

Finding a strategy for
CofE United,
p11

THE CHURCH^{OF} ENGLAND Newspaper

NOW AVAILABLE ON  NEWSSTAND

FRIDAY, JANUARY 16, 2015 No: 6262

Is there any
hope for
Muslim-
Christian
relations?
p10

Archbishop's book questions Government policies

POLITICIANS have come under fire weeks before the General Election in a new book edited by the Archbishop of York.

Published on Tuesday, *On Rock or Sand* (SPCK) paints a devastating picture of modern Britain and calls for urgent action to rebalance society.

The book, which is edited by Archbishop John Sentamu, features contributions from a range of prominent figures including Andrew Sentance, former Labour minister Lord Adonis and Prof Oliver O'Donovan.

Each writes on subjects ranging from health and ageing to poverty and democracy.

While the content is overtly political, Dr Sentamu was at pains to stress that it is not party political.

He said: "Some people who read this book may ask themselves, 'Why should the church involve itself in politics?' Well the book itself is not about the church engaging itself in party politics, but politics as far as I understand it, has to do with public deliberations on how society



should be governed. It is for the whole nation to engage itself in deliberations on how we should be governed."

However, politicians will be squirming with the book's contents. In his chapter on 'Building the Common Good', Archbishop Welby says that whole regions have been left to wallow in poverty.

He writes: "Much of England is experiencing economic crisis. Our economy appears to be, in one sense, a tale of two cities – one being a growing and constantly improving London (and the South East generally), and the other being most, but not all, other cities, alike in that they are each trapped in apparently inevitable decline."

He says that "entire towns and regions" are now "trapped in an apparently inescapable economic downward

spiral" that has been made worse by the Government's austerity policies.

On the issue of poverty Dr Sentamu said: "One submission to us put it bluntly: 'The exclusion of the poor is pervasive and not accidental. It is organised and imposed by powerful institutions which represent the rest of us.'"

"The critical issue to be faced is whether there is any serious political will to set in motion a process which will enable those who are at present in poverty and powerless to rejoin the life of the nation."

He added: "The book addresses crucial questions about the moral principles that undergird the way Britain is governed. It is about building firm foundations for Britain's future and setting out the essential values we need to build a just, sustainable and compassionate society in which we can all participate and flourish."

"We need to rediscover the true meaning of the word 'economy' – it means a household, a community whose members share responsibility for each other.

The giant that must be slayed is income inequality - where some few have far too much and the many have too little."

Government policies come under attack in the book, but not just for the effect their policies are having on the poor.

"This marrying of justice and self-interest is deeply unfashionable in a political scene where parties rush to outdo each other in enticing and beguiling the swing vote of Middle England not with a vision of justice but with appeals to individual preference, interest and consumer choice," he said in an interview with the *Daily Telegraph*.

"If it is the survival of the fittest, that's what I call living in the jungle and I don't want to live in the jungle - this is supposed to be a civilised society."

"It is nothing to do with being socialist or whatever. What it has got to do with is, 'Is this how God created us?' Has he created us to be people who go to Black Friday to fight with each other because they want the biggest bargain? No, that's the rule of the jungle, we left that behind."

Return for 'Bishop' of Dibley



DAWN FRENCH is to return to her clerical role to mark the advent of women bishops in the Church of England.

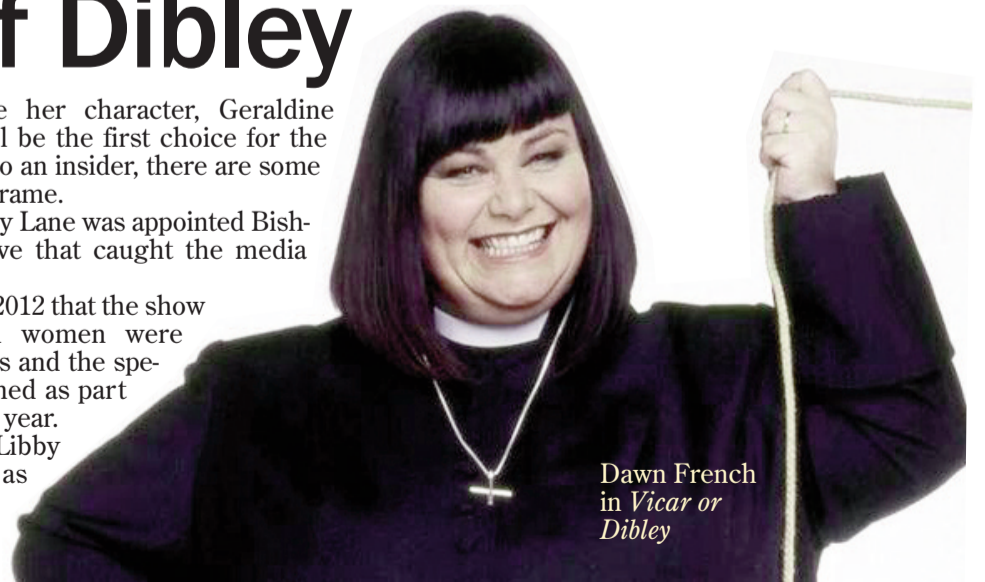
The hit sitcom is to return in a special episode called *Bishop of Dibley*, for Comic Relief in March, just weeks after the Church consecrates its first woman bishop.

In the special episode her character, Geraldine Granger, believes she will be the first choice for the bishopric, but, according to an insider, there are some unexpected names in the frame.

Last month the Rev Libby Lane was appointed Bishop of Stockport in a move that caught the media unprepared.

The actor had hinted in 2012 that the show could come back when women were allowed to become bishops and the special episode will be screened as part of Red Nose Day later this year.

Meanwhile, the Rev Libby Lane will be ordained as Bishop of Stockport at York Minster on 26 January.



Dawn French
in *Vicar or
Dibley*



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



Paris parish holds vigil for France

On Monday, St Michael's, one of two Anglican parishes in Paris, held a prayer vigil on behalf of France and its leaders.

St Michael's continues to offer its support for the community and offered its church for a time of prayer and reflection after Paris observed a one-minute silence on 8 January, for the victims of the *Charlie Hebdo* attack last week.

The Rt Rev David Hamid, Suffragan Bishop in Europe, called for justice as well as recognising prayers for the transgressors of terrorism. The message read: "We also pray for those who perpetrate such acts that they may be turned from anger and hatred to justice and peace. We also pray for Muslims who stand boldly to denounce this act as a betrayal of the principles of Islam."

Meanwhile Lord Carey has said that the media should continue to publish controversial material because most Muslims were more offended by violence carried out in their name than by cartoons of the Prophet.

The Diocese of Southwell and Nottingham also took a stand of solidarity with the victims on Monday. Bishop Richard Inwood and Bishop Tony Porter were joined by Archdeacon of Nottingham, Sarah Clark and the Archdeacon of Newark, David Picken, for a day of fasting called by Nottingham's Muslim community.

Christian and Jewish leaders in support of the fast issued a joint statement saying: "We stand together in sympathy and solidarity with the victims of the terrible attack in Paris."

"This appalling attack is justified by no creed and no faith, it is abhorrent to the sacredness of human life



around which all our faiths stand united. Freedom of speech stands at the heart of the open societies we are proud to create, it must be cherished, championed and defended."

The Rev Karen Rooms, Area Dean for Nottingham South and Co-Chair of Nottingham Citizens, spoke to *The Church of England Newspaper*: "After something like this happens, we're straight on the phone asking what we can do. After the Lee Rigby killing, we had 350 Muslims and non-Muslims sat round a table, engaging."

She added: "We chose fasting because it's common to both the Christian and Muslim as well as the Jewish tradition. It's also about common interfaith solidarity for those who are suffering; the policeman shot was a Muslim, which adds poignancy between us. Jesus indicated to us that fasting was a tool to challenge all that sup-

presses, in our weakness, something is unlocked in God."

In his article in the Sunday Times, Lord Carey said that the fear of criticising Islam in the UK had led to a 'self-imposed blasphemy law.'

The former Archbishop of Canterbury wrote: "A de facto blasphemy law is operating in Britain today. The fact is that publishers and newspapers live in fear of criticising Islam."

But he said that blasphemy laws were 'unjust and outdated', and said that Muslim scholars should make it clear to followers that Islamic laws on insulting the religion do not apply to non-believers.

"We need not worry about taking the vast majority of Muslims with us. They are much more offended by violence committed in their name than by cartoons or images of their prophet," he wrote.

Meanwhile the Council of Christians and Jews said it was appalled by the abhorrent attack on the Hyper Cacher supermarket in Paris last Friday. "This was deliberate murder and terrorisation of innocent people, including children, simply on the grounds that they were Jewish."

"While the implications of this atrocity differ from those of the massacre at the Charlie Hebdo offices, both acts of terrorism underline the fragility of our societies."

Offering prayers for the friends and families of the victims, the Council said they "continue to underline the need for the acknowledgement of the Divine in each individual, and to strive for the elimination of anti-Semitism, intolerance and hatred wherever they may be found."

Archbishop welcomes commission on abuses

THE ARCHBISHOP of Dublin has welcomed the announcement of an Irish government commission over past abuses at "mother and baby homes".

On 9 January the Irish Minister for Children and Youth Affairs, Dr James Reilly, published the Terms of Reference for the Commission of Investigation into Mother and Baby Homes and Certain Related Matters.

Dr Reilly said: "Last May, people in Ireland and around the world were shocked at media reports about what was described as a mass grave in the mother and baby home in Tuam in Galway. The sense of indignation we all felt about this was palpable ... as a State we had failed to come to terms with a harrowing reality in our past."

Judge Yvonne Murphy will oversee the investigation of the treatment of 35,000 women and children, "the manner in which single women and their children were treated in mother and baby homes, how they came to be there in the first place and the circumstances of their departure from the homes," the minister said.

Archbishop Jackson noted that three Protestant homes will be investigated by the Commission including the Church of Ireland's Bethany Home.

"Bethany Home has been a matter of significant concern to a number of former residents, the Bethany Survivors Group, with whom I have met on several occasions. As I have said previously I have been conscious of the strength of their feeling that the State has not examined the Home in a similar way to other institutions, until now."

"For this reason, among others I welcome today's news. The plight of those who have suffered and still suffer remains a pastoral concern to me," he

Synod to be asked to simplify the Church's structures

GENERAL SYNOD is to be asked to agree a package of simplification measures when it meets in Westminster next month.

The plan is a joint effort from the Archbishops' Council and the Church Commissioners and they commissioned a report, chaired by Bishop Pete Broadbent, last November.

The report has now been published outlining a range of measures to help focus the aims of the Church of England to reverse decline and help with the mission of the re-evangelisation of England.

One of the main demands from those responding to the inquiry was simplifying Common Tenure.

The Bishop of Willesden said: "The remit of the Simplification Task Group has been to identify hindrances to mission. We asked bishops, archdeacons

and dioceses - 'What is it that prevents you from making changes that will enable parishes, churches and congregations to flourish and new initiatives to take shape?'

The response was overwhelming, and our report lists a swathe of legislation - canons, measures and regulations - that are too complex, cumbersome to operate, and militate against change."

Top of the poll came the regulations around Common Tenure, closely followed by the Mission and Pastoral Measure and the over-elaborate procedures for Bishop's Mission Orders.

But the Bishop added: "None of us is under any illusion that lasting change that makes a difference for the Kingdom of God can be achieved by tinkering with structures. The Church is first of all a Divine Society, underpinned by prayer,

listening to scripture, worship and the life of the Spirit."

"A change of heart and a reorientation towards love for God and love for neighbour - obedience to the Great Commission and the Great Commandment - these are the things that will breathe new life into the Church. The work of the Task Groups is to make what's under the bonnet work better."

The consensus of opinion was that the framework for change in the Church is far too complex and bureaucratic.

His report has now been endorsed by the Archbishops' Council, the Church Commissioners and the House of Bishops. Next month Synod will be asked to give its approval to steps preparing the various pieces of amending legislation that will be necessary to give effect to the recommendations.

Couples to be asked to choose Fairtrade rings



A HUMAN ring of gold was on display outside St Paul's Cathedral, (venue of the marriage of Prince Charles to Lady Diana Spencer in 1981). The occasion was a call from the Fairtrade Foundation encouraging brides and grooms to buy Fairtrade gold rings ahead of Valentine's Day.

The human ring of gold symbolises the human chain of miners who toil to make gold rings in difficult circumstances.

Bishop Michael Doe, Chair of the Ecumenical Council for Corporate Responsibility, has backed the 'I do' campaign to help create a better life for miners and their communities.

Photo: David Parry/PA Wire



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



THE CHURCH IN ENGLAND

Diocese of Manchester

The Bishop of Manchester, David Walker, will lead the Fellowship of Reconciliation's (FoR) centenary service on 17 January, at St Mary the Virgin, Oxford. The service will include FoR stories from around the world. Chair of Trustees, Richard Bickle said: "The service provides an opportunity for members and supporters to give thanks for the work of Christian peacemakers and commit ourselves anew to work for peace and reconciliation."

Church of Ireland

St Patrick's Church of Ireland Cathedral, Armagh continues its monthly organ recital series on 18 January, with the Cathedral's Assistant Organist, the Rev Dr Peter Thompson. The programme will open with Lang's Tuba Tune, to be followed by music by Alec Rowley.



Diocese of Worcester

The Rev John Barr of Great Malvern Priory has been announced as the next Chair of the World Church Link Group, taking over from Canon John Green. The Group oversees the links with the Dioceses of Peru, Morogoro and Magdeburg. Of the appointment announced by Bishop of Worcester, the Rt Rev John Inge, he said: "During my time in Malvern, I have come to value the many mission partnership links the Priory has had with churches and individuals in different parts of the world."

Diocese of St Edmundsbury and Ipswich

The Venerable Dr David Jenkins, the Archdeacon of Sudbury, will be raising money for Ipswich Nightshelter, by undertaking a 125-mile run across Suffolk, Norfolk and Essex. The Rt Rev Dr David Thomson, Acting Bishop for the diocese has funded running vests for the challenge, and the challenge will take place over a running schedule of marathons and races over the course of the year. Archdeacon David said: "I hope that not only can we raise some money but that more importantly we can raise the profile of homelessness in our towns and villages and in particular of the excellent work of the Ipswich Night Shelter."



Diocese of Hereford

The Bishop of Carlisle, James Newcome, will be one of the many guests at the 'Combating Loneliness' conference at the Diocese of Hereford on 31 January. For the conference, Wendy Coombey, Community Partnership and Development Officer for Hereford Diocese said: "Loneliness can affect people from all age ranges and different backgrounds. And there are some simple ways that local communities can work together to put in place simple actions and activities, for example, neighbourhood schemes, parish nursing, lunch clubs and knit-and-natter groups." Guests will include Dr Stuart Burgess, former Chair of the Commission for Rural Communities, and Tracey Robbins from the Joseph Rowntree Trust, among others.



Diocese of York

The Churches of Great Ayton with Easby and Newton under Roseberry, raised £3,475.60 over Christmas, for Roseberry School in India. Fund director, Helen Jones said: "Pupils are almost all from seriously disadvantaged backgrounds, and families whose income is around £1.50 a day. We buy school uniforms so that no children are barred by poverty from attending. We also buy school materials, pay the staff and provide furniture as well as paying the lease rent."



Diocese of Lincoln

St John the Baptist Church in Lincoln has been chosen to hold a candle to mark the 70th Anniversary of the liberation of Auschwitz-Birkenau, marked on 27 January. A total of 70 candles designed by sculptor Anish Kapoor for the Holocaust Memorial Day Trust will be distributed across the country. The candles will be lit on the anniversary day of the liberation. Father Stephen Hoy of St John's, said: "Holocaust Memorial Day is an important focal point in the year and we are delighted to have been chosen to be part of this nationwide commemoration. "It is vital that we remember and reflect upon the horrors of the past, and honour those who survived."

THE DIARY

Send your events to
cen@churchnewspaper.com
or Tweet @churchnewspaper

17 January

2pm Fellowship of Reconciliation centenary service led by Bishop of Manchester David Walker at the Church of St Mary the Virgin, Oxford.

18 January

10.45am Homeless Sunday at Derby Cathedral: a service and a special award.

20 January

7.30pm Dr Priscilla Chadwick gives Chaplaincy Community Lecture on values, faith and aspiration in schools, Alleyns School, Dulwich, free

21 January

7.30pm Healing Service, Carlisle Cathedral

22 January

7.30pm Carlisle Music Society at St Cuthbert's Church.

24 January

11am Green Christian workshop on the topic of energy use in the home environment and how this ties in with economic justice in the housing sector. St Aloysius Church, 20 Phoenix Road, London NW1 1TA, open to the public, but places need to be reserved.

28 January

7.30pm Café Theologique talk, Zero Degrees Bar, University of Reading Chaplaincy, by the Rev Ian Mobsby.

31 January

7.30pm Cockermouth Harmonic Society at Christ Church, Cockermouth



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



NEWS IN BRIEF

Area Dean 'told by God to stand down'

An Area Dean has stood down from his post after he said he received a message from God while delivering a sermon.

The Rev Timothy Lipscomb was preaching at Preston Minster when he received the 'message from above'.

"I went to see the Bishop about it and he asked me if I didn't like the job. I said, "Yes, I do".

"But you can't go against the will of God, can you? So I have given it up."

Father Timothy continues in his primary role as the vicar of Preston.

Rape victims 'paying for Evans row'

Rape sufferers are being forced to relive their ordeals because of the row over footballer Ched Evans.

The claim was made by Jill Saward, who herself survived a rape attack at an Ealing vicarage in 1986. She later waived her anonymity and now campaigns on behalf of rape victims.

She said Oldham Athletic, which last week pulled out of a deal to sign the convicted rapist, should be ashamed for considering to sign him.

Evans maintains his innocence and has launched an appeal against his conviction.

Manifesto call by Christian Aid

Christian Aid has urged all the main parties to consider issues connected with the world's poor as they draw up their manifestos ahead of the May election.

Channel Islands arrangements unveiled

The Diocese of Canterbury has taken over interim management for finance and ministry of the Channel Islands.

Details were announced last week, following a year-long suspension and transfer of oversight powers for the Island, from the Diocese of Winchester to the Diocese of Dover, the first split in a 500-year long history.

Relations between Winchester and Jersey turned sour, after a rift between the Bishop of Winchester, Tim Dakin and the Dean of Jersey, the Very Rev Bob Key, over the handling of an alleged abuse claim.

The Archbishop of Canterbury, Justin Welby, has said that a commission expected to address the long-term arrangement between the church and islands is in process.

Churchgoers urged to get political

A new video has been launched to encourage churchgoers to take part in politics.

The 'Show Up' campaign, which is backed by all the main Christian political groupings and the Church of England, calls Christians to more positive engagement in politics.

Show Up was created in response to the growing disillusionment many voters feel towards politics in the UK. "Voting may just be the start of our decision-making. By 2020, we could be the people answering questions at hustings rather than just asking them," says Andy Flannagan.

www.christiansinpolitics.org.uk/showup

New guidelines on pupil expulsion

A REPORTED decision to temporarily exclude a boy at a Church of England school in Colbrook, Oxford, was in the press again this week, ahead of the new Department of Education guidelines on school pupil expulsion.

This is being viewed by some as signalling a significant change to the previously existing guidelines.

The discretion comes from clause 15 of the Government paper on exclusion. The pre-5 January paper cites two factors to be taken into account before a head teacher considers expulsion, denoted by the word 'and', while the post-5 January uses the word 'or'.

Commenting on the new guidelines, Anne Davey, Director of Education for the Diocese of Oxford, told *The Church of England Newspaper*: "We are helping our schools to interpret the new guidance. A very small number of pupils are excluded from our schools. Any decision to exclude a child is considered very carefully and will only be taken if it is in the best interests of the individual pupil and others in the school in question."

Jackie Waters-Dewhurst, Director of Education at Lincoln Diocese, told *The Church of England Newspaper*: "In Church of England schools, exclusion should be the last resort. Other solutions should always be sought so the new measures are not a good idea on the whole."

"It's particularly important for Church of England schools to have an ethos of inclusion. The Church of England School family is about taking care of the other."

More than half can't live without their smartphones

SMARTPHONES, coffee and even hot showers are among the items listed by Britons as life's necessities.

Some 60 per cent said they could not live without their smartphones while half of all Scots said they needed a hot shower every day. More than a third cited coffee as a necessity.

The figures come in a poll commissioned by Traidcraft, and contrasts with the necessities listed by those they serve around the world. There, the top items include food, healthcare and education for their children.

This week the charity launched its Fair Necessities appeal to help smallholder farmers. The campaign is being backed by International Development Secretary, Justine Greening.

She said: "Around 28 million people in Bangladesh live in extreme poverty, unable to access the basic necessities that so many of us take for granted."

"Traidcraft's Fair Necessities Appeal will help smallholder farmers around the world support themselves to escape poverty."

The Government is to match money raised by the appeal, pound-for-pound.

A spokesman for the charity said that Smallholder farmers produce 70 percent of the world's food, yet represent 50 percent of the planet's poorest people.

For many of these farmers, they struggle to afford enough food to eat, basic levels of healthcare for their families, or education for their children.

Larry Bush, Marketing Director at Traidcraft said: "We work in some of the world's poorest countries and we really are changing lives. We're giving people who may live in small shelters and farm tiny pieces of land a future, equipping them with the knowledge and skills to grow their way out of poverty. By supporting Traidcraft's Fair Necessities appeal, you can help change lives around the world."

Donations to the appeal can be made by clicking onto www.traidcraft.co.uk/donate-now or text 'DOUBLE' to 70500 from your mobile phone to donate £5.

Bishop backs new commitment to MDGs

THE BISHOP of Birmingham, David Urquhart, has co-signed a letter to The Times calling on a strong, second phase commitment to the Millennium Development Goals (MDG) on sustainability.

World leaders will come together in September to commit to a long-term development agenda post the 2015 target date.

Of the letter, Bishop Urquhart told *The Church of England Newspaper*: "Water Aid got in touch and asked if I would like to get behind the Interfaith call and renew the appeal afresh."

He added "I'm concentrating on water. The MDG goal to halve the number of people who do not have access to safe drinking water, was reached five years ahead of target, but 700 million people are still in need of drinking water, there's good reason to be optimistic given previous success."

The Church of England at large has sought to place themselves in a progressive stance in the climate change debate, most noticeably by taking a position that supports a model of investment and engagement with big business, rather than divestment of its current stakes in fossil fuel companies.

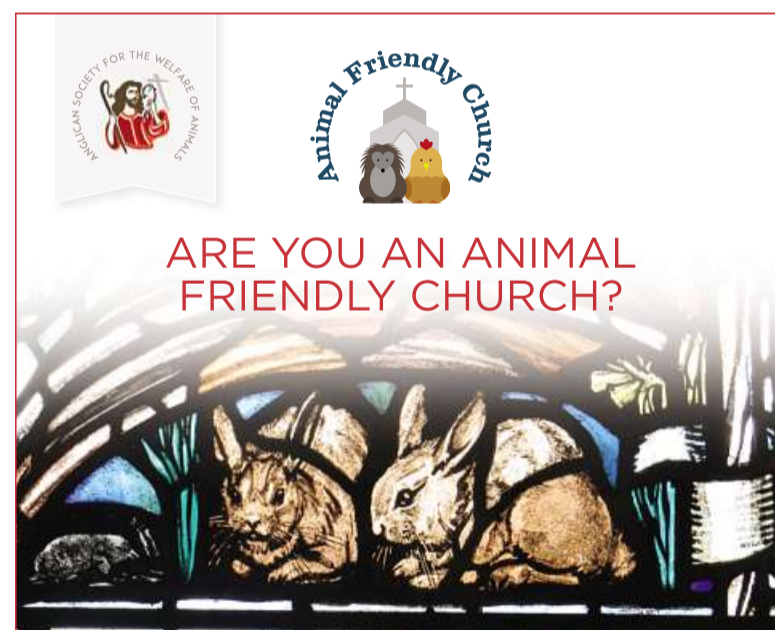
Of this decision, Bishop Urquhart said: "We're going to work hard with companies, which is more of a public issue than simply divesting. The Church of England Ethical Investment Board is willing to engage with companies and trying to find sustainable alternatives which require millions, if not billions of pounds of research, so disinvesting is too easy an approach."

He added: "Government sets the policy framework and businesses respond, so there's a debate to be had within companies which then moves to the public. It's a partnership with them, not a them and us."

The Rev Dr Darrell Hannah, Rector of All Saints, Ascot and Board member of Operation Noah said: "The climate change plan will take decades, which we simply don't have. When a great moral institution like the Church of England divests, it sends out a powerful message, more so that engaging from the inside."

He added: "the argument that we will lose our powerful voice by disinvesting simply isn't true."

Of the decision, Guillermo Karber, Programme Executive for Care for Creation and Climate Justice at the World Council of Churches, told CEN: "It's up to each church to make a process of discernment."



Christians have a sacred duty to care for God's Creation

The Anglican Society for the Welfare of Animals is now awarding 'Animal Friendly Church' certificates to churches which practise and promote a compassionate attitude towards God's creatures.

Applicants will also be automatically entered into our annual 'ASWA Animal Friendly Church of the Year Award'

The Winner will receive a hamper full of ethical and useful goodies for your Church and a plaque to display on your wall.

For further details visit our website

www.aswa.org.uk

or apply in writing to: PO Box 7193, Hook, Hampshire, RG27 8GT

T: 01252 843093 • E: AngSocWelAnimals@aol.com



cen@churchnewspaper.com



facebook.com/churchnewspaper



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



Government urged to lead debate on climate change

THE GOVERNMENT must give a lead on the issue of climate change ahead of the Paris conference in December, the Bishop of St Albans has said.

The Rt Rev Alan Smith was speaking in a debate on the Lima Conference last month, and he said that many people had been disappointed about the outcome.

He highlighted a booklet produced by Royal Society that answered the claims of climate change skeptics and urged the Government to take the issue seriously.

He said that the Government must give a bold moral lead among the international community as we prepare for the talks in December in Paris, "so that we can get a significant breakthrough later in the year based on this solid scientific evidence."

Baroness Verma hailed the Lima conference, arguing that the Government had "secured the basis for everything that the UK Government want in the final agreement."

She said the Conference

had agreed that countries' emissions reduction contributions must represent a progression on their current level of effort and be accompanied by information to facilitate understanding.

"We made progress in elaborating elements of the draft negotiating text and achieved a good result on climate finance by leveraging the UK's leadership to help get more from other countries."

But she added: "I would also like to assure the right reverend Prelate that this Government are absolutely committed to taking the lead and securing a science-led, binding agreement in Paris in December. We have worked very hard to ensure that other countries are working with us."

Viscount Ridley ridiculed the Lima Conference, because at its heart was a mere 'invitation' to define a carbon dioxide reduction target.

"Does my noble friend think that sending a delegation to Lima was really worth

all that money and aviation fuel?"

But Baroness Worthington said she was encouraged to hear that the Minister thinks that we need to increase current levels of effort.

Lord Teverson highlighted the inclusion of a paragraph in the Lima document that said fossil fuels should be phased out globally by 2050.

"Do the Minister and the Government welcome that thought which was put forward and promoted very much by the Catholic Church? Is that not a good second bow to the very dry climate-change targets that we have at the moment, important as they are, and a really positive way to go forward?"

Baroness Verma said that such a move would require developing countries to be part of this global push and it was important to assess the impacts on them as well as on the developed ones. "We need to encourage everyone to be less dependent on fossil fuels and to do much more on the renewables sector."

Faith groups told to do more in battle against scourge of FGM

FAITH GROUPS have an important role in the battle to end the practice of Female Genital Mutilation, a Government minister has said.

Communities Minister Lord Ahmad of Wimbledon said that at the Girl Summit the Government launched declarations for faith leaders to sign against female genital mutilation and forced marriage. "These have now been signed by over 350 leaders from all major faiths. These declarations make it clear that no religion condones the practice."

However, he added that long-term and systematic eradication of female genital mutilation in the UK will require practising communities to abandon the practice themselves.

"To keep girls safe we need to work directly with local people who know what will work in their areas."

He made his comments in a written answer to the Bishop of St Albans, pointing out that £270,000 has been committed to community projects to prevent female genital mutilation and other forms of so-called honour-based violence.

In addition, the Government will also fund 17 community projects, which will include three organisations that will set up networks of community champions against

female genital mutilation and forced marriage.

Last month the Government also launched a new female genital mutilation unit to drive a step change in nationwide outreach on female genital mutilation with criminal justice partners, children's services, healthcare professionals and affected communities.

In addition, a new set of proposals to improve law enforcement and increase prosecution rates have been unveiled. At the same time a consultation was launched to seek views on how to put the guidelines on a statutory basis.

He said that 42 police forces have signed joint protocols with the Crown Prosecution Service on the investigation and prosecution of FGM, and the Government published a consultation on how to introduce a mandatory reporting duty to increase referrals to the police in order to support more prosecutions.

So far the Government has been criticized for failing to secure a single conviction on FGM so far, but the Minister hinted that these efforts will be increased.

A recent study found that approximately 60,000 girls in the UK aged from birth to 14 have been born in England and Wales to mothers who had undergone FGM.

Government concerned about Ukrainians in Crimea

THE GOVERNMENT is struggling to ensure that international monitors get access to Crimea, the House of Lords was told last week.

The plight of Ukrainians living in Crimea, which controversially rejoined Russia last year, was raised by the Bishop of St Albans.

The Rt Rev Alan Smith said: "We must not forget those Ukrainians living in Crimea who now find themselves under the Russian state. Could the Minister update us on what representations have been made on their behalf and, in particular, whether the OSCE monitors have made any progress in gaining access and finding out what is going on?"

Replying for the Government, Baroness Anelay of St Johns said:

"The right reverend Prelate is right to raise these issues. We are still trying to ensure that the OSCE monitors gain access to Crimea, as they should be permitted to, but there have been many obstacles in their way."

"We are aware that conditions for the Crimean Tatars have deteriorated. That is a matter of great concern, which is discussed by us and our allies across Europe with the ICRC and other humanitarian organisations."

Women bishops legislation rushed through next week

PLANS TO fast-track women bishops into the House of Lords are to be rushed through the House of Commons next Monday (19 January).

Benefitting from cross-party support, the one-clause Bill will be rushed through with all its stages completed in a single day.

Under the terms of the Bill, from the day after this May's General Election and for a period of 10 years, any women bishops who are appointed will be selected first for one of the Lords Spiritual seats in the Upper Chamber.

Currently the 26 seats are filled by the Archbishops of Canterbury and York, the Bishops of London, Durham and Winchester and then 21 other bishops based on length of service. But now newly appointed women bishops will be made Lords Spiritual ahead of any longer serving bishop.

The Second Church Estates Commissioner, Rt Hon Sir Tony Baldry MP, welcomed the news.

He said: "I thank the Prime Minister, the Deputy Prime Minister and the Leader of the Opposition for the cross-party support for the Bill that will enable women who are consecrated diocesan bishops in the Church of England to be nominated for membership of the House of Lords as soon as possible."

The aim now is for the Bill to go for Royal Assent before the dissolution of Parliament.

The Church and "Je suis Charlie"

On Friday 9 January, when French security forces cornered and killed the Parisian Islamists, Bishop Michael Nazir-Ali spoke to a conference of over 100 national Church leaders in Central London, sponsored by Christian Concern, about the issues now focused on "Je suis Charlie". He drew an equivalence between the "Charlie" terrorists and governments who executed people for blasphemy.

Answering a question whether those repeating "Je suis Charlie" were entirely consistent in standing for free speech when their own sensitivities were criticized, Bishop Nazir-Ali referred to those media who were acknowledging that they were now self-censoring so as not to give offence.

"This means that the radical Islamists have won," Nazir-Ali said. He noted that the media refuses to understand the background to these events and how they can be related to certain interpretations of Islam. The 'etymology' that Islam means peace is wrong, he said. It means unquestioning submission.



"Many Muslim countries are doing judicially what those in Paris are doing extra-judicially. The Organisation of Islamic Countries has campaigned for many years to bring in an internationally recognised crime of the defamation of religion. This is not therefore just about radical Islam. It is about the tendency among Muslims to suppress criticism rather than answer it."

"All religions reflect fallen humanity and Islam is no different. What we need to recognise is that what is happening is not limited to radical Islamists. There has been 50 years of teaching in many mosques and

madrasahs about this interpretation of Islam that has led to this situation."

"Many moderate Muslims are challenging this, for example in Egypt and Pakistan. As we are non-Muslims we cannot say what Islam is about. We can only judge by what is happening."

The director of Christian Concern, Andrea Minichiello-Williams, a member of General Synod noted that the media never spoke of Muslim women who were afraid to leave their homes. Even the Muslim woman who commented on the Paris shootings on the TV would not let her face be shown.



Cuban Church welcomes normalisation of US relations

THE EPISCOPAL Church of Cuba has welcomed last month's announcement by the US government that it will seek to normalise relations with the island.

"This day constitutes a day of great significance for their future," said the statement released on 17 December and signed by the diocese's bishops and elected leaders.

"The steps that today have been taken between the governments of Cuba and the United States, in announcing the re-establishment of diplomatic relations, and as part of that proceeding to release the three Cuban compatriots and the American citizen Alan Gross, among others, show that dialogue and a stance of mutual understanding and respect in the midst of differences are basic elements in the relationships among governments and peoples."

The US government has pursued economic sanctions against the Castro regime for over five decades. But in recent years a consensus within policy circles has emerged that the goals behind ban on travel and most trade between the US and Cuba have failed.

Cuba is a full member of the WTO and has exports of over \$20 billion a year to China, Canada, Europe and Brazil. The Cuban church statement asked God for "his Holy Spirit to guide the governments of both countries in wise decisions" and to "weave concord among the two peoples and affirm our commitment to the truth, justice, and peace that come from the immeasurable love of the triune God."

Ceylon bishop resigns

THE BISHOP of Kurunegala of the Church of Ceylon has resigned his see following a meeting in London last week with the Archbishop of Canterbury.

On 6 January the Lambeth Palace Press Office announced the Rt Rev Shanta Francis had met with his metropolitan, Dr Welby, "to consider with him the various options for dealing with his position as a bishop who had voluntarily stood down following numerous complaints that he brought his Church and ministry into disrepute."

"A particular cause of concern was his involvement in unresolved criminal proceedings relating to misappropriated pension funds. Members of his own Diocesan Standing Committee had requested that he should resign, and he agreed to do so."

In 2013 Bishop Francis' predecessor, the Rt Rev Kumara Illangasinghe filed a complaint against the bishop alleging he had unlawfully collected his mother-in-law's state pension for several years after her death, and had compelled diocesan officials to assist him with the fraud.

The bishop had also taken an active role in the political life of Sri Lanka, denouncing calls to investigate the government for human rights abuses.

Dr Welby's statement noted the pressure brought to bear against the bishop to resign had nothing to do with his politics. "Any suggestion that the Church of Ceylon or Archbishop of Canterbury is seeking to influence the outcome of the forthcoming presidential election is categorically untrue," the statement said.



European Churches denounce Charlie Hebdo attack

EUROPEAN Church leaders have denounced last week's terror attack on the offices of the Parisian magazine, *Charlie Hebdo*. Brothers Cherif and Said Kouachi killed 12 and wounded 10 during the 7 January attack on the satirical magazine.

Pope Francis celebrated Mass for the victims of the killings in the Sanctae Marthae Chapel at the Vatican the next day. He told the congregation the "attack makes us think of great cruelty, human cruelty; of such terrorism, both isolated terrorism and state terrorism. The cruelty of which man is capable! Let us pray, in this Mass, for the victims of this cruelty. So many of them! And let us also pray for those who perform these cruel acts, so that the Lord might transform their hearts".

The Archbishop of Canterbury,

Justin Welby, offered his support to the people of France saying they would "courageously rise above the challenge of this vile attack and continue to demonstrate strength and confidence arising out of their great history."

The attack by radical Islamists was "an act of the most extraordinary brutality and barbarity," the archbishop said, adding that it was "demonic in its attack on the innocent, and cowardly in its denial of the basic human right of freedom of speech."

The Conference of European Churches condemned this "atrocious act of violence and loss of human life. Our heartfelt prayers are with the victims of this tragedy, the survivors, and all their loved ones." CEC General Secretary Guy Liagre added CEC "rejects religious expla-

nations for the violence and urges the European community to respond peacefully."

Germany's Protestant churches issued a statement on 9 January calling for prayer in response to the terror attack. They asked God to "strengthen all in Europe, build bridges between religions" and bring peace to all people. The German churches prayed for France too. "Let her grief and fear not turn to hatred and violence."

François Clavairoly President of the Fédération protestante de France said Protestants were revolted by this "heinous act". M Clavairoly stated: "the secular republic and its values, including freedom of conscience, democracy and press freedom remains for us the foundation of our life together."

Bishop surrenders over hit-and-run

THE SUFFRAGAN Bishop of Maryland, the Rt Rev Heather Cook (58) surrendered to police last Friday after Baltimore City State's Attorney Marilyn Mosby announced the bishop would face criminal charges in connection with the death of cyclist Richard Palermo on 27 December.

If convicted, Bishop Cook could face up to 10 years imprisonment.

The state has charged Bishop Cook with vehicular manslaughter, criminal negligent manslaughter, causing a fatal accident while texting and driving, driving while intoxicated and leaving the scene of an accident.

The State Attorney told a 9 January press conference Bishop Cook swerved onto the bike lane whilst texting on her cellphone, hitting cyclist Richard Palermo from behind. The collision propelled Palermo onto the

hood and windshield of the car and then on to the pavement.

The bishop then left the scene of the accident for approximately 30 minutes, Ms Mosby said, and then returned to the scene of the collision but drove away again. She then returned to the scene a second time and was arrested by police.

The prosecutor alleged Bishop Cook was intoxicated at the time of the accident and stated the results of a breathalyzer test conducted by the police indicated her blood alcohol level was .22, (three times the legal limit in Maryland).

Bail of \$2.5 million has been set by the court.

The Bishop of Maryland, the Rt Rev Eugene Sutton responded to the news by saying "please know that we are deeply heartbroken over this."

Dean steps down

THE CONTROVERSIAL dean of the Episcopal Divinity School in Cambridge, Mass., has stepped down in the wake of disputes with the school's clergy over her leadership.

The Very Rev Katherine Hancock Ragsdale wrote to students and staff last week saying she had informed the school's trustees "not to request a renewal of my contract when it expires at the end of June 2015. Further, I have asked them, if possible, to expedite the process of naming a successor so that I may explore new opportunities."

In 2007 Dean Ragsdale, a past chairman of the Religious Coalition for Reproductive Choice, gained national notoriety after stating that "abortion is a blessing" and abortionists were doing holy work at a rally outside an Alabama abortion clinic.

A NEW YEAR, A NEW CAR? OR PAY MORE BILLS?

Well, where did 2014 go? Did it fly by for you? It certainly did for us, but we never wavered on our promise to supply you the very best motor car, at the best possible price. With winter here and the cold weather starting to bite, now could be the right time to consider upgrading your current car, as sometimes the servicing and repair work required to keep the old one on the road is just not cost effective.

Priory, (who only supply cars to Clergy and Church Members), often hear stories from people who have spent hundreds on their old car, only for something else to then go wrong! Don't waste money, think about upgrading your car before you get the big bills. Priory only offer superb, cost effective cars, and can easily take your old one in part exchange.

With every car having, full history checks, service, warranty, MOT, road tax and free delivery, they will take the hassle and risk out of your next car purchase. Don't take a chance, many readers have already tried them as you can see from the testimonials on their website, they will certainly have the right car for you.

For any further information, please call 0114 2559696 or visit www.prioryautomotive.com

The Priory Automotive team have over 50 years combined experience of supplying churches, church members and charities. of service to churches and charities.

ne supply be local church cha

Have over car war of s chur Auto

The indep on a be it or ins even car d the c alone of po

The P have c experi new a supply being

cars and mini buses, we independent and honest advice on all your motoring needs,

looking after the needs of wanted to offer a better quality

offers advice needs, weight ve will local fair in d this dreds

team joined ts of nicle ears to s of and

nds ing we lity and ory

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

ers

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

Charlie and Free Speech

Sir, As a result of the shooting in Paris, we have heard much over the last few days about the need to defend free speech. It reminded me of the fact that at the recent World Humanist Congress (Aug 14) a new Declaration on Freedom of Thought and Expression was adopted. Part of it reads: "No one anywhere should ever be forced into or out of a belief. Freedom of thought implies the right to develop, hold, examine and manifest our beliefs without coercion, and to express opinions and a worldview whether religious or non-religious, without fear of coercion. It includes the right to change our views or to reject beliefs previously held, or previously ascribed. Pressure to conform to ideologies of the state or to doctrines of religion is a tyranny. Laws that prescribe or criminalise beliefs contravene human dignity and must be abolished."

So it leaves me baffled that at school children are only allowed to hear about Darwinian evolution, never a word about the problems with it scientifically, nor evidence that the big bang appears to be a wish list or that the Bible has a very different take on our origins.

But what is even more distressing is that whole groups of Christians are not willing to talk about the matter either. It affects our understanding of family life, relationships and responsibility. Do those of us who accept six-day creation need a slogan – perhaps *Je suis Genesis*? The word 'creationist' seems to attract unfair opprobrium which this one might not do.

Dr J Matthews,
Wareham

Fighting anti-Semitism

Sir, The world is reeling from yet another intentional and hate-filled attack on the Jewish people at the Kosher Supermarket in Paris in which unsuspecting and innocent victims lost their lives to the world's oldest hatred, anti-Semitism. To make things even worse it was on the advent of the Jewish Sabbath, which begins at sunset on Friday.

World leaders have condemned the hostage-taking episodes in France and shown solidarity at this testing time, and that will give a modicum of encouragement whilst so many Jewish families will meet around their Shabbat tables to ponder over the latest deaths that were perpetrated just because the victims were Jews.

The Hebrew word from where we get the English word 'Jew' is 'Yehudah' (Judah), which means 'praise.' The Jewish people have contributed greatly in the arenas of medicine, science and the arts, in banking and the world of commerce in wherever countries

Charlie Hebdo issues

Sir, On your 9 January front page you rightly deplore the attack on the satirical magazine *Charlie Hebdo*, killing 12. However our response needs to be nuanced, distinguishing the things that differ.

We must always denounce those who take the law into their own hands: becoming judge, jury and executioner. That is the law of the jungle, mob-rule and lynch law.

However I come from the Mary Whitehouse generation that still think that society ought to have standards of decency and thus I cannot give unqualified support to the freedom of those seeking to undermine the religious aspect of life and culture, and who like "Charlie" desecrate Christian, Muslim and other sacred symbols. Their attack on one religion is an attack on us all.

I do not accept that rulers have no duty to protect such aspects of religion and its symbols against desecration. As Abraham Kuyper said: "There is not one inch of creation of which Christ doesn't say 'Mine.'" Our rulers "shall be [our] nursing fathers, and their queens [our] nursing mothers" (Isaiah 49:25). Religion is not an option, but as Christ's Ambassador Paul asserts: God "now commandeth all men everywhere to repent," and submit to Christ's standards (Acts 17:30). Among which are: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying" (Eph. 4:29), "neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:4). Given this I cannot say "Je suis Charlie".

Again, given Kuyper's mentor: Guillaume Groen Van Prinsterer's 19th century lectures on "Unbelief and Revolution," a Reformed critique of the spirit of the French Revolution, as a Christian I cannot invoke the anti-Christian spirit of that Revolution. Hence I cannot use such weasel word slogans as "Liberté, Égalité, Fraternité, ou la mort." You cannot separate those words from the decree of 1792 that offered fraternal support to all who would rebel against their lawful rulers and which ignited the wars and rebellions which followed.

Alan Bartley,
Greenford, Middlesex

they settled. It is only fitting that we extol their virtues at a time when their very existence is being undermined by such targeted terrorist attacks.

We must in the democratic nations seek to always condemn and root out any vestiges of anti-Semitism that raise their ugly heads in the communities where Jews live, worship and work. The Christian nations take their Judeo-Christian traditions, laws and culture from the Bible and the history of the Hebrew people and we should acknowledge that by showing our gratitude and loudly condemning all anti-Jewish rhetoric and actions which must make families and individuals feel extremely vulnerable.

History attests that hatred and even murder of innocent Jews is not new, but it must not be tolerated in European countries where Christian values have been inextricably linked to Jewish ones for centuries and where the contribution of the Jews has been a real blessing. May we wish 'shalom' or 'peace' to the families in Paris and to the extended Jewish community worldwide. We have a common bond with the LORD God of Israel. Amen.

Colin Nevin,
Bangor, Co Down

Limits of free speech

Sir, Free Speech? Freedom of Expression? Despite what our political lead-

ers and others assert 'Free Speech and/or Expression' is a myth – isn't it?

Certainly in the UK it has been so circumscribed by the dictionary of the politically correct brigade that it just doesn't exist. That is, unless you want to lose your job, or have your collar felt by the 'thought' police and be cautioned or charged with committing a hate crime – face a court! Even our Press have now been muzzled, haven't they?

Much of this is directed against Christians who wish to share/express their faith in one way or another – with a Muslim; as a street preacher; wear a cross; say a prayer; discuss pro-life, human sexuality, traditional marriage and perhaps, in the near future assisted suicide? There's plenty of work here for the charity Christian Concern and the Christian Legal Centre.

In a recent Any Questions programme each member of the panel in turn angrily castigated Sony for pulling a film. But three questions later that same panel castigated an elderly UKIP representative from the East End of London for a disparaging reference to a Chinese person. But then most of us 'hold our thoughts in check' for fear of the consequences of potentially causing 'offence'. Pretty hypocritical really.

Andrew Bloxham,
Emsworth, Hampshire

Paul Richardson

Sir, I have just read Paul Richardson's last column. I will miss this very much, but as someone who has read every one of his columns (not to mention book reviews) I want to say a very big thank you for so much wisdom and wide coverage of important issues written so clearly. And I wish him a very happy "retirement" from column writing.

Christine Stone,
Kathmandu, Nepal



YOUR TWEETS

Justin Welby @JustinWelby

In Jesus we find we are loved with all our limitations, by God whose love has no limits.

Mothers' Union @MothersUnion

Getting fit for the new year? We have 3 places available for the 2015 #RideLondon bit.ly/1etnxyo

VisitBritain @VisitBritain

#10 cathedrals & churches: Durham Cathedral is one of Britain's most magnificent buildings: bit.ly/13xb7pQ pic.twitter.com/z07vq6iQwK

BBC Radio Manchester

@bbcradiomanc

David Walker @BishManchester has told Sweeney that Ched Evans shows no remorse and is not a suitable role model for @OfficialOAFc

Archbishop Cranmer

@His_Grace

"..you will become the victims of the enemy you have welcomed in your home." archbishopcranmer.com/archbishop-of-... Prayers for all at @Charlie_Hebdo_RIP

Jewish News @JewishNewsUK

Patrols increased in Barnet and Manchester amid Paris supermarkets siege

Archbishop Cranmer

@His_Grace

BBC to "revise" its Mohammed policy. While they're at it, could they standardise appellations: if "Prophet Mohammed", why not "Lord Jesus"?

Religion NewsService @RNS

Churches grow more accepting of gays & lesbians as members, less so as leaders



cen@churchnewspaper.com



facebook.com/churchnewspaper



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



Freedom of speech and being offended

Responses to the Paris massacres have been both intense, mixed and confusing, often depending on different viewpoints, and the specifically French context has been very important and distinct from that of the UK.

The *Charlie Hebdo* tradition of French insult to religion as authoritarian, superstitious and repressive goes back to Rousseau, Voltaire and the Revolution of 1789: it is part and parcel of the secular state and culture. In France Cardinals, Imams, nuns and burkas, can expect ridicule. In the UK, especially after the 1997 cultural revolution, and as the letters columns of the newspapers are pointing out, people really do need have to self-censor any such thoughts in case they are possibly understood as hate crime by members of minority groups – a highly subjective test. A building site manager who offered a woman colleague a bacon sandwich for breakfast, thinking he was being positive and friendly, lost an important contract after she complained – rather than declining it. Such is the depth of sensitivity now required post 1997, a kind of strict liability to know Sharia rules and abide by them.

Likewise a chill has come down like a frost on public and even private conversation and debate, in the UK, so much so that Mr Cameron's appearance in Paris to stand up for the values of *Charlie Hebdo* seemed disingenuous, especially after his Leveson legislation placing the press under state apparatus. The website of Catherine Fourest, a secular feminist and fluent Arabist, explains France's principle of 'laicity'.

The very different stance of Islam and Christianity is another distinction emerging from the *Charlie Hebdo* massacres. Both religions have a continuum of opinion: in Roman Catholic states even into the 20th Century harsh laws penalising other faiths and Protestants existed. In the UK blasphemy laws lingered on until 2008 in a state of disuse. Christianity has its neuralgic points, but Christians should remember that at the very heart of faith is the figure of Jesus, placarded up in humiliation and derision, spat at and dehumanised. And this cross is the 'wisdom' of the Gospel. Christians should respond with love, 'Father forgive them, for they know not what they do', and not retaliation. Islam's neuralgia over Mohammed exploded with the Danish Cartoons, and now *Charlie Hebdo*.

'Honour' to Mohammed seems an absolute demand, and also any probing of the Qur'an and the Hadiths for contradictions and evidence of being derivative, sparks outrage. Protestant Christians will deplore cartoons designed to bait and insult, but will defend the freedom to research and investigate the Qur'an and Mohammed's claim to be a prophet – freedom that offends Muslims. That is the crunch point, and it leads to self-censorship. Horowitz and Spencer's online article 'Islamophobia' probes the genesis of the term and its goal of maintaining the sacred inviolability of Islam as a religion and its effect of a gradual chill factor in the West, even a kind of piecemeal Sharia blasphemy law being internalised. But the free critical thought, along with politeness of expression, must be upheld unless intellectual development is to be stifled.

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:	JORDANNA MAY	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 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

On Being Nonconformist

ALAN STORKEY

We all read the same Bible, and on any straight reading the Christian faith it reveals is deeply nonconformist. Paul at one of the focal points of his great letter to the Romans, puts it baldly. "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind."

Ah, says, the conformist, "But the beginning of the next chapter says, 'Everyone must submit himself to the governing authorities, for there is no authority except that which God has established.'" Obviously, this means that Christians are to fit in and obey the government, and not to be nonconformist.

The Anglican Church was created by Henry VIII to conform. The Catholic Church was awkward on divorce and other things and so it was taken over by Henry, raped on much of its property, and run under the supervision of the Monarch and Government, trading Establishment for support of the State.

The politics of establishment has always been that the Established Church, the Church of England, should be politically conformist, should never rock the boat. Aside the Cromwellian era, a few reformers and our recent democratic past, it has generally fulfilled this role. With subtle variations it was the Vicar of Bray who turned with the political tides of the day, albeit with outbursts of a different vision.

But let us return to the letter of Paul to the Romans, for we all read the same Bible. Paul is presenting the Gospel of Jesus Christ as the power of God for salvation to all people into the centre of the Roman Empire, Rome. God the Creator demonstrated his love for us in giving us Christ so that the whole of life could be transformed through our relationship with him. It is a world-changing Gospel of disconformity.

There is some clue to Paul's position in that he spent a considerable portion of his life in and out of prison for political nonconformity. Moreover, in Romans 15 he makes clear that the Messiah of the Jews, the Christ, is the Messiah of all peoples and all nations. Paul, a Roman citizen, knew what he was saying in post-Augustinian Rome where the Emperor was god. This was a war of the gods and Nero was being put in his place.

Therefore we should hear more than a little irony when in Romans 13 God validates the Roman state and Paul insists on seeing the State in God's terms. The implication is that the Roman empire, the greatest power on earth, should conform to God. He gives God's truth of the State. When in chapter 16 he says, "The God of peace will soon crush Satan under your feet" it may well be that the empire of Nero is part of that satanic unpeace which will be crushed.

His great Amen to the book, "So that all nations might believe and obey God in Christ" is political conformity to God through faith, not abject conformity to the Roman state.

So Anglicans reading the Bible, the prophets, the gospels and the letters, might face a bigger challenge to nonconformity than they presently allow. This spring will bring evidence of this Anglican failure. The Iraq Inquiry Report will show that the United Kingdom went to war against Iraq against international law on the basis of an untruth and in default of proper cabinet and constitutional government.

On most careful comprehensions of the issue the War could not be justified by either a Christian Just War or a Pacifist understanding. The Archbishop of Canterbury spoke against it, but the Church of England did not dissent with any coherence. If it had, it might have stopped the War. It did not have the spiritual spine to stand for the way of Christ against the position of the Government largely supine before the United States.

The tragedy of this failure we now see. The war produced killing and destruction and a failed state. Weapons have flooded the area and hatred and terrorism have spread throughout the world. We all took the sword and many are still perishing through the sword. The economic costs run into trillions, enough to give everybody in the world a decent holiday.

When the Report comes out the spotlight will be on Tony Blair, but the failure will also be with the Church of England because it did not wear the armour of God and obey the God of peace. We covered up the Gospel, hid the light under a bushel and failed the world for a generation.

Sadly, there are many trundling on in conformity who do not even see this failure. But we all read the same Bible, and if Paul can take on the militarism of the Roman Empire, then the military-industrial complex of the West and Islamic Caliphate terrorism can also be crushed by the God of peace.



cen@churchnewspaper.com



facebook.com/churchnewspaper



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



PodCast



Janey Lee Grace

Live Healthy! Live Happy!

When our bodies are intolerant

Food allergies and intolerances are on the rise and not well understood by the medical profession: even those on a vegetarian, or vegan diet can come up against problems. The newspapers have been full of different diets recently including the 5-2 diet, the high fat diet, the no sugar diet and The Low FODMAP diet (the latter stands for Fermentable Oligosaccharides, Dissaccharides, Mono-saccharides and Polyols).

Put simply they are carbohydrates or sugars that can pass through the bowel undigested and can seriously exacerbate irritable bowel syndrome and bloating.

Dr Sue Shepherd has written The Low FODMAP diet

cookbook, which encourages the avoidance of wheat, gluten and for the first phase even mushrooms, onions, apples, pears and peaches. I interviewed Dr Eva Detko, a qualified nutritionist and clinical hypnotherapist – author of Easy to Follow Wheat, Gluten, Dairy and Refined Sugar free recipes - who has her own personal story.

She explained that around 17 years ago she was experiencing health problems, chronic sore throats, sinusitis, fatigue, water retention, constant bloating and cramping, headaches, mood swings and skin problems. Through the process of elimination she discovered that gluten was the issue. Within a week or so of following a gluten-free

diet, all the symptoms eased off, and eventually disappeared.

Most of us know people who have sensitivities but Eva explained that wheat allergy, gluten sensitivity and coeliac disease are not the same. Coeliac disease is an auto-immune disorder where in response to gluten ingestion the immune system turns on its own tissue (in this case intestinal lining) and destroys it. All gluten must be removed from the diet.

People with a wheat allergy react to other components of wheat, not just gluten. Eva explained: "Most people who have problems with wheat/gluten will be somewhere on the sensitivity spectrum. They can usually tolerate small amounts of gluten; however, their symptoms will be more apparent if they eat products containing wheat/gluten in larger quantities, or more frequently."

It's worth pointing out that gluten in modern wheat can't be digested by the human body. It damages the lining of the gut, and once leaky gut is present the immune system can react to the larger particles of food that end up in the bloodstream. The problem is that gluten is in almost everything, including the most unlikely food, so people are exposed to it constantly. The more they eat it, the more damage they are going to cause to their gut.

The good news is the range of gluten-free recipe options has now expanded greatly.

Going Green

Congratulations to Justin Welby, not just on his new honorary doctorate from the University of Durham but in getting the Church of England to talk about something else other than sexuality or women bishops. The Green Report, with its proposals for training future leadership in the Church, has become a hot topic with most of the comment negative. Leading the charge against is the Dean of Christ Church, Oxford, the 'Very Rev Professor Dr Martyn Percy' (gone are the days when Oxford dons were just called 'Mister' even if they had a doctorate). Percy is not always accurate. He told the 'Sunday' programme that no 'retired bishops' had helped produce the report. Three active dioceses (Ely, Truro and Rochester) were on the Green Committee and one former diocesan, the Bishop at Lambeth, Nigel Stock. As a former Principal of Ripon College, Cuddesdon, Percy may not like the fact that the report found theological colleges insufficiently challenging and expressed a preference for business schools for training. Other critics of the report include Lucy Kellaway of the *Financial Times* who gave the report a 'Fallen Angel' award in her 'Golden Flannel awards', speculating that Christ, 'seeing his kingdom obliterated by a dozen dreary management clichés, must have found his genius for forgiveness sorely tested' (note her own use of cliché), and the Rev Anderson Jeremiah of Lancaster University who worries that the Church is looking for 'help from a sector that has proved time and again to be morally vacuous'. Even the *Sunday Times* had a go, wondering if there is anything business can teach the church.

Where Bishops Fear to Tread

Congratulations are also due to Anglican layman, Rod Liddle, for putting his head above the parapet and expressing support in *The Spectator* for Ched Evans' attempt to earn a living from his trade. In the past church leaders have been eloquent in support of ex-offenders, a group that has good claim to be the lepers of contemporary society, but in the debate over Evans they have been largely silent. Many ex-offenders say that when they come out of prison they still have 'invisible stripes' that make it difficult to get a job. Perhaps as a result one third pretty quickly return to prison. Evans' case is complicated by the fact that he maintains his innocence and has appealed but he has still served the penalty of a prison sentence. Nick Clegg has been one of those who argue that football is a special case since players are 'role models'. It's hard to see how this applies to a team like Oldham that plays before 5,000 supporters. The club had to stop discussions with Evans because of the threats it received, a good example of mob law operating in modern Britain. Dan Hodges was spot on in the *Daily Telegraph* in talking about 'digital power' and the way people are using this to exact vengeance on Evans. Who will be the next victim of the digital lynch mob? Is there no bishop prepared to speak up?

Turning to Religion

In the wake of the French bombing the spotlight was turned on novelist Michel Houellebecq who features on the cover of *Charlie Hebdo* as a result of the publication of his new novel *Soumission*. The novel is controversial because it is set in a future France with a Muslim president where Sharia law is enforced and the author himself observes Ramadan. In the past Houellebecq has been critical of Islam but although his latest work has provoked outrage, it is not particularly anti-Islamic. The novel's narrator ends up as a convert to Islam partly because it means he can have three wives and it will help his career but also because he finds an emptiness inside himself and in Western civilisation. Houellebecq told a sceptical interviewer in the *Paris Review* that 'the Enlightenment is dead, may it rest in peace'. He claims that the philosophy of the Enlightenment makes sense to very few people and argues that, as well as Islam, Catholicism 'is doing rather well'. He predicts the future could see an alliance between Muslims and Catholics and describes a situation in which many ordinary French people who are not North African in origin are converting to Islam. What is noticeable about the interview is the difficulty the interviewer, Sylvain Bourmeau, has in understanding religion or taking it seriously. Houellebecq makes his own position clear: "I think there is a real need for God and that the return of religion is not a slogan but reality and that it is very much on the rise." There are many reasons why a group of misfits committed the terrible atrocities in France but it is fair to ask if one reason might not be the French determination to impose a policy of 'laïcité', an attempt to marginalise religion that can turn it poisonous?



Old Possum After Fifty Years

This month marks the 50th anniversary of the death of TS Eliot, one of the 20th century's greatest poets and a distinguished convert to Anglicanism. Eliot summed up his creed as 'Anglo Catholic in religion, royalist in politics and classicist in literature'. He was a devout man who was accustomed to say the rosary on the tube journey back from Faber and Faber's office near Russell Square to his flat near Gloucester Road. When he served as churchwarden at St Stephen's, Gloucester Road, people used to go to High Mass there just to put money in the plate as Eliot passed it round. He didn't approve of modern liturgies and was forthright in criticising the New English Bible as 'vulgar, trivial and pedantic'. The liturgy he used regularly was the English Missal, an almost forgotten work that will continue to be read because quotations from it appear in Eliot's poetry. There are probably justified questions about anti-Semitism and worries about the way Eliot treated his first wife but a case can be made for saying that Eliot deserves to figure in the Anglican calendar. With a referendum looming on the EU he can show us how to celebrate both our English and our European heritage. His love of English culture helped to keep him in the Church of England but he valued Dante as much as Shakespeare and had a wide knowledge and appreciation of European culture. Perhaps it helped that he was also an American and it is good to see Americans honouring him with a special exhibition due to open at his alma mater at Harvard.



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



Tackling the death cults

ANDREW
CAREY



VIEW FROM THE PEW

My timing isn't always so good but I'm glad that in last week's column I tackled the threat posed by Islamic fundamentalism. The massacre of journalists, police and Jews in Paris last week was deeply shocking but we must also not forget other victims of this 'death cult' especially in Nigeria at the hands of Boko Haram.

The following words at least were topical: "Fundamentalist versions of Islam should be challenged at every turn. There should be no restrictions either voluntary or involuntary as far as criticism of Islam is concerned. The same rules apply to the criticism of Islam as to the scrutinising of any other faith or ideology. These are laws governing free speech – that any criticism is permitted even to the point of offensiveness."

We Christians have much to regret because at times in the recent past we have imposed blasphemy laws and religious uniformity on wider society. The blasphemy law was only abol-



ished in 2008. It had been defunct for decades but the last attempt to abuse it was only in 2007 when the fundamentalist group Christian Voice sought to charge the BBC with the offence of blasphemy over the broadcasting of *Jerry Springer: The Opera*.

Similar arguments were made in favour of Christian censorship as they were for Islamic censorship against *Charlie Hebdo*. Complainants attempted special pleading that faith uniquely should not be mocked or derided because to do so caused particular hurt and offence to believers. It is also true that *Charlie Hebdo* and *Jerry Springer* inflamed opinion because of the obscene nature of the attack.

Nevertheless it is possible to deplore rudeness and incivility and support the absolute right of others to be rude. That is what free speech means. The only constraints are defamation and incitement. We should certainly not accept prohibitions on images of the prophet Mohammad as a limit on free speech.

This supposed prohibition on iconography of the prophet is by no means as absolute or universal as Muslims pretend. I would like to see British editors publishing some innocuous images of Mohammad drawn by Muslims. That is a much better way of saying 'Je suis Charlie' than publishing something gratuitously offensive.

Music to my ears

It was music to my ears to hear two government ministers firmly assign responsibility to the Muslim community to tackle terrorism. For too long we have heard it said that Islam is a religion of peace and that the extremists have nothing to do with Islam.

Bravely it was Culture Minister Sajid Javid, himself from a Muslim background, who first deplored the tendency to say that the Paris attacks have nothing to do with Islam. He and the Prime Minister both stated that it was "lazy and wrong" to indulge in such denial and displacement and that a particular 'burden' or 'responsibility' belonged with the Muslim community to tackle extremism.

This is not the same as blaming the Muslim community for terrorism. The fact is that if it was Christian groups conducting a reign of terror relying on passages from the Bible the Church wouldn't be saying: 'It's nothing to do with us'.

It is all very well to distance yourself from extremists - that is the right thing to do — but you must also starve them of legitimacy by speaking against them repeatedly. Happily this is something that Muslim leaders are now beginning vociferously to do.



ALAN
SMITH

UPPER CHAMBER

Last week the House of Lords debated a motion 'that this House takes note of the case for early years intervention in breaking the cycle of deprivation and promoting social mobility'. The Bishop of St Albans, Rt Rev Alan Smith, spoke in the debate

For some years I worked in two parts of the West Midlands—wonderful places to live and work; I have many friends there still—but they were both characterised as areas that had extremely low aspirations. It was one thing to change the school but if the child went home and was told repeatedly, "Actually, that sort of thing does not make any difference to us. You are wasting your time", all the work was undone. There needs to be a profound social and cultural change in the family as well.

That was one of the things that struck me when I was reading the comments in the interim report of the All-Party Parliamentary Group on Social Mobility, which reported back in 2012. It summarised its conclusions into seven "key truths". I will pick out just the first four, which show precisely this connection. The first key truth was:

"The point of greatest leverage for social mobility is what happens between ages 0 and 3, primarily in the home".

The second and third were:

"You can also break the cycle through education ... the most important controllable factor being the quality of your teaching".

Then it flips back to the family in the fourth one: "But it's also about what happens after the school bell rings", and the child goes home.

That same point was made very eloquently in the excellent cross-party report The 1001 Critical Days: The Importance of the Conception to Age Two Period, which was published last June. In other words, any approach needs to work not only with our schools but with everybody in the home—a parent or parents, and siblings—and every place in which the child and their family will find themselves in seeking to change that culture and that level of aspiration.

We have some collaborative holistic models; for example, the outstanding work done in the Troubled Families programme. Louise Casey, who heads up the programme, was quoted in a report published last October. She said:

"This programme is working so effectively because it deals with the whole family and all of their problems, with one key worker going in through the front door and getting to grips with an average of nine different problems, rather than a series of services failing to engage or get the family to change".

We need some imagination about the practical ways that we can get holistic approaches working at every level of the family and the child's life if we are going to break these cycles of deprivation and increase social mobility.

It will need significant resources and people with first-

class skills focused over the long term. I hope that, with a general election coming up, we will steady ourselves with some of the programmes that are now beginning to bear fruit and not simply ditch them and reinvent new ones all the time.

I also plead that we work hard on establishing partnerships and close working relationships with the statutory and, more importantly, the voluntary and charitable sectors.

However, we should not forget the quiet, unsung work that is going on that probably never gets on anybody's radar. I shall give an example.

I was recently in one of my churches, Christ Church in Bedford. That parish church employs a full-time families worker called Monica Cooper. It has raised the money to do this. Most people in the area probably do not know what is going on. It is long-term work. Much of it is about teaching parenting skills. The result is that Monica has been able to support a number of families. The results have been quite notable for a small number of families.

It is very intensive work. It means that some children who had more or less dropped out of school are now regularly attending school. The work has been commended by a local head teacher. It is long-term and costly.

If we are to find a way forward, we need local authorities to deliver clearly focused work and to act as co-ordinating bodies, engaging with national and local charities, all pulling together in the same direction.



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



Muslim-Christian relations – reasons to be cheerful

By Jeremy Moodey
Embrace the Middle East

It has not been a good start to the New Year for challenging the many negative stereotypes associated with Islam.

If the seemingly relentless advance of the so-called Islamic State in Iraq and Syria were not bad enough, its bitter rival for the loyalties of militant Islamists, al-Qaeda, staged a spectacular come-back with the shocking murder of 12 people in the Paris offices of the French satirical magazine *Charlie Hebdo*. On the same day, in an atrocity that attracted much less media attention, a massive car bomb exploded in Sana'a, the capital of Yemen. It killed 37 people and injured 66 others, many of the casualties being young men who were queuing to register as recruits



with a police academy. An off-shoot of al-Qaeda was believed to be responsible.

Meanwhile, in the same week, it was reported that militant Islamists from the Boko Haram group had seized a major town in north-eastern Nigeria, Baga, reportedly killing hundreds of its inhabitants. This being sub-Saharan Africa, the

story received hardly any coverage in the Western media.

The prospect of different Islamist extremist groups, whether Isis, al-Qaeda or Boko Haram, competing with each other to commit ever more outrageous atrocities, is a depressing one indeed.

Meanwhile, the press picked up on a study published in 2014 by a Dutch sociologist who had interviewed thousands of Muslim immigrants (most of them from Morocco or Turkey) as well as 'native Christians' in six Western European countries. His research suggested that almost two-thirds of those Muslim immigrants interviewed believed that religious rules were more important to them than the laws of the country in which they lived, while three quarters of the Muslim immigrant respondents held the opinion that there was only one legitimate interpretation of the Qur'an.

The equivalent figures – and therefore potential indicators of 'fundamentalism' – among 'native Christians' were 17 per cent and 13 per cent. The study's findings were stark: "Both the extent of Islamic religious fundamentalism and its correlates – homophobia, anti-Semitism and 'Occidentophobia' – should be serious causes of concern for policy makers as well as Muslim community leaders."

Amidst all this doom and gloom, it was heartening indeed to re-read the Christmas newsletter of one of our friends and partners in Cairo, Bishop Mouneer Hanna Anis, the Anglican Bishop of the Diocese of Egypt with North Africa and the Horn of Africa. Bishop Mouneer wrote how, as he prepared for the Cathedral's Christmas Eve Service, he had received Christmas gifts from a Muslim neighbour. The local imam and several of his worshippers had then visited the Bishop on Christmas Day.

As the Bishop noted: "The group stated that it is important to recover the spirit of unity that characterised centuries of Muslim-Christian relationships in Egypt, which has long been a religiously diverse society."

This was underlined by the surprising news that, for the first time ever, Egypt's president had personally visited St Mark's Coptic Orthodox Cathedral in Cairo to congratulate Pope Tawadros II and the city's Copts as they celebrated their Christmas Eve mass on 6 January.

President Abdel Fattah el-Sisi's gesture was warmly appreciated by the congregants as previous presidents had only ever sent telephone greetings to the Pope. The President's brief message to worshippers, recorded by television cameras,

emphasised that religious identity was of secondary importance: "Let no one say, 'What kind of Egyptian are you?'," he declaimed.

One of the privileges of leading Embrace the Middle East and seeing at first hand some of the educational, development and relief projects we support in Egypt, Lebanon, Syria, Israel and Palestine is to see how constructive and collaborative Muslim-Christian relations can be. While our partner projects are Christian-led, nearly all the beneficiaries are Muslims.

This is especially true at our wholly-owned special educational needs school in East Jerusalem, the Helen Keller School, where a majority of the staff and nearly all the children are Palestinian Muslims.

But I have also seen it at other Embrace-supported projects, such as a Christian-run school for children with disability in Alexandria, Egypt, where Muslim staff join in daily Christian devotions and where some of the mothers bringing children to the school are from a fundamentalist Salafist background, clad in full niqab (veil). They have no qualms about bringing their children with disabilities to the school, because they know they will receive the special care and love which comes from the Christian conviction that all are made in God's image.

Last year we were delighted to hear that a mosque in a small village in the Palestinian West Bank was using the loudspeaker on its minaret to let villagers know about a new mobile health clinic that was being provided with our support by the nearby Anglican hospital in Nablus, St Luke's.

Underpinning this historically cordial relationship between Christians and Muslims in the Near East and North Africa is a mutual respect for each other's faith, rooted in a deep understanding of our shared Abrahamic heritage, together with the long-standing commitment of the Christian communities (they rarely like to be called 'minorities' given their rootedness in their societies) to outward-facing but culturally sensitive social witness, through schools, hospitals, refugee work and other community development projects.

This is most evident in Gaza, where the tiny Christian community, numbering fewer than 0.07 per cent of the total population, has a vibrant social witness, which is fully appreciated by all, including the Hamas-led government. This is what lies at the heart of our ministry at Embrace, and it gives me hope that the negative stereotypes for Muslim-Christian relations are not the end of the story.

Jeremy Moodey is Chief Executive of Embrace the Middle East (www.embraceme.org), the Christian development charity that tackles poverty and injustice in the lands of the Bible

Investigating
faith

Understanding Islam

16 – 19 March 2015

A course that aims to give Christians an introduction to Islam as Muslims understand it, and to address questions of Christian response. The course includes both Christian and Muslim speakers.

£330: residential
£150: non-residential
(3 nights/days all inclusive)

St Stephen's House, Oxford
+44 (0)1865 613500
enquiries@ssho.ox.ac.uk
www.ssho.ox.ac.uk

St Stephen's House is a Permanent Private Hall of the University of Oxford.



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



Fantasy football: C of E United

By Andrew Symes,
Anglican Mainstream

We have just celebrated the season of Epiphany, remembering the visit of the three Magi to Bethlehem. Now it's also the time when the wise men of planet football scratch their heads, assess their team's season so far as it passes the mid point, cast a critical eye over their 'stars', and make decisions about what changes to make in the transfer window. For the team we follow, Church of England United, supporters can join in the discussion: do we need to strengthen our defence and attack, and urge the coaches to give a clearer direction to the midfield?

Firstly, the defence. For this pundit, the team is relying too heavily on central defenders Sammy Adiaphora and Littlemore Conversation. The midfield default tactic when under pressure is to pass back to them, but they are uncertain on the ball and too easily outflanked by the opposition. It would be better to put them back in the reserves, and promote the stronger Bibletruth and Firminfaith, who have the added advantage of posing an attacking threat as well.

What about the strikers? C of E Utd have been struggling with declining attendance figures as well as a paucity of goals. Last year's expensive and high-profile purchases operating up front, WomenBishops and Foodbanks, have been appreciated for their work rate, but the awkward questions need to be asked: are they being deployed in the best positions? Will they deliver a good value return on investment in bringing back the crowds or getting the ball in the net?

Some voices are calling for Testimony to be brought in from the wings, to operate in a more central role. Meanwhile Preacher, too often left on the bench due to low confidence, can be encouraged to get forward and deliver his glorious Cross.

Commentators often talk about the need for a strong 'spine' in midfield – how do C of E Utd fare in this department?

There might be a tendency to try to please the media, while giving the ball away too easily and avoiding the necessary strong tackles. Our advice is to invest in players like that tireless runner Bravewit-ness, and play alongside him the relatively unknown and unheralded

Prophet, who can make a difference with his reading of the game and visionary distribution skills.

Cathedral continues to be reliable in goal, but the jury is still out on the best way to make use of left field enigma Freshexpression Churchplant.

Meanwhile what about footballing philosophy and strategy? There is clearly a major rift between those advocating the 'direct approach' much derided by the metropolitan elite, and those more interested in beautiful football style. Rather than giving an opinion on which approach to take, Management seems to be talking a lot about allowing all views to be heard, and ensuring a fair game with no injuries as a result of clashes between supporters of his team and the opposition.



This seems to be confusing the role of coach with that of referee.

There needs to be a stronger focus on getting the basics right on the field, according to the traditional values of the club; and a clear strategy for going forward and winning games, rather than prioritising dressing room harmony as an end in itself, or hosting socials for the supporters' club.

While C of E United is currently in danger of relegation from the prestigious Premier Establishment League, going down might be a blessing in disguise. Some are even advocating a break up of the club into two, continuing to share the same ground but with different philosophies of play: C of E Includers (motto: "Everyone welcome"), and C of E Confessors (motto: "We believe in winning").

Former Liverpool manager Bill Shankly once said "Football isn't a matter of life and death - its more important than that". We beg to differ: watching people kick a ball around and getting excited about it is not what life is all about. It is a metaphor: the honing of skills through hard work, the desire for triumph over the opposition, the yearning for glory, the camaraderie in the dressing room and on the terraces are symbols; pointers to something at present unseen - the great world assembly witnessing the final victory of the One who is currently putting together and directing his team. We need to somehow try to ensure that the game

we play week by week reflects and points forward to this ultimate reality and purpose.

The Rev Andrew Symes is Executive Secretary of Anglican Mainstream

Could You Be Their Chaplain?

Since the Royal Air Force was formed in 1918, chaplains have been an integral part of the RAF and today, as then, they represent the Church where it is needed most.

As an RAF chaplain you will be involved in the lives of our personnel, regardless of their rank or religious beliefs. You will serve alongside them, providing vital religious, pastoral and ethical support wherever they go, including deployed Operations. Home-based duties will be equally important, supporting personnel and their families, Reservists, civil servants and the wider RAF community. While exploring innovative ways of engaging with them, you will also fulfil the more traditional role of leading regular worship, including officiating at baptisms, weddings and funerals. Partners and families are well cared for and the RAF provides excellent in-service training and education opportunities.

If you are ready for an exciting, highly-rewarding position, contact us now.

We have vacancies for full-time and spare-time chaplains.
www.raf.mod.uk/chaplains

ROYAL AIR FORCE

Produced by Air Media Centre, HQ Air Command, 1416 14CR.
© UK MOD Crown Copyright 2014

While C of E United is currently in danger of relegation, going down might be a blessing in disguise



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



CLASSIFIED ADVERTISEMENTS

Tel: 020 7222 2018

E-mail: ads@churchnewspaper.com

APPOINTMENTS**UNIVERSITY MINISTER SOUTHAMPTON**

Highfield Church in Southampton is a thriving evangelical Anglican Church with a lively and significant ministry to students, with a unique opportunity of having two of Southampton University's campuses entirely within our parish!

One of our main priorities is *Engaging the University* and we're looking for a passionate Christian to reach undergraduate and postgraduate students with the gospel.

As well as becoming a key part of our staff team, we're offering £25,000 basic salary, pension scheme, and so much more...

Read more about our students, our church and the job itself by visiting
www.highfield.org.uk/universityminister

The closing date for applications is
6th February 2015



T. 023 8055 8234

**VACANCY IN THE SEE OF MAIDSTONE**

The Archbishop of Canterbury is seeking to fill the vacant See of Maidstone. In the light of paragraph 30 of the *House of Bishops Declaration on the Ministry of Bishops and Priests*, (May 2014), he seeks to appoint a candidate 'who takes the Conservative Evangelical view on headship.' The Bishop will represent the voice of those from this perspective in the College of Bishops and may provide support in other dioceses with the agreement of the relevant diocesan bishop.

Any person wishing to comment on the needs of the role or who wishes to propose candidates, should write by the 31st January 2015 to:

Caroline Boddington, Archbishops' Secretary for Appointments, The Wash House, Lambeth Palace, London SE1 7JU
Email: asaoffice@churchofengland.org

VACANCY IN THE SEE OF MAIDSTONE**CEN ARCHIVES**

We hold a complete set of bound volumes of CEN from 1953 onwards at our offices in Westminster which may be viewed by appointment only due to limited space.

Please contact us on 020 7222 2018 or email to
ads@churchnewspaper.com

CLERICAL

Vicar of Tupsley with Hampton Bishop, City of Hereford

Barnabas needed...

...meaning, a gifted preacher and teacher, who works by encouraging others, and has a good grasp of organizational issues.

Enquiries/applications to the Archdeacon of Hereford. Go to www.hereford.anglican.org [click through churchwork—vacancies]

SUBSCRIBE
to *The Church of England Newspaper*
and you will receive your copy direct to your home each week.

Please call
Delia Robinson
on
020 7222 2018

ICS together with SAMS/CMS offer two challenging opportunities to reach out in mission to international congregations in South America

Chaplain**Christ Church, Rio de Janeiro (Brazil)**

An experienced, spiritually mature, ordained Anglican priest of evangelical conviction is sought to lead this traditional English-speaking church.

He/she will need excellent Bible teaching, pastoral and interpersonal skills; and the ability to relate well and adapt to different traditions and cultures. The ability to speak Portuguese will be essential for integration into the community and to maintain good relationships with local churches.

The package includes a stipend, home leave, usual expenses of office, car, accommodation and health insurance. Assistance with children's education locally is available. The church will be the employer.
Website: www.christchurchrio.org.br

Closing date for applications: **12 noon on Monday 9 February**
Interviews: **Monday 2 March in Oxford**

*

Chaplain**St. Peter's, Viña del Mar (Chile)**

We seek a devout, energetic and experienced ordained male priest (the Diocese of Chile does not ordain women) of evangelical conviction for this international English-speaking church.

He will need excellent Bible teaching, pastoral and interpersonal skills; and the ability to relate well ecumenically, across traditions, cultures and to the wider English-speaking community. The ability to speak or learn Spanish is essential for integration into the community and to maintain good relationships with local churches.

The package includes a stipend, home leave, usual expenses of office, car, accommodation and health insurance. Assistance with children's education locally will be available. The church will be the employer.

Closing date for applications: **12 noon on Monday 9 February**
Interviews: **Tuesday 3 March in Oxford**

*

For both vacancies:

Enhanced Disclosure required. Informal enquiries welcome.

For an information pack please contact:

Mrs Jeannette Skuse
E-mail: ajskuse@ics-uk.org or telephone: 024-7646 3940



ICS INTERCONTINENTAL CHURCH SOCIETY

**CANON PRINCIPAL****Full time role, lay and ordained applicants welcomed**

The Canon Principal will lead the new School of Mission, developing Christian discipleship, resourcing lay and ordained ministerial training and building an effective partnership with the Cathedral to foster a culture of mission throughout the Diocese.

For an informal conversation contact:

The Ven Dr Paul Moore, Archdeacon for Mission Development
on 01962 710970

Closing date: **29 January 2015**

Interviews: **24 February 2015**

Application pack including information about terms and conditions available at
www.winchester.anglican.org
or from debbie.clark@winchester.anglican.org, 01962 737353

An enhanced DBS check is required

**Chief Executive**

Gateshead or London (with preference for Gateshead)
Circa £75k-£85k, dependant on location.

Best known as the UK's leading fair trade organisation and engaged in a wide range of trade and development activities, Traidcraft was established in 1979 as a Christian response to poverty. With a mission to fight poverty through trade, we pioneer, practise and promote approaches to trade that help poor people in developing countries transform their lives. Traidcraft combines a £15.8 million turnover trading company - Traidcraft plc - with one of the UK's most innovative development charities - Traidcraft Exchange - and this provides us with a unique view of how trade can be made to work for the poor.

The role of Chief Executive provides a unique opportunity for a dynamic individual to lead, reshape, invigorate and inspire a truly unique organisation and the Chief Executive will play a critical role in strengthening the commercial business and further enabling the impact of our development activities. Motivated from their own Christian faith, the Chief Executive will lead the work of Traidcraft plc and Traidcraft Exchange in line with its Foundation Principles and its Christian ethos.

We're looking for someone who is committed to Traidcraft's mission of fighting poverty through trade and who believes strongly in the potential of trade and business to promote international development. A clear and creative strategic thinker who can see the possibilities for Traidcraft's role as a pioneering organisation is essential.

Further details including application information can be found on our website at www.traidcraft.co.uk/jobs. Alternatively, please email recruitment@traidcraft.co.uk or ask for the HR Department on +44 (0)191 491 0591 during office hours.

The closing date for applications is
Monday 2nd February 2015 at 9am.

**Pilsdon at Malling****GUARDIAN**

The Trustees wish to appoint a Guardian (ordained or lay) to succeed the present Guardian who is retiring in October 2015.

Pilsdon at Malling is an ecumenical Christian community of people who choose to live together and offer hospitality to people in need. To those on the margins of society Pilsdon offers refuge and a life of prayer and simple manual work. It is based in a former monastery, adjacent to the Anglican Benedictine Abbey of St Mary, and set in six acres at West Malling in Kent. The leadership of the Community comes from the Guardian and the other Community Members.

For further information and an Application Form please write to the Chair of Trustees c/o The Vicarage, 4 Hastings Road, Pembury, Kent TN2 4PD.

The closing date for applications is **13th March 2015.**

www.religiousjobsite.com

ADVERTISING A JOB?

We offer

THREE weeks for the price of **TWO**

Tel: 020 7222 2018

ads@churchnewspaper.com

BIBLE CHALLENGE

Day 16: Genesis 40-42, Psalm 14, Matthew 14
Day 17: Genesis 43-45, Psalm 15, Matthew 15
Day 18: Enjoy hearing the Scriptures read aloud in church
Day 19: Genesis 46-48, Psalm 16, Matthew 16
Day 20: Genesis 49-50, Psalm 17, Matthew 17
Day 21: Exodus 1-3, Psalm 18: 1-20, Matthew 18
Day 22: Exodus 4-6, Psalm 18:21-50, Matthew 19

APPOINTMENTS

The Rev Miles Baker, will be appointed honorary Canon of Peterborough Cathedral from 1 March 2015.

The Rev Helen M Barton, Vicar of Ulgham & Widdrington (Newcastle) to be Priest in Charge of St John the Baptist, Barlaston (Newcastle).
The Rev Stephen William Bazely, Currently Assistant Curate at Deane St Mary the Virgin, in the diocese of Manchester, to be Priest in Charge of Willaston Christ Church, in the deanery of Wirral South, with effect from 19 February 2015 (Chester).

The Rev Kevin Billson, Assistant Curate in the Parish of Brereton and Rugeley, in the Diocese of Lichfield, to be Priest-in-Charge of the Blofield benefice (Norwich).

The Rev Alison Booker, Vicar of the Coplow Benefice in the Gartree First Deanery to be also Warden of Pastoral Assistants, to take over from the Rev Liz Rawlings with immediate effect (Leicester).

The Rev Peter Timothy Cooper, Formerly Assistant Curate at Edgware Parish (St Andrew, St Margaret and St Peter), (London), to become Incumbent of Seacombe St Paul with Poulton St Luke, in the deanery of Wallasey (Chester), with effect from 20 February 2015

The Rev Michelle Cotton, Assistant Curate of Weston Favell has been appointed Priest in Charge of St Andrews Wellingborough (Peterborough).

The Rev Alan Crawley, Rector, Badshot Lea and Hale, to be Self Supporting Minister, Badshot Lea and Hale (Guildford).

The Rev Lesley Crawley, Self Supporting Minister, Badshot Lea and Hale, to be Rector, Badshot Lea and Hale (Guildford).

The Rev Jennifer Sara Croft, Formerly Incumbent at High Legh St John and also of Over Tabley St Paul, both in the deanery of Knutsford, was also Chaplain at Countess of Chester Hospital NHS Foundation, now Vicar at Ormesby St Cuthbert (York).

The Rev Rosemary Deedes, Chaplain: HM Prison, Isle of Wight [Portsmouth], to be Anglican Chaplain: Coventry University (Coventry).

The Rev Jonathan Fox, Permission to Officiate, to be Rector: The Revel Benefice (Coventry).

The Rev Vivien Barbara Gisby, Formerly curate at Sutton St James, in the deanery of Macclesfield, now Incumbent of Runcorn Weston St John

ANGLICAN CYCLE OF PRAYER

Friday 16 January. Psalm 119: 41-48, Isa. 47: 1-9. Liberia - (West Africa): The Rt Rev Dr Jonathan Bau-Bau Bonaparte Hart

Saturday 17 January. Psalm 139: 1-10, Gal. 3: 15-22. Lichfield - (Canterbury, England): The Rt Rev Jonathan Michael Gledhill; Lichfield - Shrewsbury - (Canterbury, England): The Rt Rev Mark James Rylands; Lichfield - Stafford - (Canterbury, England): The Rt Rev Geoffrey Peter Annas; Lichfield - Wolverhampton - (Canterbury, England): The Rt Rev Clive Gregory

Sunday 18 January. Epiphany 2. Psalm 1 Gal. 3: 23-29. Week of Prayer for Christian Unity. London - (Canterbury, England): The Rt Rev & Rt Hon Richard John Carew Chartres; London - Edmonton - (Canterbury, England): The Rt Rev Peter William Wheatley; London - Fulham - (Canterbury, England): The Rt Rev Jonathan Mark Richard Baker; London - Kensington - (Canterbury, England): The Rt Rev Paul Gavin Williams; London - Stepney - (Canterbury, England): The Rt Revd Adrian Newman; London - Willesden - (Canterbury, England): The Rt Rev Peter Allan Broadbent

Monday 19 January. Psalm 33: 1-6,12, Gal. 4: 1-11. Lincoln - (Canterbury, England): The Rt Rev Christopher Lowson; Lincoln - Grantham - (Canterbury, England): The Rt Rev Timothy William Ellis; Lincoln - Grimsby - (Canterbury, England): The Rt Rev David Eric Court

Tuesday 20 January. Psalm 8, Gal. 4: 12-20. Litoral Ecuador - (IX, The Episcopal Church): The Rt Rev Alfredo Morante

Wednesday 21 January. Psalm 100. Gal. 4: 21-5:1. Liverpool - (York, England): The Rt Rev Paul Bayes; Liverpool - Warrington - (York, England): The Rt Rev Richard Finn Blackburn

Thursday 22 January. Psalm 85: 7-end, Gal. 5: 2-12. The Most Rev Dr Barry Morgan, Archbishop of Wales & Bishop of Llandaff; Assistant Bishop of Llandaff - (Wales): The Rt Rev David Wilbourne

the Evangelist, (Chester).

The Rev Ann Goldthorp, Curate: Harbury & Ladbroke (Coventry), to be Vicar: Deddington w Barford, Clifton & Hempton [Oxford].

The Rev David Gough, Priest in charge of Woodhouse St James, (Sheffield), to be Vicar of Woodhouse St James (Sheffield).

The Rev David Hammond, Pioneer Missioner & Vicar: St Saviour, Nottingham [Southwell & Nottingham], to be PiC: Westwood St John & Canley St Stephen (Coventry).

The Rev Carolyn Headley, Lead Chaplain Portsmouth Hospitals NHS Trust to be Chaplain, Epsom and St Helier NHS Trust (Guildford).

The Rev Ian Henneby, Assistant Curate of Bedlington St Cuthbert and Cambois and Sleekburn (Newcastle), to be Associate Vicar of Bedlington St Cuthbert and Cambois and Sleekburn (Newcastle).

The Rev Ian Kennedy, PiC: Fillongley & Corley (St Mary & All Saints), to be Incumbent: Fillongley & Corley (St Mary & All Saints) (Coventry).

The Rev Malcolm Lambert, Team Rector in the Chigwell and Chigwell Row Team Ministry (Chelmsford), to be Priest in Charge of All Saints, Annesley, St Mary the Virgin, Newstead Village (Southwell and Nottingham).

The Rev Joy Lievesley, Permission to Officiate, to be Self Supporting Associate Minister, Frimley (Guildford).

The Rev Michael Graham Loach, Currently Assistant Curate at West Kirby St Bridget, in the deanery of Wirral North, to become Incumbent of Higher Bebbington Christ Church, (Chester).

The Rev Roland Olliff, Assistant Chaplain, Military Chaplaincy, to be Vicar of Christ Church, Crookham (Guildford).

The Rev Colin Pearson, Vicar of Alvaston, Diocese of Derby, has been appointed Part-Time Area Dean of the Peak Deanery and Part-Time Priest-

in-Charge of Chapel-en-le-Frith in the same diocese.

The Rev Katherine Pearson, Pioneer Assistant Curate: Weoley Castle St Gabriel [Birmingham], to be Anglican Chaplain: University of Warwick (Coventry).

The Rev Matt Prior, Self Supporting Minister, Assistant Curate Cove, to be also Adult Discipleship Development Adviser, Discipleship, Vocations and Ministry Team (Guildford).

The Rev Karen Reeves, Minister in Charge: Conventional District of St Catherine's Stoke Aldermoor in the Benefice of Caludon (Coventry), to move to Moston St John and Moston St Chad [Manchester].

The Rev Russell Smart, Curate, Colliers Row, Romford to be Associate Minister Church of the Good Shepherd Farnborough (Guildford).

The Rev Andrew Smith, Asst Curate East Dean with Friston and Jevington to be Rector, Fetcham St Mary (Guildford).

The Rev Pamela Stote, PtO Allesley Park & Whoberley, to be Associate Minister: Allesley Park & Whoberley (Coventry).

The Rev John Swinhoe, NSM Curate of Horton (Newcastle), to be NSM Assistant Curate (House for Duty) in the Parish of Horton and Blyth St Mary (Newcastle).

The Rev Nigel Tuffnell, Rector of the benefice of Redenhall with Scole, has been appointed to a new (additional) position as Rural Dean of the Redenhall deanery (Norwich).

The Rev Heather Turner, Permission to officiate, to be Chaplain: The Shakespeare Hospice (Coventry).

The Rev Jane Vlach, Curate, Holy Trinity and St Mary's Guildford to be Vicar, Witley All Saints (Guildford).

The Rev Irene Wilson, Assistant Curate, Kingston Upon Hull, Holy Trinity, has been re-appointed as Assistant Curate of the Benefice of Kingston Upon Hull, Holy Trinity (York).

RETIREMENTS & RESIGNATIONS

The Rev Alan Baines, Team Vicar of Duston (Peterborough) is to retire on 1 March 2015.

The Rev Mark Chester, St Paul's Camberley, to resign from 2 March 2015.

The Rev Jane Mullaney, Associate Minister: Kenilworth St John (Coventry), to retire from 31 March.

The Rev Canon Jim Robertson, Incumbent of Whittingham & Edlingham w Bolton Chapel and Area Dean of Alnwick (Newcastle), to retire from 31 March 2015.

The Rev Brian Rogers, Vicar of Warmington, Tansor, Cottstock, Fotheringhay and Southwick (Peterborough) is to retire on 9 May 2015.

The Rev Canon Colin Tickner, Permission to Officiate (Guildford), retired on 31 December 2014.

The Rev Canon Judith Wilson, Chaplain to the Great Hospital, Norwich, Rector of St Helen (Norwich) (Benefice), Honorary Assistant Diocesan Director of Ordinands, and Honorary Canon is to retire on 31 January and has been appointed to a new position as Honorary Canon Emerita, Norwich Cathedral.

LAY AND OTHER APPOINTMENTS

Mrs Siobhan Mary Hoyes Reader (Sheffield), to be Chaplain, Sheffield Health and Social Care NHS Foundation Trust (Sheffield).

Ruth Martin has been appointed Southwark Diocesan Secretary with effect 1st January 2015, succeeding Simon Parton.

Mr Simon Parton presently Southwark Diocesan Secretary and also Honorary Lay Canon of Southwark Cathedral departs with effect 31st December 2014 and will become Lay Canon Emeritus of Southwark Cathedral on 25th January 2015.

Mrs Sarah Thorpe has been appointed Dementia Support Worker in Shrewsbury (Lichfield).

Mr Robin Whitehouse has been elected Lay Chair of Wolverhampton (Lichfield).

DEATHS

The Rev Canon Michael Butler, Born 25 October 1932. Keble College Oxford BA. College of the Resurrection Mirfield. Ordained deacon 1959, priest 1960. Curate Poplar All Saints with St Frideswide 1959-1968. Deputy Director of the Samaritans 1968-1973. Honorary Curate St Stephen's Walbrook and St Swithun etc. Curate Godalming 1973-1976. Priest-in-charge Brighton St Anne 1977-1979. Diocesan Communications Officer and Director of Social Responsibility 1977-1983. Director Diocesan Board of Social Responsibility 1983-1994. Social Responsibility Adviser 1994-2000. Honorary Curate Brighton St Peter with Chapel Royal 1994-2000. Canon and Prebendary Chichester Cathedral 1985-2000. Permission to Officiate Diocese of Norwich 2000-2014. Died on 28 November 2014.



Renaissance genius re-discovered

Major galleries have a key responsibility to restore to public attention artists deemed great in their own time but long neglected through changes in aesthetic fashion. Royal Academy fulfils this role most commendably with its first comprehensive UK showcase of Giovanni Battista Moroni [c.1520-1579], acclaimed in his day among Late Renaissance portraitists, while his deeply pious religious works heralded Counter-Reformation devotional art.



Closely linked with Bergamo in Lombardy, then under Venice, Moroni's wide clientele for his innovatively realistic and insightful portraiture embraced Bergamesque and Venetian nobles, church dignitaries and artisans. In *The Tailor* [1570], the professional creator of fine clothes catches our gaze when poised to start cutting his cloth: no carefully posed image, this moment-in-time study superbly blends realism and character portrayal. Eschewing all idealisation, his honest depictions give his subjects a special dignity; inclining their faces to the viewer, they engage us with penetrating gaze - whether elderly ermine-robed Gian Albani, patrician Isotta Brembatti full-length in fashion gown, or pink-garbed Gian Grumelli hand-on-sword in antique setting.

Most astonishing is the ultra-honest study of aged widow and church patron Lucrezia Vertova Agliardi. Prayer book in hand, her deeply wrinkled face tells of a life devoted to family and church: this work denotes Moroni as outstanding master of Late Renaissance portraiture.

Protestant Reformation iconoclasm and Catholicism's response hugely affected European art. Appalled by Protestant rejection of visual expression of Christian narratives, yet sensitive to superstitious misuse, Counter-Reformation inspired a new form of religious-theme art - deeply devotional, intensely theological, and focused on

Christ, the Trinity, and the saints.

Visual re-affirmation of fundamental Catholic themes reached its height in the Baroque - Caravaggio, Carracci and Spanish painters Zurbaran and Murillo - but Moroni was the key pioneer. The Council of Trent launched its Counter-Reformation in 1545, its meetings lasting to 1563; remarkably, Moroni was working there during its 1545-47 and 1551-2 sessions, imbibing its piety and zest for renewal.

Thereafter he created many beautiful compositions expressing its main principles, both big-scale altarpieces for churches and smaller private devotional works.

Crucifixion scenes flanked by famous saints challenged the faithful to deeper discipleship; the superbly composed *Mystic Marriage of St Catherine* [1570] exalts total devotion to Christ; the intensely focused *Last Supper* [1569] both images the Gospel narrative and proclaims Catholic eucharistic practice by including a priest with a wine cruet. Commissioned by the Confraternity of the Holy Sacrament for a church in Romano di Lombardia, it is Moroni's most famous work.

For private devotion or public display to encourage it, Moroni created scenes of individuals in prayerful meditation on a picture of a Biblical scene, or spiritually envisioning one as taught by St Ignatius Loyola. These distinctive religious art genres are shown respectively in *Gentleman in Adoration before the Baptism of Christ* [1560] and *Gentleman in Contemplation before the Madonna and Child* [1555]: in both, juxtaposition of figure and scene suggests deep piety.

This exhibition is a rare gem - not to be missed.

Brian Cooper

Giovanni Battista Moroni is at Royal Academy until 25 January. Admission £13.50; concessions; under-16s free.

The Trinity found in the coffee rota

Bob Mayo

It has now officially been recognized that the best place for people of different cultures to meet is in a church. A report published by the Social Integration Commission (2014) has identified that, while spectator sports events are the most successful at bringing people of different ages together, churches are the most likely place for people from different cultures to meet. The Report says that the most isolated are the unemployed and the elderly and that class can be a more enduring source of division than race.

The parish church is providing the answer because, across the UK, it is a prime mover in promoting neighbourliness and social integration. Churches and other places of worship are more successful than gatherings such as parties, meetings, weddings or venues such as pubs and clubs at bringing people of different backgrounds together.

A parish church is a site of radical resistance against the fragmentation and isolation endemic within modern society.

Newbigin (1989) wrote: "I do not think that we shall recover the true form of the parish until we recover a truly missionary approach to our culture." I don't think that we shall achieve a missionary encounter with our culture without recovering the true form of the parish. Learning to relate to each other in the name of Christ is the social revolution that lies at the heart of parish life.

The world is not going to be changed in a PCC meeting but that is where the process can begin. A recent marriage

in my church was of two congregation members who met while sharing a turn on the coffee rota.

The Church is a prophetic minority not a moral majority. Coming together in the name of Christ is an act of hope in which we imagine how the world could be different to how it is. Our lives, as the people of God, are transformed by a re-energised imagination, not by ethical instruction. In meeting together the question that we ask of our belief is not is it practical or viable but is it imaginable?

Imagination is quickly lost on any church committees where it is felt that too much of the work is done by too few of the people. In our PCC meetings we try to reach a consensus over the priorities for the Church. We talk about jobs that need to be done and we ask for volunteers. Consensus, jobs and volunteers are a Holy Spirit, Father and Son formula and so by the end of the evening we can meet ourselves coming back as a Trinitarian Church.

PCC members leave the meeting having had a cup of coffee and a digestive biscuit but seldom realizing the rich theology in which they have taken part.

St Augustine talks of the Trinity as understanding (Holy Spirit), memory (Father) and will (Son). The Holy Spirit gift of understanding is shown through the process of us reaching a consensus on the priorities for the Church - How good and pleasant it is when God's people live together in unity (Psalm 133:1).

The Father God gift of memory is shown through the jobs needing to be done to keep the collective memory of the Christian faith alive - bills need to be paid, rotas need to be

arranged and events need to be planned in order to act out the public face of the Church as the people of God.

The Son's gift of will is shown through us as the embodied reality of the Church willing to volunteer to get jobs done.

Generally the Trinity does not hold a central place in the liturgical year of the parish. The Trinity is seen as a troublesome piece of theological baggage best kept out of the way when talking about the faith to non-believers and most easily explained in a Trinity Sunday sermon by using the analogy of water, ice and steam or different notes of music - each entirely separate but of the same substance.

A sermon demonstrating that a three-in-one God is possible falls short of showing how it shapes our identity as the people of God.

The Trinity has long been considered an enigma within Western Christendom because a Communitarian Divinity (Okechukwu Ogbonaya 1998) does not fit with our individualized, self-referential, consumer rights-driven worldview. Christianity in the last analysis is Trinitarian. Take out of the New Testament the persons of Father, Son and Holy Spirit and there is no God left. Church life without the Trinity is like having the ingredients without the recipe to put them all together.

The Rev Dr Bob Mayo is the Vicar of St Stephen and St Thomas, Shepherds Bush, with St Michael and St George, White City. www.ststephensw12.org Follow Bob on Twitter at @RevBobMayo. Email Bob at bobmayo43@gmail.com

SUNDAY SERVICE

3rd Sunday of Epiphany -
Sunday 25 January 2015

Genesis 14:17-20
Psalm 128
Revelation 19:6-10

In our readings this week, the blessings of salvation come out of God's city to feed and sustain his people.

In Genesis 14, Abram returns from defeating a group of kings, including the wonderfully named Chedorlaomer, who had captured his nephew Lot. He is met by the enigmatic figure of Melchizedek, introduced as King of Salem, commonly believed to be Jerusalem. His name means "King of righteousness" or "righteous king", and he is king of a place called Peace (salem). He provided Abram with suitable refreshment; he did not, as some Roman Catholic commentators suggest, "offer" bread and wine, as in a sacrifice of some kind, but "bring out" or "produce" them, according to the Hebrew. Jesus used those same elements of bread and wine in the Last Supper, of course, because they are so obviously indicative of basic sustenance.

The connection is not as close as some would like it to be: Melchizedek is not a pre-incarnate appearance of the Son of God, and any idea that we continue to require priests to offer any sacrifices after his one perfect and all-sufficient atonement, is a return to the shadowlands of the Old Law.

When Hebrews 7 does draw a comparison between Jesus and Melchizedek, it is telling that it neither alludes to such a "sacrifice" nor even mentions the bread and wine. They are both priests of God Most High about whom scripture says nothing of their beginning or end. The Son of God truly has always been, from all eternity, and he lives forever. So the point is, we need no more priests in the order of Melchizedek (even if they did "offer" bread and wine), because Jesus is still alive and doing the job! We give him, our sustainer, not just a tenth of everything, but all our heart, soul, mind, and strength.

Psalm 128 is a song of blessing for all those who fear God and walk in his ways. They are sustained in every way by him, and thrive: eating the fruit of their labour, surrounded by a faithful spouse and many children, enjoying the prosperity of God's city in peace and harmony. It is only a small picture of the delights of heaven, and a type of that city to come. But the basic joys of family, food, and flourishing provide us with a satisfying type of that final destination, to fuel our prayers and hopes.

Revelation 19 is the orchestrated version of the basic melody in Psalm 128. The voice of a great multitude thunders out in John's vision. God reigns and rules, so we can rejoice. We are invited to a feast, to celebrate the marriage of the Lamb: the Lord Jesus will be with the enormous multitude of his people forever, enjoying fellowship and great food, in fine linen with their fellow-servants of Christ.

As Augustus Toplady once put it, "The kingdom of glory will both be more largely and more variously peopled than bigots of all denominations are either able to think, or willing to allow." That kingdom of the New Jerusalem will also be more gloriously enjoyable and refreshing and fulfilling than we could ever even imagine.

The Rev Dr Lee Gatiss is the editor of the NIV Proclamation Bible and Director of Church Society (www.churchsociety.org).

HYMN SELECTION

*Come people of the risen king
O happy man, whose soul is filled
God is here! As we his people
The God of Abraham praise
O God, our help in ages past*



cen@churchnewspaper.com



facebook.com/churchnewspaper



@churchnewspaper



A most miserable film

FILMS OF THE WEEK

Very rarely of a film do I think, "I just don't get this", but *Foxcatcher* (dir. Bennett Miller, cert. 15) - with its three Golden Globe nominations (no awards) - is one. It is also one of the most miserable films I've ever seen.

John du Pont (Steve Carell), heir to the American chemical family firm, established a training camp for American wrestlers heading for the 1988 Seoul Olympics, with himself as coach. Money talked, and worries about his mental health were suppressed - until he shot and killed one of his trainers, Dave Schultz (Mark Ruffalo).

Dave and his brother Mark (Channing Tatum) won gold medals at the 1984 Olympics and Mark was one of those brought under du Pont's wing. In the film Mark generally looks unhappy, even depressed, while his fellow wrestlers all seem utterly joyless, and it's not clear if that's their natural state or from being part of the "Foxcatcher" camp (named after the du Pont racing stable).

Dave resisted, but eventually du Pont gets him in to mentor his brother - "you and I working in tandem" - but this ends with du Pont feeling marginalised. The reasons why du Pont takes against Dave are complex - so complex that they seem unfathomable, and the script doesn't do much to explain.

That's partly because there's not that much dialogue. Long unblinking stares cannot really convey psychological problems.

One scene has negotiations between Dave and du Pont's lawyer Beck (Guy Boyd); writer Dan Futterman says: "We didn't want to club anybody over the head with exactly what was going on, but there are very sub-



tle threats that are happening in that scene". The only threat is that du Pont gets his way or the money goes.

Futterman and co-writer E Max Frye do expect a lot from actors and audience; at one point Mark is losing a match and the script demands, "We see a vulnerability we haven't seen before - something lost or disoriented". The trouble is that Mark often looks lost and disoriented.

By contrast, some things are very obvious. We learn that du Pont's privileged upbringing extended to his mother (Vanessa Redgrave) paying another boy to be his friend, followed by an unsubtle parallel when he gets kitted up for a wrestling match and his opponent is obviously letting him win.

The actors certainly trained hard for their roles - physically and by studying footage of the people they play. The intensity of that work translates into scenes that have some people thinking awards, including at the Cannes Festival last year, where Bennett Miller won best director, and Carell's prosthetic nose is worth a make-up Oscar®.

Mark Schultz has now withdrawn support for the film, after some commentators interpreted one grappling scene as homo-erotic ("quasi-sexual" it says in the script, though this is a sport that allowed crotch-grabbing). I'd have thought he'd be more unhappy about the film making him look thick, and lack of interpretation means it's hard to support it anyway.

Taken 3 (dir. Olivier Megaton, cert. 15) is billed as the conclusion of the series, as Bryan Mills (Liam Neeson), is accused of murdering his ex-wife and goes on the run, using his "particular set of skills" to trace the real culprit or culprits. Detective Dotzler (Forest Whitaker) is trying to catch him, and to protect his daughter Kim (Maggie Grace).

This time, Russians are involved. After a couple of twists, and Bryan's demonstration of waterboarding, the plot just wends its way to a violent denouement. That's mainly a fight shot in that style of fast cuts that mean you can't tell who's hitting whom, and a shoot-out in which umpteen bullets miraculously miss Bryan - enough to get it a 12A certificate.

There's a distinct lack of the sense of threat that racked up the tension in the original and made it to *Taken 2*. It's a shame as Bryan is a great character created by Neeson - you could almost hope for a *Taken 4* to see if next time they can give him a decent storyline. Almost.

Steve Parish

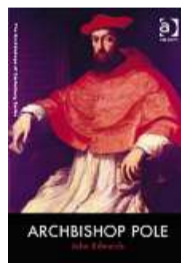
BOOK OF THE WEEK

Archbishop Pole

John Edwards

Ashgate, hb, £70.00

(or £62.40 from the CEN Shop at www.churchnewspaper.com/shop)



John Edwards is well placed to write this new biography of Reginald Cardinal Pole, which appears as the fourth volume in Ashgate's series on the Archbishops of Canterbury. He has already written a study of the Inquisition and a biography of Queen Mary as well as a number of important scholarly articles on the period and he has extensive knowledge of the sources in Spanish and Latin as well as in English.

Although an Anglican he follows Eamon Duffy, a Catholic, in presenting a largely sympathetic portrait of Pole, even going so far as to echo the words of another historian and claim 'Pole's sanctity was not a myth. It was the real thing'.

In *Fires of Faith* Duffy claimed that Pole had not received his due as the mastermind of the restoration of Catholicism under Mary. Edwards has no doubt of Pole's importance but he is less inclined to accept Duffy's judgement on the attention given to the Archbishop by historians. Edwards may be right as far as scholars of the period are concerned but there is something to be said for Duffy's assessment in the case of popular opinion.

Edwards sees Pole's consciousness of his royal ancestry as a key fact in his make-up and one that has not always been appreciated. He was a Plantagenet of the Yorkist branch and one with good claims to the throne himself. This helps explain Henry VIII's violent reaction to him and his family once they quarrelled in the mid-1530s over the royal supremacy. There might have been problems even if there had been no split between England and Rome.

As a Cardinal deacon (he was not ordained a priest until just before he was ordained a bishop and became Archbishop of Canterbury in December 1555) Pole identified with the reforming party in the Catholic Church. Although his own record was far from unblemished, he was opposed to simony and believed bishops should be resident in their dioceses.

His writing was marked by a humanist rather than by a scholastic style and he made frequent references to the scriptures, especially to the Old Testament and St Paul. He was firmly attached to the Papacy but he saw the Pope as primarily a spiritual ruler whose task was to work for peace in the church and the world.

On two occasions Pole came close to being elected Pope himself but did nothing to further his candidacy, even failing to leave England for a papal election. At the end of his life he was under investigation in Rome for heresy as a result of allegations that he had come close to Lutheranism. Mary stood by him and insisted any trial would have to be in England.

Edwards draws attention to the irony of a situation where a Queen and an Archbishop, both intent on restoring papal primacy in England, found themselves in an anomalous position of acting in the church without strict canonical legitimacy for what they were doing because Pole's legatine powers had been revoked. As Edwards puts it, there was a sense in which the Catholic 'schismatical Church' of Henry VIII had returned. Mary certainly showed herself to be Henry's daughter in refusing to allow Pole to go to Rome for trial.

Pole did not take control of the English church until Mary had been on the throne for over a year but in the short time available to him he proved to be an effective reformer.

Oxford quickly came into line; Cambridge was more difficult and a number of fellows with Protestant sympathies, like the future archbishop, Matthew Parker, kept a low profile. But Pole was able to recruit some able bishops who stayed loyal to Catholicism when Elizabeth came to the throne.

He made provision for seminaries and the better training of priests and it could be argued that these reforms bore fruit in the seminaries that did appear at Douai, Rheims, Valladolid and Rome during Elizabeth's

reign. The Benedictines returned to Westminster Abbey although Pole reluctantly accepted that monastic lands would never be restored to the church.

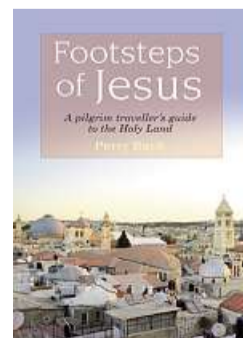
There were even plans for a new English translation of the scriptures, plans that again came to fruition in Elizabeth's reign. Some historians have argued that Pole's reluctance to allow the Jesuits into England shows the limits of his acceptance of the Counter Reformation but Edwards suggests this may be something of a red herring.

Pole's reputation, like that of 'bloody Mary', has been blackened by the role he played in sending so many Protestant martyrs to their death. Edwards does not discuss Duffy's suggestion that Pole was reluctant to burn Cranmer after his recantation and that this was Mary's decision, angered by the part Cranmer had played in her mother's divorce.

But Pole was certainly active in promoting the burning of heretics and, however difficult it may be for us to understand, Edwards is right to argue that people of the time saw heresy as a dangerous delusion that could destroy immortal souls and easily spread to infect the whole of society. In Pole's case, he may also have been keen to prosecute heretics to prove he was not one himself.

This excellent book fulfils a major gap in offering a biography of an Archbishop of Canterbury who has probably not received the attention due to him and it sets a high standard for other works in the series.

Paul Richardson



In *Footsteps of Jesus* (BRF, £10.99) Perry Buck, an experienced travel writer and journalist, offers practical guidance on planning an individual or group visit to the Holy Land. The focus is on Jerusalem, Galilee and the West Bank but there is also a short chapter on the East Bank, Jordan and Mount Sinai and some key locations in Egypt.

To buy any of these books visit www.churchnewspaper.com/shop



cen@churchnewspaper.com



[facebook.com/churchnewspaper](https://www.facebook.com/churchnewspaper)



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



COLLEGE STREET SW1 CITY OF WESTMINSTER

Exploring ways to connect in ministry

If you have been travelling on a train recently, or stood at a bus station or gone into a shopping centre, you are likely to have seen a copy of the *Watchtower* in passing, literature handed out by a Jehovah's Witness pioneer, as they work around the clock, on a 70-hour shift month.

They are conducting this 'specialised form of ministry' across 10 major cities in the UK, adopting a 'fresh approach to a British climate' where people are sociable, but time-poor.

London metropolitan area co-ordinator, Dheep Sing, said: "The individual can choose whether they want to approach us now," believing that just by stationing themselves nationwide, "an individual can't say they didn't know."

Well, it's certainly one way to do it. How one 'bears witness' can take on many forms. In last week's column, we had a look at the Green Report, so named after Prebendary, the Lord Green of Hurstpierpoint, a document detailing your future vocation, from theological seminarian to 'leader' of

the Cross. This week, we're taking a brief look at Clergy Mentoring.

Graham Archer, Director of Ministry at the Church Pastoral Aid Society (CPAS), an organisation that helps the Church of England to train mentors in their diocese, calls mentoring 'a dynamic, intentional, voluntary relationship of trust in which one person (the mentor) enables another person (the mentee) to maximise the grace of God within their lives and develop their potential in the service of God's kingdom purposes.'

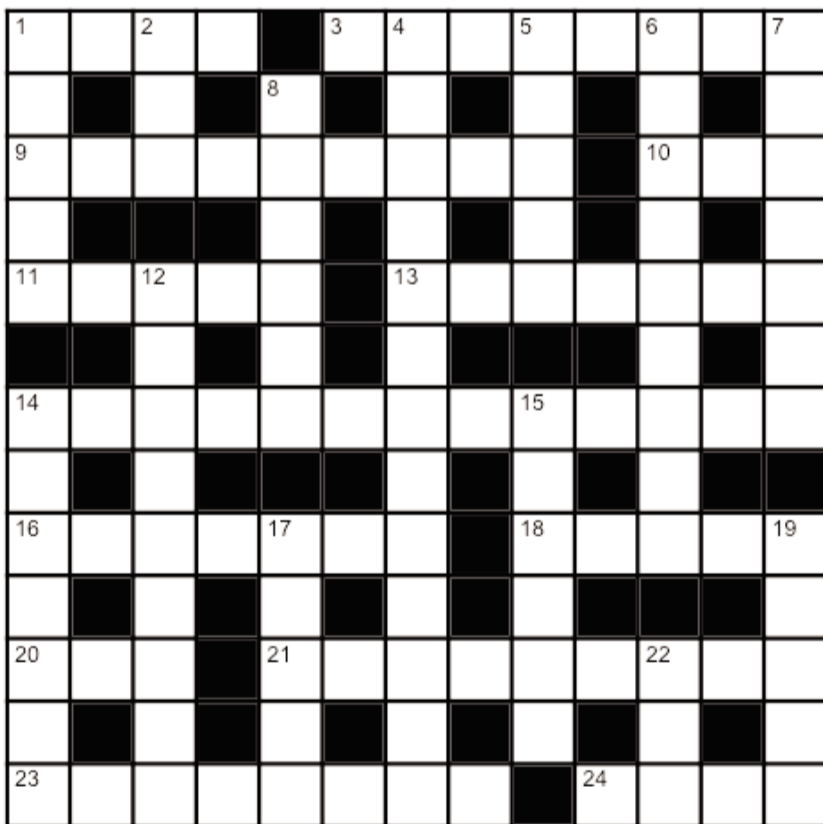
The CPAS work with dioceses to provide training for those wishing to take up a path in Clergy Mentoring. They also have plans to launch 'Mentorconnect': a platform allowing people to find their nearest Christian mentor.

Perhaps there are distinctions to be drawn between how one lets themselves be approached when 'bearing witness'. Is there a difference between standing on the street, however passively, and allowing one to approach them, to approaching your local diocese or 'Mentorconnect' and allowing those in need, to find their way there?



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

PRIZE CROSSWORD No. 933 by Axe



- 11 'It catches the — of 8 from afar...' [Job/NIV] (5)
13 Saint, abbot of Iona from 697; anagram of 'Madonna' (7)
14 Clergy or other people in religious orders (13)
16 Modern-day nationality of the Medes and Elamites, for instance (7)
18 One among specific recipients of a letter from Paul (5)
20 Teacher of Samuel [1 Sam] (3)
21 Writing that is regarded as sacred by a religious group (9)
23 'Like a foe he has slain all who were pleasing — — —' [Lam/NIV] (2,3,3)
24 'Whosoever wants to be my disciple must — themselves and take up their cross and follow me' [Mark/NIV] (4)

- Down**
1 'They offered... — of wine from Izal...' [Ezek/NIV] (5)
2 Ham, to Noah [Gen] (3)
4 Religious organization; anagram of 'O, my rival, Satan' (9,4)
5 'Arrange them — — stacks, six in each stack...' [Lev/NIV] (2,3)
6 Christian creed that believes the second coming of Christ is imminent (9)
7 'To the east they occupied the land...that — to the Euphrates River...' [1 Chr/NIV] (7)
8 '...a day of trumpet and — cry against the fortified cities...' [Zeph/NIV] (6)
12 Sacrament of the Last Supper (9)
14 'They attacked the Hamites...and completely destroyed them, as is

- to this day' [1Chr/NIV] (7)
15 Angel of the first order (6)
17 '...and the first...deceased...having no —, left his wife unto his brother' [Matt/KJV] (5)
19 'But as for me, I am poor and —' [Ps/NIV] (5)
22 'I tell you, — worldly wealth to gain friends for yourselves...' [Luke/NIV] (3)

Last week's solutions:

Across: 1 St John, 4 Tribes, 9 Inferno, 10 Flour, 11 Heart, 12 Gershon, 13 Blackfriars, 18 Megiddo, 20 Hosea, 22 After, 23 Gospels, 24 Sinner, 25 Season.
Down: 1 Smiths, 2 Jaffa, 3 Heretic, 5 Refer, 6 Brother, 7 Shrine, 8 Song of Songs, 14 Lighten, 15 In haste, 16 Emmaus, 17 Samson, 19 Dirge, 21 Seeds.

The first correct entry drawn will win a book of the Editor's choice. Send your entry to Crossword Number 933, The Church of England Newspaper, 14 Great College Street, Westminster, London, SW1P 3RX by next Friday

Name _____
Address _____
Post Code _____

PRICE £1.50 / 2,00€ / \$2.50



- Across**
1 Eldest son of Ham [Gen] (4)
3 'Won't you first sit down and — — the cost...?' [Luke/NIV] (8)
9 Samaritan persistent in opposing the rebuilding of Jerusalem's walls [Neh] (9)
10 'When anyone went to a wine — — to draw fifty measures, there were only twenty' [Hag/NIV] (3)



cen@churchnewspaper.com



facebook.com/churchnewspaper



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

