The Rev Andrew Robert Marsden, (Chaplain to the Hull and East Yorkshire Hospitals NHS Trust), retired with effect from 25 December 2013 (York).

The Rev Marion Miles, has retired from her appointment as Associate Priest of Wimborne Valley and Milton Abbas. Her appointment ceased 30 January 2014. She has Permission to Officiate (Salisbury).

The Rev Steven John Osbourne, Vicar of Caverswall and Weston Coyney with Dilhorne (continuing); has ceased to be Rural Dean of Cheadle (Lichfield).

The Rev Stephen Owens is retiring as the Incumbent of Mamble w Bayton, Rock w Heightington w Far Forest from 31 July 2014 (Worcester).

The Rev John Gareth Parry, Chaplain to Owestry School; has resigned with effect from 5 January 2014 (Lichfield).

The Rev Debby Plummer, Priest in Charge of St Margaret Prestwich (with St George Simister), and Assistant curate of St Mary Prestwich and Assistant curate of St Gabriel Prestwich, retires with effect from 19 October 2014. She will become Canon Emeritus on retirement (Manchester).

The Rev Canon Edward Pogmore, Chaplaincy Team Leader, George Eliot Hospital NHS Trust to retire on 1 April (Coventry)

The Rev Clive Thomas, is retiring from his appointment as Team Rector of Shaftesbury. His appointment ceases 13 August 2014; his last service is 10 August 2014 (Salisbury).

The Rev Alida Whittock, is retiring from her appointment as Associate Priest of Abbotsbury, Portesham & Langton Herring. Her appointment ceases 27 April 2014. She will have Permission to Officiate (Salisbury).

The Rev Malcolm Wieck, has retired from his appointment as Associate Priest of Bratton, Edington & Imber, Erlestoke and Coulston. His appointment ceased 14 February 2014. He has Permission to Officiate until 22 August 2018 (Salisbury).

The Rev Philip James Williams, Rector of Shrewsbury St Giles with Sutton, and Atcham; to retire with effect from 14 March 2014 (Lichfield).

The Rev Anna Chang Wright, SSM Assistant Priest Blyth Valley Team (St Edmundsbury and Ipswich) to retire with effect from 30 April 2014.

The Rev Rosemary Wynn, has retired from her appointment as Associate Deacon of Sturminster Newton, Hinton St Mary and Lydlinch. Her appointment ceased 26 January 2014. She has Permission to Officiate (Salisbury).



'Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever,' Psalm 23:6.

Discipleship is about character transformation. It is about becoming more like Jesus from the inside out. While this is a work of grace accomplished in us by the action of God's Holy Spirit and doesn't depend on us, we do have a part to play. After all, God wants willing and joyful humanity to sing his praises out of a deep-felt desire and longing for him, he is not in the business of creating automata.

The psalmist here is confident that God's presence is where he wants to be forever and the earlier part of the Psalm shows how he came to this place of assurance and joy. Psalm 23 used to be known by so many people and is a good one for all Christians to know by heart. As well as being a testimony to God's faithfulness that we can share with others it gives us clear foundations for discipleship.

It begins by establishing a close and dependent relationship with God using an image that would have been common to the psalmist's contemporaries: 'The Lord is my shepherd.' Sheep would not get very far without the guiding oversight of their shepherd.

The next two verses elaborate on the image to show us the importance of learning to rest

in God. It's a pastoral scene, tranquil and safe. The sheep can lie down safely in lush green pastureland. They have plenty to drink when thirsty and when it's time to move on, they are led safely. They have nothing to fear as long as they trust the shepherd. Learning to trust is the next theme that the psalm insists upon. Even when we are in danger – the valley of the shadow of death itself, the shepherd is with us, protecting us and comforting us. We have to learn to trust.

Then the picture changes. We are transported to a banquet, a table spread with good things even in the presence of a hostile world (v5). As we imagine a cup so full it is overflowing we might even hear the table groaning with the weight of its fare. The riches do not end there for the writer is drenched in luxurious oil. No wonder he exclaims that goodness and mercy will follow him wherever he goes for he is learning to live out of divine resources. And so must we.

Learning to rest, learning to trust, learning to live from divine resources. Here is the key to abundant Christian living that is full of grace and gives us dignity as we play our part in the divine plan of salvation. You might like to reflect on each of these aspects of discipleship and ask yourself which of them comes most easily and which is difficult to do. Which one is God inviting you to do more of this week?

A Naval Game of Thrones

Benjamin Sargent
Latimer Trust

In 1891 a ship was launched that caused worried whispering in the halls of the Admiralty. The German battleship Brandenburg was in some ways superior to the most recent warships of the Royal Navy, but what worried the Sea Lords most was the possibility of a new enemy.

Up to that point, the imagined naval bogeymen had been France and Russia. So began a naval game of thrones as powers fought for the place in the sun of unquestioned supremacy.

The American naval theorist Alfred Mahan had recently published his book *The Influence of Sea Power Upon History, 1660-1783* to great acclaim. His premise that a predominant battle fleet went hand-in-hand with global power found wide acceptance amongst the European powers, as well as in the United States itself and Japan.

Great Britain responded to Brandenburg and her sister ships with a succession of evolutionary one-offs, including Hood, Renown, Centurion and Barfleur, attempting to find a winning design, before settling on the massive Majestic class of Battleships. Germany responded and the race gained momentum.

A seemingly winning move was played when HMS Dreadnought was launched in 1906. Dreadnought famously made all other warships obsolete. Not only that, but she was built and launched within a year: a sign to the world of Britain's industrial supremacy. But the game continued and found new fervour when Germany launched its own Nassau class of Dreadnoughts.

The United States was not immune to the lust for naval power. In 1907-9, two fingers were stuck up to the European powers as the Great



White Fleet of US Battleships circumnavigated the globe, demonstrating the size, power and deployability of the US Navy. As the game continued, the Nietzschean will to power became incarnate and fear, pride, jealousy and suspicion increased in equal measure: more and more petrol was poured on the European bonfire – petrol poured with genius and imagination, carefully and meticulously. When the match was lit on the streets of Sarajevo on 28 June 1914, the explosion could only be horrifying.

Later this year, Christians will be placed centre-stage as the nation remembers the beginning of the Great War. What are we going to say about it? That's a challenge. When we speak about the beauty of peace, the futility of war, the nobility of sacrifice and other themes that emerge each year on Armistice Day, all of which are good, are we missing an opportunity? Are these the things our non-Christian friends and the public expect us to say and so listen with little interest?

The Great War, and particularly the way it came about, offers a unique opportunity to see what humanity is like. What are civilised and cultured people capable of? What can people who believe in progress do when their pride and status is challenged? The 19th Cen-

tury saw the abolition of many great injustices and the growth of vibrant Christian culture in Europe. What is it about humankind that enabled this great century to be followed by a bloodbath in which all the fruits of scientific and technical genius were harnessed to cause pain and misery? What does the Great War tell us about ourselves?

How is it that the people and leaders of the major European powers were blind to the folly of a naval arms race? As Karl Barth famously saw, the Great War reveals the depths of human sinfulness and the myth of human progress. The problem with progress and the problem for civilisation is the human heart: the heart that strives for supremacy. For as the Lord Jesus said, 'out of the heart come ... jealousy ... pride and folly. All of these things come from inside a person and make them unclean' (Mk 7:21-23).

As we remember the beginning of a catastrophe in human history this year, might we come face-to-face with our own sinfulness and our need for the saviour from sin: Jesus Christ.

The Rev Dr Benjamin Sargent is the Vicar of Bransgore and Hinton Admiral in the Diocese of Winchester and a member of the Latimer Trust Theology Work Group

SUNDAY SERVICE

Fifth Sunday of Lent - Sunday 6 April 2014

*Ezekiel 37:1-14
Romans 8:6-11
John 11:1-45*

This week's readings proclaim to us the glorious new life of the Spirit that is ours in Christ, through his powerful word.

Ezekiel's vision of a valley of dry bones is a vision of the people of God without the Spirit. Though chosen by God, they are dead and lifeless before he speaks to regenerate and enliven them. The deathly, hopeless scene is transformed by the noise of rattling bones as the breath of God, carried on the prophet's words, enters the valley. Though originally a picture of a nation restored to their land after the Babylonian exile, this has often been seen as paradigmatic, a suggestive model of how the sovereign LORD works to bring life to his people. The purpose of God's actions and words here, as with all his acts of self-revelation, is to make friends with us: "then they shall know that I am the LORD", and know that I have spoken.

Jesus demonstrates the symbolic truth of Ezekiel 37 in the life of one particular Israelite in our Gospel reading.

Just as last week we met a man who had been born blind "so that the works of God might be displayed in him", so this week we see a man who is allowed to die, and a corpse that is permitted to fester, "so that the Son of God might be glorified" in his new life.

Through the faith displayed in the intimate interactions between Jesus and Lazarus's sisters, we discover that Jesus is not only a powerful healer but "the" resurrection and the life. The dead will rise at the last day, as Martha confesses, but to prove his power over death even now, the living Lord speaks the word and out the beloved man comes from what was thought to be his final resting place. He is raised to die again, but this points to the stupendous reality of Jesus' own resurrection from the dead, a once-and-for-all-time resurrection to a new world, not just a temporary restoration.

Romans 8:11 begins with an awesome idea: "If the Spirit of him who raised Jesus from the dead dwells in you..." The very thought that that Spirit could dwell in us, a Spirit of such immense power, is surely a magnificently humbling one. Not only that, but "he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you." Strength for today, and bright hope for tomorrow!

And along with the ten thousand blessings that accompany this, there is a new impulse to live for him. As our Article XIII reminds us, "Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God." Or as Paul puts it, "those who are in the flesh cannot please God." Without the Spirit, even their seemingly good works only ever have the nature of sin, and are without merit in his eyes, however stunning their quality may appear to us. Yet those who by faith are possessed by the Spirit can, and must, please him who died, rose, and lives for them. A privilege and a duty that is ours in Christ alone.

Lee Gatiss is Director of Church Society (www.church-society.org), and Editor of the NIV Proclamation Bible.

HYMN SUGGESTIONS

*Great is thy faithfulness
Breathe on me breath of God
My Lord, what love is this?
Spirit of God, light amid the darkness
Spirit divine, attend our prayers
Speak O Lord*



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



Winslet is winsome in new romance

Labor Day (cert. 12A) is a well-acted drama of a romance between prison escapee Frank (Josh Brolin) and divorcee Adele (Kate Winslet). Rarely leaving the home – let's call it agoraphobia for simplicity – Adele takes her 13-year-old son Henry (Gattlin Griffith) shopping for new clothes where he meets Frank.

Bleeding from a wound, Frank uses Henry as leverage, not quite a hostage, to get Adele to take him home so he can lay low. Maybe he tells her more than we know from the screen, but it seems but a short time before she trusts him – fearful of going out she may be but fear of a convicted murderer (whatever he tells her) quickly evaporates.

That's the sort of plot development (at least in the film) that needs the "suspend disbelief" button, without which the rest of the film could get very annoying. Once you've pressed it, and as the characters' backstories unfold in flashback, it's relatively easy to find some sympathy for Frank and Adele, and for Henry, whose adult self (Toby Maguire – why?) narrates.

Adele's miscarriages, Frank's possible miscarriage of justice, and Henry's dalliance with new cynical girl in town Eleanor (Brigid Fleming), heading for her own psychological problems, help flesh out essentially a thin storyline. Adapted by director Jason Reitman from Joyce Maynard's 2009 novel, the film just about gets past the clumsy plot devices.

As Frank tutors Henry in baseball (a chance to wrap his arms round Adele to show her how to bat) and teaches them the finer arts of baking, the move from father-figure to lover over several days of "captivity" looks at least plausible. It's not exactly Stockholm Syndrome (or is it? – discuss in your next psychology exam) but there's little sense of either



Adele or Henry being victims.

Frank's kindness extends to care for wheelchair-bound boy Barry (Micah Fowler), dumped on them for the day by frazzled neighbour Evelyn (Brooke Smith). His attempts to alert his mother to Frank's identity (a shot on TV news) prompt merely a shocking response from her.

After a few days, and now contemplating a future together, Adele and Frank send Henry to the local library to research Prince Edward Island, trusting him not to reveal the uninvited guest at home. Presumably this also gives them more time to have sex – it happens, but so discreetly that we don't see quite the circumstances of that rather crucial change in the relationship.

Personally, I'd have sent him looking for "countries with no extradition treaty with the USA" (it would have taken longer for a start) but this is set in pre-internet days so asking at the library desk might just have aroused suspicion. Not much else does in this small Massachusetts town, even with a killer on the loose.

When Adele goes out, a rarity in itself, to withdraw all her cash from the local bank, the teller seems concerned, but an equally dumb quip from Henry puts it right. They even survive a policeman noticing the preparations for the flit.

The last reel I cannot reveal, but we do get a shot of Frank bathed in a halo of light. Winslet got a Golden Globe best actress nomination, and Brolin and young Griffith form a little ensemble that makes up for the frequent "surely not" moments.

Steve Parish

reviews

'Does commitment to Christ make a difference?' asks Canon Michael Green in the foreword to *One Goal Whatever the Cost* by Gillian March (New Wine). 'If in doubt read this book. Gillian left her privileged

aristocratic background to minister to the neediest in society. Her account of Christ's transformation of a prostitute, or a prisoner on hunger strike or a crowd of drug addicts makes compulsive reading. Gillian's book will inspire you'. Canon Green's words should be taken seriously. This is a moving book that deserves a wide readership. Gillian is married to an Anglican priest, one of 27 generations!

Shirley du Boulay worked as a producer for BBC religious television in the golden age of the 1970s and she was married to the Catholic journalist, John Harriott, who helped Robert Runcie with some of his addresses and wrote a noted column for *The Tablet*. Shirley has now written her spiritual autobiography, *A Silent Melody* (DLT). Neither properly Anglican nor properly Catholic she found it impossible to give herself to any one spiritual tradition but she writes of

the concept of 'double belonging' and describes how more than one religion has given her spiritual nourishment. This is a fascinating and well-written book.

The Cape Town Commitment is a statement of biblical convictions and a call to action growing out of the Lausanne Movement. A study edition of the Commitment has been edited by Rose Dowsett (Hendrikson) so that it can be used in groups or by those who want to think deeper about the text. Over 100 discussion questions are offered.

Worship 4 Today is a course for worship leaders produced by Church House Publishing. It is practical and draws on a wide range of traditions. Part Three: *Consolidating and Expanding Horizons* edited by Helen Bent and Liz Tipple has now been published. This is a course that began in the Diocese of Sheffield that has been welcomed all around the Church of England.

Paul Avis has written a great deal about Anglicanism. No theologian has done more to explore the nature and vocation of Anglicanism in the modern world. In

his new book *In Search of Authority* (Bloomsbury) he begins a new three-volume project on Authority in Anglicanism, looking at the period from the Reformation to the Enlightenment. This is essential reading for anyone with a serious interest in Anglican theology. Highly recommended.

James Bryan Smith was very struck by Colossians 3:1–17 and has written *Hidden in Christ* (Hodder) in which he devotes 30 short chapters to looking at the meaning of a word or short passage from this text. His book is recommended by Shane Claiborne and Richard J Foster. Smith is a professor at Friends University in Kansas and a member of Richard Foster's renewal ministry. He is an ordained Methodist minister.

Lis Goddard, Clare Hendry, Sally Hitchiner, Liz Hoare, Suse McBay, Jane Morris, Jane Plackett and Kate Wharton all combine to produce *Awesome voices: God working through ordained women today* (Gilead Books). This book can help Anglicans be ready to welcome women bishops. It is commended by Bishop Pete Broadbent and Bishop Steven Croft.



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



COLLEGE STREET SW1

CITY OF WESTMINSTER

with Amaris Cole

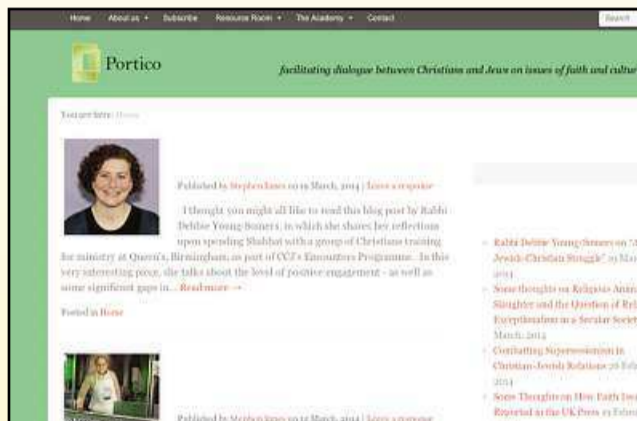


Dialogue is no longer just something that happens face-to-face. First, we had instant messaging services to keep in touch with friends and colleagues, then social networking that allowed us to reach out further and make new contacts but now, dialogue is getting deeper. Blogs are nothing new, but multi-author sites, different posts being written with a shared identity, mean Christians are able to discuss faith and the role it plays in their life. These sites are being used to share views, spread awareness on issues and breakdown barriers. Here are a few that are worth checking out.

PORTICO

The Council of Christians and Jews (CCJ) has launched a portal for Christians and Jews to engage online about issues regarding interfaith issues and the roles that Judaism and Christianity play in public life. The website Portico is aimed at 18-30-year-olds, inviting Christian and Jewish writers from across the country to share their thoughts and opinions on contemporary issues and debates. As with all CCJ's work, Portico works to create constructive dialogue between Jews and Christians on a wide variety of topics, including the Israel-Palestine situation and the global economic crisis.

www.ccjportico.org



THE BRIDGE

Winner of the Christian New Media Awards Winners & Finalists 2013, The Bridge is packed with teaching for young people, offering Christian principles in ways that are relevant today, both in terms of situations and language. The posts stem from differing backgrounds and denominations, but all have a passion for spreading God's word. It was only launched last year, but has already amassed quite a following. Make sure you are in on the trend.

www.thebridge-uk.com

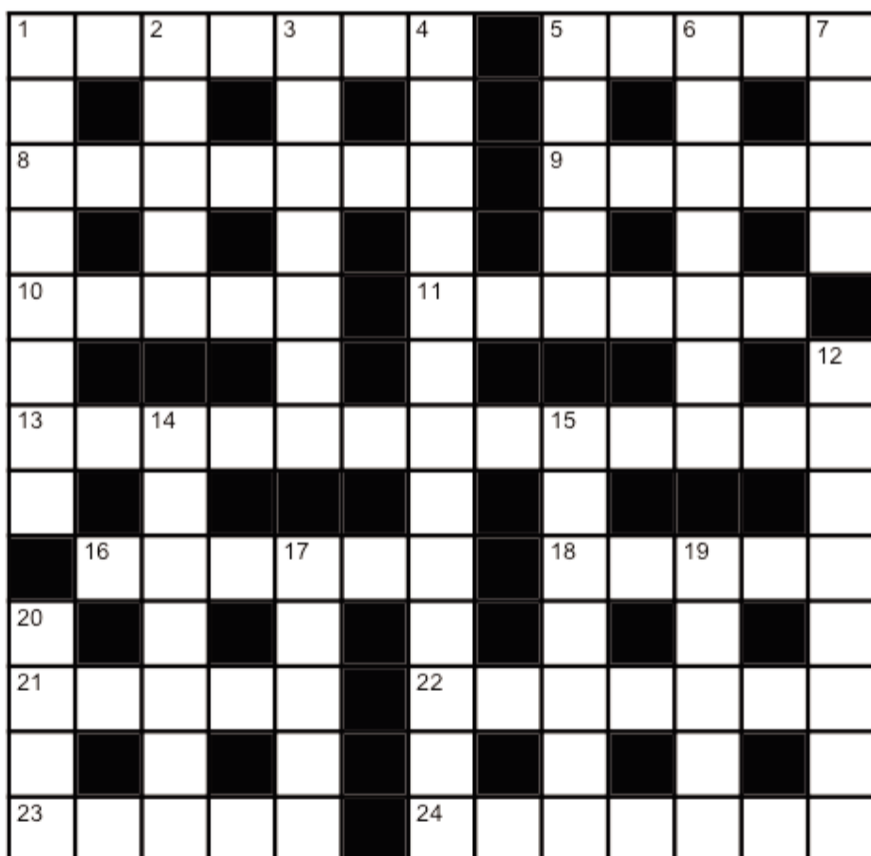
THREADS

Threads is a 'collective of Christians from all walks of life, who are living, working and trying to carve out our identity in our worlds'. The blogs on the site examine faith and life, and how the two relate and can work together. Tough questions are asked and views argued, with readers being given the chance to respond at the end of each post. Authors range from artists to bankers, at home and abroad. Topics discussed fit under the categories of life, culture and society, with all guaranteed to make you think.



FREE CEN ONLINE FOR ALL STUDENTS! Email your course details to subs@churchnewspaper.com

PRIZE CROSSWORD No. 892 by Axe



Across

- 1 Saline lake in the Bible (4,3)
5 'Now he who supplies seed to the — and bread for food...will enlarge the harvest...' [2

- Cor/NIV) (5)
Both Hebrew and Arabic, descending from a son of Noah (7)
'She put him and his — in a bedroom to hide him

- from Ahaziah' [2 Kgs/NIV) (5)
River flowing into 1 Ac, making the border between Moab and the Amorites [Num; Isa) (5)

- 11 Title applied to the Indian founder of a religion of spiritual purity (6)
13 Everyday symbol of an attempt to reach Heavenwards (6,7)
16 'Instead...we will — become in every respect the mature body of him...' [Eph/NIV) (4,2)
18 'For through the Spirit we eagerly — by faith the righteousness for which we hope' [Gal/NIV) (5)
21 Desert area abutting Sinai [Gen; Num; Isa) (5)
22 One of the seven archangels of the Hebrew tradition [Apocrypha) (7)
23 Short letter from Paul (5)
24 Familiar name for the rulers in Palestine at the time of Christ (7)

Down

- 1 '... I — him against a people that anger me'

- 2 [Isa/NIV) (8)
OT state, now part of Jordan, capital Rabbah [Deut; Josh; Sam, et al) (5)
3 Expressive of befitting Hell (7)
4 Canterbury, for example (13)
5 Clerical gathering (5)
6 Adoration paid to a deity (7)
7 'I was given a — like a measuring rod [Rev/NIV) (4)
12 'Jews and — alike are all under the power of sin' [Rom/NIV) (8)
14 '...he is blameless and —, a man who fears God and shuns evil' [Job/NIV) (7)
15 '...he condemned the cities of Sodom and Gomorrah...and made them an — of what is going to happen to the ungodly' [2 Pet/NIV) (7)
17 '...the boat was a consid-

- erable distance from the land, buffeted by the — because the wind was against it' [Matt/NIV) (5)
19 Son of Abigail, commander of Absalom's army [1 Chr) (5)
20 'You strain out a — but swallow a camel' [Matt/NIV) (4)

Solution to last week's crossword

Across: 1 Answer, 4 Baasha, 8 Pyrrhus, 10 Aleph, 11 Ishmael, 12 Achan, 13 Colossian, 17 Agree, 19 Unclean, 21 Altar, 22 Younger, 23 Mosaic, 24 Hebrew.

Down: 1 Apphia, 2 Sarah, 3 Esh-Baal, 5 Amana, 6 Stephen, 7 Athens, 9 Salisbury, 13 Curates, 14 Include, 15 Balaam, 16 Andrew, 18 Edrei, 20 Eager.

The first correct entry drawn will win a book of the Editor's choice. Send your entry to Crossword Number 892, The Church of England Newspaper, 14 Great College Street, Westminster, London, SW1P 3RX by next Friday

Name

Address

Post Code

PRICE £1.35 / 1,70€ / \$2.20

ISSN 0964-816X



9 770964 816092



cen@churchnewspaper.com



facebook.com/churchnewspaper



[@churchnewspaper](https://twitter.com/churchnewspaper)

