



**The Titian
work you
really must see**
p12



**Why the
Olympics give
us something
to celebrate**
p10



THE SUNDAY, AUGUST 12, 2012 No: 6138 www.churchnewspaper.com PRICE £1.35 1,70€ US\$2.20

CHURCH OF ENGLAND

THE ORIGINAL CHURCH NEWSPAPER ESTABLISHED IN 1828 NEWSPAPER

Olympic welcome for Christian work

CHRISTIAN GROUPS reported an enthusiastic response to the different forms of ministry offered during the Olympic Games.

An Olympic double-decker 'praise bus' that travelled 8,500 miles throughout Britain ahead of the Olympic torch was seen by over 1 million people during its 65-day journey. It contained over 100 musicians playing Christian music and was the brainchild of a Methodist Church near Lands End.

'More than Gold', a charitable trust established in 2008 with Lord Brian Mawhinney as chair, has urged churches to offer hospitality as well as outreach. It encouraged churches to run hospitality centres near where visitors to the games would pass or gather. Some churches set up giant screens where people could see the Games. Victoria Park Baptist Church reported large numbers coming to see the screen.

St John's, Hampton Wick, handing out bottled water and hot dogs to spectators at the Women's Cycle race was just one of a number of churches offering refreshment during the games. 'More than Gold' set a target of distributing over 1 million cups of water.

Around 300 volunteers are serving as Games Pastors at major Olympic transport hubs offering visitors support and help.

"Sometimes it is as simple as helping someone make sense of UK money so they have the right change for the loo," said Mike Freeman MBE, Operations Manager of the Games Pastors Team.

At London Bridge Pastors comforted a man struggling with the death of his wife and child following a car crash. Quite often they have found themselves helping people who were lost, such as a young Korean student who caught the wrong train.

The Street Pastors scheme has proved so popular it is likely to be repeated at the next Olympics in Brazil and at the next Commonwealth Games.

Over 20 different Christian agencies that formed a consortium to produce material for the Games under the sponsorship of More than Gold reported that sales exceeded expectations. As the press carried stories of empty shops in the West End, Christian resources for the Olympics were selling briskly.

A mini-mag with stories about the Games and of how athletes live out their Christian faith sold 200,000 copies, twice the number



expected. A booklet On Your Marks, based on St Mark's Gospel, sold 20,000 copies and then had to reprint a further 10,000 copies.

Altogether the consortium produced 50 separate items and total sales were over 500,000.

Encouraged and supported by More than Gold a number of churches organised Community Festivals during the Games. In Purley over 800 came to the Olympic Opening Night Festival. A Big Weekend Festival in the Isle of Dogs at Millwall Park attracted

more than 3,000. Tooting Bec Festival in South London also attracted 3,000 people while nearby in Balham a street party was organised on the opening night followed by a weekend of fun leading to a week's Kids Club.

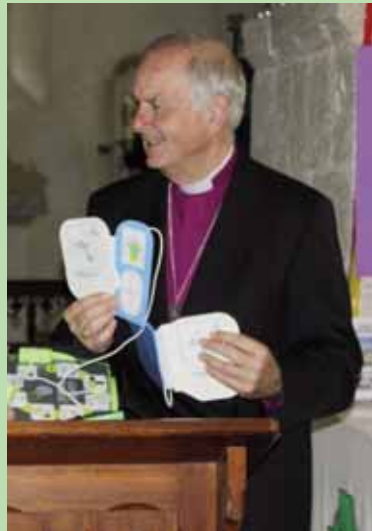
More than Gold estimates that more than 500,000 people have attended Olympic Festivals. Marty Woods, who leads the Festivals Team of More than Gold and who comes from Australia, has been so encouraged by the response that he intends to stay in the UK for the next two years to

help churches build on what has been achieved.

"This is what it is all about – stepping outside the church. It's not about preaching but about just being out there. The Olympics has given us the opportunity but what we want is for all the hard work to continue. We're hoping churches will keep using festivals to mark anniversaries, public events and significant church moments like Easter and Pentecost, with this kind of outreach becoming a natural part of our lives."

Inside...

Britain's leading evangelical newspaper



News	1-4
Your Church	2
The 2012 Bible Challenge	2
UK News	1-4
World News	5-6
Comment	
Peter Mullen	7
Leader	7
Letters	8, 13
The Record	
Andrew Carey	9
Whispering Gallery	9
Olympic praise	10
Michael Lawson	10
Film	11
Books	11
Arts	12
Crossword	12
Classifieds	13
Clergy Moves	14
Sunday Service	15
Peter Brierley	15
Paul Richardson	16
People	16
Milestones	16
Next week's news	16

Ceremony celebrates new school

By Michael Brown

A CEREMONY took place last week to mark the closure of three schools and the "historic" launch of the country's first Church of England and Roman Catholic through-age school. Bishop of Wakefield Stephen Platten and Roman Catholic Bishop of Hallam John Rawsthorne joined pupils and staff of St Michael's Catholic and Church of England High School Deanery Primary School and St Dominic's Catholic Primary School,

Barnsley, for a joint service to mark the closure of the three schools. The three closing schools will be replaced by one new school, Holy Trinity, which will launch on a new site in the South Yorkshire town next month. Headteacher designate of Holy Trinity Simon Barber said: "The amalgamation of St Michael's with St Dominic's and Holy Cross will be the only three-to-16 Catholic and Church of England school in the United Kingdom. "It is historic in many respects as it cele-

brates the work of the three faith schools over more than half a century, marking at the same time the next phase in providing-rate education in a Christian ethos." Holy Trinity opens on September 6. The new campus will be blessed on September 17 by the Bishops of Wakefield and Hallam. Archbishop of York John Sentamu will also visit the school next month to mark the launch of a Holy Trinity branch of the Archbishop of York Youth Trust which has been set up to motivate young people to be leaders of change in their local communities.

Church leaders pay tribute as Bishop Wallace Benn nears retirement

WITH THE Olympics enveloping us, we are bombarded with a galaxy of heroes and superheroes. But an event last week paid tribute to a leading evangelical figure who responded: "Anything of any value has been God's grace in me. Things left undone, as they have been, have been my own fault". A national celebration of the ministry of Bishop Wallace Benn of Lewes and his wife Lindsay to mark his 65th birthday on 6 August and his forthcoming retirement took place at St Peter's, Harold Wood, where he was incumbent from 1987-1997, on Friday 3 August. It was laid on by his successor, Canon David Banting. The evening began with a service of thanksgiving for "their ministry and partnership in the gospel" in the church building. A music group conducted by Noel Tredinnick of All Souls, Langham Place, led in worship of Jesus who calls us to serve. Bishop Wallace's favourite preacher, his former teacher at Trinity College, Bristol, the Rev Alec Motyer expounded 2 Timothy 3:1-17. In perilous times of moral and character collapse, when unspiritual people have a form of godliness but deny its power and even that moral standards exist, God gives a person the complete equipment to address the situation, the Bible, the word of God. The rot stops when a stand is made. Bishop Donald Allister of Peterborough and Bishop Michael Nazir-Ali were present and many bishops sent greetings and good wishes. The Ven Michael Lawson, the chairman of the Church of England Evangelical Council, paid special tribute to Mrs Lindsay Benn for her daily encouragement of prayer and love for Bishop Wallace. Preb Rod Thomas, the chairman of Reform, noted that Bishop Wallace, one of its founders in 1993, had shown how it was possible for evangelicals to have a close alliance with Anglo-Catholics and remain distinctively evangelical. As if to underline the point a warm



message was sent by Bishop Nicholas Reade of Blackburn, a former archdeacon in Chichester Diocese. Bishop John Ellison, the chairman of the panel of Bishops of the Anglican Mission in England, noted the role Bishop Wallace had played in galvanizing a mixed bag of evangelical groups to work together to form the Anglican Mission in England. Canon Chris Sugden for Anglican Mainstream noted that Bishop Wallace's leadership had made a major contribution to the orthodox cause in the past 10 years. He quoted a poem by AF Aylward: "In dark days yet in store... A voice like his made answer clear, Banishing panic and calming fear: 'Adsum, I'm here'."

Your Church

News from your diocese

Derby: The Bishop of Derby's Harvest Appeal 2012 has been launched in aid of the Mothers Union Parenting Project in Rwanda, which supports vulnerable children and traumatised families. The Derby Cathedral service to launch the Appeal featured music from Melbourne Parish Choir, and saw the launch of the Harvest Appeal Calendar (£5), made up of the 12 winning photographs from this year's photography competition and the Bishop of Derby's new book "Out of Depths". Both are on sale in aid of the appeal. The Bishop of Derby, Dr Alastair Redfern, said: "Harvest is a time to stop and give thanks for the gifts we receive and share with others. This Diocese has a good tradition of not only sharing with each other but also with people living in poverty overseas."

Durham: An area of land near the railway museum in Shildon, South Durham, has been developed as 'Shildon Community Garden' to include raised beds, other planting areas, a compost toilet and an educational building for local children. Support has come from a range of local organisations, including schools, and some of the funding has been provided by Awards for All and the Area Action Partnership. The garden is part of the 'Faith In The Community' programme, which is backed by the Diocese of Durham and aims to increase Church involvement in community life. Curate at St John's Church in Shildon, David



London: London's five Nordic Lutheran churches came together at Southwark Cathedral on Sunday 29 July for a Choral Evensong to celebrate the Olympics. Around 200 UK-based members of the Danish, Finnish, Icelandic, Norwegian and Swedish churches were joined by the President of Iceland, HE Mr Olafur Ragnar Grimsson, senior embassy officials and Southwark and Bermondsey MP, Simon Hughes. The service was hosted by the Bishop of Southwark, the Rt Rev Christopher Chessun and the Dean, the Very Rev Andrew Nunn. It was conducted in English and the reverent Nordic languages, with choral support from a 30-strong Nordic Choir and the Cathedral Men's Choir.

THE 2012 BIBLE CHALLENGE

- Day 225 Isaiah 25-27, Psalm 34, 1 Timothy 3
- Day 226 Isaiah 28-30, Psalm 35, 1 Timothy 4
- Day 227 Isaiah 31-33, Psalm 36, 1 Timothy 5
- Day 228 Isaiah 34-36, Psalm 37: 1-18, 1 Timothy 6
- Day 229 Isaiah 37-39, Psalm 37: 19-42, 2 Timothy 1
- Day 230 Isaiah 40-42, Psalm 38, 2 Timothy 2
- Day 231 Enjoy hearing the Scriptures read aloud in church

Sale of monastery 'led priest to steal money for his future'

THERE ARE CONCERNS about a trust fund linked to the oldest religious community for men in the Anglican Communion following a court case in London.

Br Morley Stuart, 62, pleaded guilty to false accounting and stealing £3,750 from the Fellowship of St John the Evangelist (UK) Trust Association. He had forged letters from fictitious people requesting donations from the charity and then signed cheques supposedly to them but in fact made out to himself. He paid these cheques into his own personal bank account.

Defence said that Stuart had panicked into stealing the money because he was concerned about his future. He was worried about his future following the sale of the SSJE monastery, St Edward's House in Westminster, and worried how he would pay for living expenses until he was eligible for his State pension at the age of 65.

Because he had resigned from the Trust after being arrested and was not in a position to commit the same crime again and because of his previous good character and in view of the fact that he had repaid the stolen money,

Stuart was given a conditional discharge for two years and ordered to pay £500 costs.

Fr Peter Huckle, Superior of SSJE, was also arrested as a counter-signatory to the Trust but no charges were brought against him and he was eliminated from police inquiries. Huckle and another trustee, the Rev Charles Card Reynolds, were in court to support Stuart.

St Edward's House has been sold to Westminster School for £5 million and the money paid into the FSJ Trust. The Rt Rev Pete Broadbent, Deputy Bishop of London, has asked the Charity Commissioners to investigate the Trust and to appoint new trustees.

He said he was concerned that the Trustees were not exercising sufficient control over the Trust and that there was evidence of too much money being spent on expenses.

As well as giving support to projects, the Trust is responsible for the care of several elderly members of SSJE living in nursing homes and for Fr Huckle and Br Morley who have established a house in Norfolk. The total value of the Trust is estimated at £6 million.

Peter Huckle became a member of SSJE in 1997 and became Superior in 2002. One former member of the Fellowship of St John who knew SSJE well said that by the time Huckle entered SSJE the Society had reached a stage where it should not have been allowed to admit new members.

"It is a very sad end to a great Community," he said.

SSJE once had houses in India, South Africa and Japan. The Society features in Alan Paton's famous novel about apartheid *Cry the Beloved Country*. SSJE continues to flourish in the US where the monastery in Cambridge, Massachusetts, has reopened after an \$11 million dollar refurbishment. There is a separate body of trustees in the US.

The sale of St Edward's House was first reported in CEN before SSJE made a public announcement. No celebration was held to mark the closure of a monastery that existed in central London for almost a century.

The Visitor of SSJE is the Bishop of Monmouth, the Rt Rev Dominic Walker OGS.

2,000 volunteers help to give Olympics a faith boost

By Jean-Marie Magro

OVER 2,000 volunteers have paid their own way to help churches serve their communities and international visitors during the 2012 Games. They represent over 40 countries including Ghana, South Korea, Russia and India.

Jon Burns, the UK Director of More Than Gold, the inter-church agency that is coordinating all this activity, this week assured people that the volunteers will not try to push their beliefs down people's throats. He said: "We're determined not to force feed people our beliefs – despite how passionately we hold them. We've seen bad examples where litter bins are full of religious literature that has been given to people who didn't really want it."

"Instead," Mr Burns said, "We want our international volunteers to serve people and to engage with them – just as Jesus did."

The fact that this is more than just talk can be seen by all those serving on mission teams with More Than Gold being expected to sign an agreement on how they will behave. A commitment always to 'Treat all members of the public with dignity and courtesy – never preaching at them but always seeking to serve, welcome, engage and converse.'

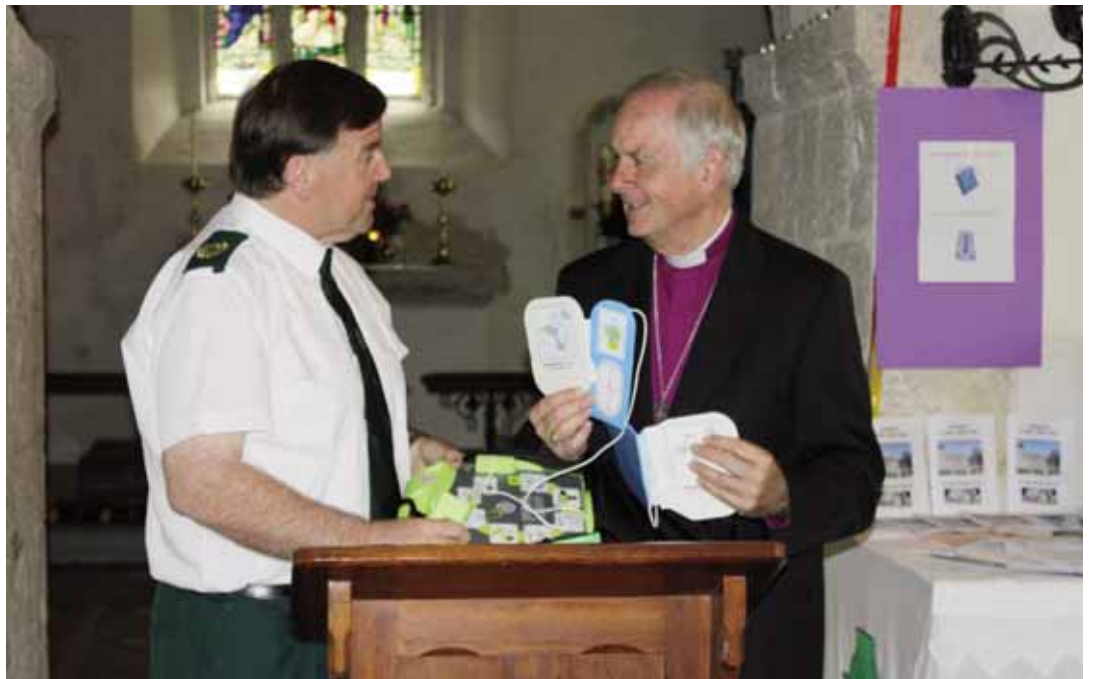
Some of these volunteers bring specialist skills, like the four from South Carolina who use basketballs to build bridges. Sherri Oldevak is one of them and said: "We pull people from the audience to interact with us as we spin six basketballs on our fingers and toes at the same time. When you spin a basketball, people are intrigued by what you're doing and ask questions. This is our link to share the Gospel."

From Toronto, Canada, came a 38-member team that will be helping a church organise a holiday club and a café. They're also meeting and greeting the families of athletes being given free bed and breakfast so they can afford to see their loved ones take part.

The first wave of international volunteers arrived as the 2012 Olympics began. They helped churches in outreaching their sport and community programmes.

A major contributor to the volunteer programme is the international agency Youth With a Mission (YWAM). Yan Nicholls, from their Forever team, said: "Some of our volunteers are from countries where the Christian gospel was first heard thanks to people from the UK. And many have said they feel, by volunteering, this is a way of giving something back. And they really have, serving local communities and local people, working tirelessly alongside local churches."

Defibrillator to help rural Welsh communities blessed by Bishop



THE ARCHBISHOP of Wales, Dr Barry Morgan, blesses the first Public Access Defibrillator at St James' Church. The project, funded by the British Heart Foundation, will make PADs available to remote communities in Wales and hopefully save the lives of those who suffer sudden traumatic collapses. The Church says this is taking the idea of being in the 'heart' of the community one step further.

Autosave... your trusted team with over 30 years experience supplying cars to the Christian community. Choose now from over 1,000 cars online

PRICES FROM £2,990

Cars shown for illustration only. Autosave, Trax Park, Deoxy Bank South, Doncaster, DN4 5PD

GREAT VALUE!

54 Reg Vauxhall Corsa
1.2 Life 3 door Silver 66k
ONLY £2,990

REDUCED

58 Reg Citroen C1
5 door Red 26k
NOW ONLY £4,990 **SAVE £900**

GREAT VALUE!

55 Reg Vauxhall Astra
1.8 Design Estate Silver 60k
ONLY £4,999

REDUCED

58 Reg Ford Galaxy
2.0 TDCi Ghia 7 seater Silver 56k
NOW ONLY £11,900 **SAVE £1000**



T: 0845 122 6913 W: AUTOSAVE.CO.UK

FOLLOW US ON:  

autosave 
good news for car buyers

Get more news online, click on www.churchnewspaper.com for updated stories

Machete man terrorises vicar and pensioners in Kent church

By Amaris Cole

A MASKED man with a machete broke into a church hall and attacked a pensioners' choir after smashing the vicar's car, injuring five people in Kent last week.

The group were rehearsing at St Barnabas Church, St Paul's Cray, for their barbershop choir when they were alerted of the man vandalising the Rev Alyson Davie's car and vicarage.

The group of women locked themselves into the building and turned off the lights so it appeared empty, while Ginny Warner phoned the police and attempted to describe the man through the curtains.

However, the attacker burst through the doors.



Mrs Warner said: "It was like a stampede and one of the more elderly women fell or she was pushed by the nutter and he was

hitting her with her walking stick and kicking her in the base of the spine."

The women in the Velvet Har-

mony group said the frightening attack only came to an end when a 'hero came in and tackled the bloke'.

Mrs Warner added: "Afterwards a policewoman said to me the man had a machete and my blood ran cold.

"It was just horrendous," she added.

"When he burst through that door, it was like something out of a horror film."

A 56-year-old man has been arrested for assault and criminal damage.

He is believed to have been treated in hospital for a hand injury.

Five people were injured as a result of the attack, including two people in their 80s.

Young people bid to make a faith film in a week

By Jean-Marie Magro

A SMALL GROUP of young Christians from churches around Doncaster are taking up a challenge to create a short film, from scratch to finish, within a week.

The course will start from Saturday 11 and will end on Friday 17 August to create a short film about their faith and life.

The youngsters will have their red-carpet premiere event on the Friday evening (17 August, 7pm), at Holmescarr Community Centre, Rossington.

Mike North, who is director of the Youth Ministries for the Diocese of Sheffield and one of the organisers seems to be very euphoric. He told us that while it was hard, it was also a great way of building relationships and learning new skills.

He hopes that this pilot project can be repeated with other groups in different contexts, to provide young people with the occasion to communicate their thoughts and ideas to their communities and the wider world.

He describes the difficulty of the project as a challenge to every person who is involved. But the filmmaking could develop friendships and give young people a real focus and sense of achievement.

Eric Simpson, fellow organiser and Pastor of Rossington Community Church, which is joining in the project, said that giving young people the opportunity to express themselves and communicate to their friends and family through film is a great idea.

The film will be shown only shortly after the week ends and will also be available for the young people to own on DVD.

Chancel law changes 'could trap thousands,' reports warn

By Amaris Cole

REPORTS ON CHANGES to chancel law warn thousands of families will be 'caught out' in a revival of 'archaic laws'.

The Telegraph claimed large numbers of people were set to receive warnings that they could face large bills to repair their local church, even if they had never attended it.

The paper said this would be the result of the enforcement of a 500-year-old land law.

A local report by BBC News told of the 30 residents in Broadway, Worcestershire, who

had received these letters.

Resident Stuart Edwards said he had been sent a letter from the Land Registry earlier this month and felt the request to get the liability on to the deeds of his property was 'unfair'.

He said: "It's an age-old law. These laws have never been enacted for 300 years and all of sudden the Church has said 'we want'.

"It's not just the question that they want money from us to repair the church, it's a blight on the property," the BBC reported.

As previously reported in this newspaper, those living on land previously belonging to monasteries are liable for repair costs of

parish churches.

The Government tried to clear this up by giving dioceses a 10-year deadline to register who is liable with the Land Registry, so prospective home owners were aware of the obligation before they completed the purchase.

The deadline ends next year, meaning those that have not completed this legal process will be liable themselves.

Many in the Church have branded the legal revival of this law 'unchristian'.

However, with the increasing squeeze on PCCs, the *Telegraph* reported many view this as a 'Godsend'.

Bishop praises church in role in the delivery of superfast broadband

A REPORT warning that the rolling-out of superfast broadband is missing a vital target praises a Church of England diocese for a scheme designed to provide access to remote rural areas.

The Government has put superfast broadband at the top of its digital agenda but a House of Lords Communications Committee Report says that it is missing out on its target to have the most advanced network in Europe in the next three years. The report criticises the Government for putting more emphasis on speed than on coverage and neglecting rural areas.

But the Committee praised WiSpire, a joint venture between the Diocese of Norwich and Freeclix, a local ISP, and cited it as an example of 'the emergence of a new industry of infrastructure providers in the final mile who will be able to respond to local demand and compete effectively with their national cousins to build local networks'.

The Bishop of Norwich, the Rt Rev Graham James, who is a member of the Committee said: "It is often those in the remotest areas who need good broadband access for business, education and leisure. Broadband is fast becoming an essential utility and a truly national infrastructure is still not in place. No community should be left behind."

Rural business people blame the Government's decision to use local councils to deliver the superfast network for the delay, arguing that very few councils have started procuring. Some business leaders have said there is a need for a more top-down not bottom-up approach but the Norwich example shows that the voluntary sector can make a contribution.



Coventry fragments go on display

THOUSANDS OF FRAGMENTS of medieval glass that survived the World War II bombing of Coventry Cathedral have gone on display to the public this week for the first time in 70 years.

St Michael's Cathedral was bombed almost to destruction on 14 November and now stands as a ruin next to the modern cathedral. But the building's magnificent stained glass survived the bombing, having been placed in storage in 1939. It has not been seen by the public since then.

Specialists from the University of Lincoln's conservation consultancy division, Crick Smith, are working with the World Monuments Fund Britain and Coventry Cathedral to put the glass, which represents Britain's largest collection of loose medieval stained glass, back on display.

The project involves cleaning and repairing an estimated 5,000 fragments of stained glass, many of which have degraded in storage. Some of the glass is by the 15th century Coventry stained glass



artist, John Thornton. Other glass dates from the 15th to 19th centuries.

The glass will be on display from 6 August-31 October 2012 at Coventry's Herbert Art Gallery and Museum.

Ian Crick-Smith, Senior Research Fellow at the University of

Lincoln and co-founder of Crick Smith UL said: "The centre of Coventry has some very important historic buildings, yet it is often overlooked as a historic centre. The conservation of the stained glass and its prominence as a collection of ancient artefacts will act as a focus for the rediscovery of historic Coventry and the regeneration of its historic quarter."

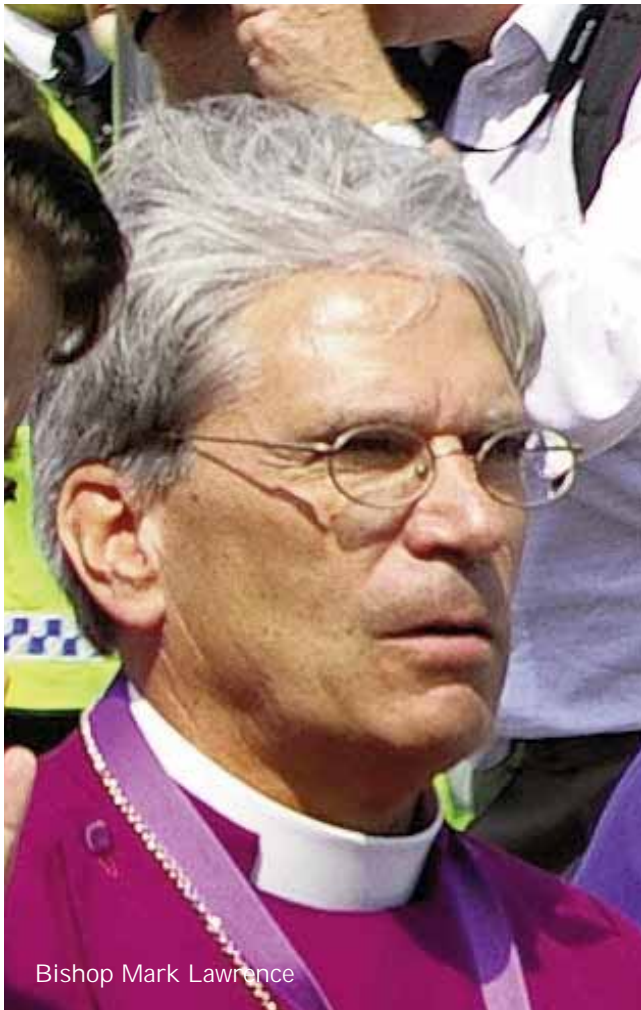


South Carolina mulls secession

By George Conger

THE DIOCESE of South Carolina is on the brink of secession from the Episcopal Church, following the 77th General Convention's vote to permit a local option on same-sex blessings.

At a 25 July meeting of the South Carolina clergy, Bishop Mark Lawrence said he no longer sees a place for the diocese in the General Convention and announced he would spend the next 25 days praying as to what his, and the diocese's, next steps might be.



Bishop Mark Lawrence

At last month's General Convention in Indianapolis, the Episcopal Church voted to endorse provisional local rites for the blessing of same-sex unions. Some dioceses have interpreted the vote as permission to authorise their clergy to perform gay marriages in states that recognise such unions. Bishop Lawrence and six of the eight members of the South Carolina deputation to the Convention withdrew from its proceedings after the gay blessings vote, perturbed by what they saw as abandonment by the Episcopal Church of the universal witness of the Church on the purpose and meaning of Christian marriage.

In a letter prepared on 30 July by the canon to the ordinary of South Carolina, the Rev Jim Lewis, a summary of the clergy meeting was shared with those unable to be present.

Bishop Lawrence summarised the remarks he gave to the House of Bishops in private session when he announced his withdrawal. By voting for the "adoption of authorised provisional rites to bless same gender relationships, the doctrine, discipline and worship of this Church have been profoundly changed," the Bishop said.

"He told the Bishops that the magnitude of these changes was such that he could no longer in good conscience continue in the business of the Convention. In fact, he was left with the grave question of whether he could continue as a bishop of an institution that had adopted such changes," the letter said.

Canon Lewis wrote that "since that time, and in the gathering of the Diocesan Clergy, the Bishop stated that he believes the Episcopal Church has crossed a line he cannot personally cross. He also expressed to the clergy that though he might act one way if he were a priest in a diocese, as a Bishop he feels deeply his vow before God to faithfully lead and shepherd the Diocese of South Carolina. Both dimensions of this dilemma weigh upon him at this time."

Bishop Lawrence urged the clergy not to take any precipitous actions in the coming weeks and asked "for a period of grace as he prayerfully seeks the face of the Lord, and asks for God's direction," the letter said.

"Upon his return at the end of August he will meet with the Standing Committee and the clergy of the Diocese to share that discernment and his sense of the path forward."

Should Bishop Lawrence recommend the Diocese withdraw or distance itself from the

General Convention of the Episcopal Church it is likely that a large majority will follow him. However a small number of congregations and clergy are self-identified supporters of the national Church and will likely instigate civil and canonical legal proceedings against the bishop and departing clergy should they secede.

Should Bishop Lawrence recommend staying, it is likely that a number of the Diocese's parishes will unilaterally withdraw.

In the neighbouring Diocese of Georgia, one parish has already announced its decision to quit the Episcopal Church. Last week the rector and vestry of St John's Episcopal Church in Moultrie announced they were resigning their offices and would form St Mark's Anglican Church under the oversight of the Anglican Church of North America.

The Rev William McQueen, the former rector of St John's, told *The Church of England Newspaper* that the vestry had turned over the keys of the church to the bishop and would meet for the time being in a chapel provided by a local Baptist church. He expected all of the congregation would leave St John's.

"We have disagreed with The Episcopal Church for a long time, most notably over the issues of women's ordination, the national Church's stance on abortion, certainly the events of 2003 and beyond, but most importantly the erosion of the historic catholic faith surrounding who Jesus Christ is, and the authority and interpretation of Holy Scripture," Fr McQueen said.

China anger over new schools plan

TENS OF THOUSANDS of protesters marched in Hong Kong last week in protest to a government plan to introduce a "Chinese Model National Conditions Teaching Manual" for the territory's schools that critics charge whitewashes the crimes of the Communist regime.

Organisers of the march from Victoria Park to the government education department offices stated 90,000 parents, children, teachers and concerned residents of Hong Kong took part in the demonstration chanting slogans denouncing "brainwashing" and "thought control".

Hong Kong's Anglican, Evangelical Lutheran and Roman Catholic parochial schools have vowed not to use the "patriotic education" programme, which they say was adopted by the government of the outgoing pro-Beijing Chief executive Donald Tsang without public consultation or review by the legislative council.

The manual was prepared by the Hong Kong Patriotic Education Services Centre organized by the 26,000-member Hong Kong Federation of Education Workers – a teacher's alliance run by the Democratic Alliance for the Betterment and Progress of Hong Kong, the Hong Kong political party with the closest ties to the mainland's communist government. The Tsang administration gave HK\$13 million to the Centre to produce the booklet.

The 32-page booklet extols the virtues of the mainland government and one-party state. The Chinese Communist Party (CCP) is described as "progressive, selfless and united" in contrast to the two-party American and multi-party European political systems. While short references are made to recent mainland political and economic scandals there is no mention of the 10-year Cultural Revolution, the 1989 Tiananmen massacre or state-induced famines of the Maoist era.

The Hong Kong Professional Teachers Union, which represents the majority of teachers in the territory with a membership of 80,000, called upon the government to drop the patriotic education programme. Teachers' Union chairman Fung Wai-wah said the government "should not wait until students refuse to show up in class before it reviews the course," the Hong Kong press reported.

Private Schools are not required to use the curriculum. The state-aided Anglican, Lutheran and Catholic parochial schools – which comprise a third of the territory's schools – have declined to use the materials, while Taoist and Muslims schools will join secular state schools in using the materials. Schools were offered \$530,000 grants for implementation of the curriculum, which will become mandatory for primary schools in 2015 and for secondary schools four years later.



THE SONS AND FRIENDS OF THE CLERGY

making grant applications simpler

THE TWO LEADING CLERGY CHARITIES now work together with a unified grant-making system. Applications are considered by a common body of trustees who are responsible for the affairs of both organisations, making the process simpler for anyone wishing to apply.

IN 2011 SOME £1.85M WAS AWARDED IN GRANTS for a wide range of purposes including:

Assistance for special needs education
School clothing and school trips
Clerical clothing, holidays and resettlement
Heating and home maintenance for the retired
Bereavement expenses and some of the expenses arising from separation and divorce, as well as
Cases of emergency, illness and misfortune

DONATIONS AND LEGACIES are always welcome to help us maintain this level of support.

FOR MORE INFORMATION please contact us at:
1 Dean Trench Street, London SW1P 3HB
Tel: 020 7799 3696
Email: enquiries@clergycharities.org.uk
www.clergycharities.org.uk

Corporation of the Sons of the Clergy Charity No. 207736
Friends of the Clergy Corporation Charity No. 264724
Both registered in England and Wales

American Ordinariate accused of being 'insufficiently Catholic'

THE AMERICAN branch of the Anglican Ordinariate is insufficiently Catholic, critics charge, following the announcement the Ordinariate of the Chair of St Peter will not use the traditional Latin mass – the Extraordinary Form of the Roman Rite.

Clergy who had been permitted to use the Latin mass by their Anglican bishops tell *The Church of England Newspaper* they are nonplussed in being forbidden to use the traditional rite now that they are Catholic priests.

On 30 July, Mgr Jeffrey Steenson, the ordinary of the Chair of St Peter and the former bishop of the Episcopal Diocese of the Rio Grande, released a statement clarifying the Ordinariate's liturgical formularies after some new converts claimed he was bullying them by forbidding the use of the Latin mass.

On 29 July 2012 the Anglo-Catholic website posted a story stating Mgr Steenson had discouraged his clergy from using the Latin mass, directing them to use only approved Anglican and Catholic English-language liturgies.

Christian Campbell stated that he had it on "unimpeachable authority that there is an ongoing crackdown on those AU/Organariate priests who would dare to learn or celebrate the Extraordinary Form of the Roman Rite on the part of [Mgr] Steenson" and other Ordinariate leaders.

The "affected priests are naturally frightened, and unwilling to go on record, but make no mistake, the leadership of the US Ordinariate at present has set itself against both *Summorum Pontificum* and *Anglicanorum coetibus*," he stated, adding: "I also have it on good authority that this intimidation, an abuse of power, is being reported directly to the Roman Authorities. And the contention that the traditional Latin Mass has no bearing on the Anglican Patrimony — this simply has me flabbergasted."

Other traditionalist Catholic websites picked up the story, with many commentators berating Mgr Steenson. By not allowing the traditional Latin mass the ordinary was forbidding the use of the liturgy that "shaped the Anglo-Catholic movement."



"The Mass celebrated by [Blessed] John Henry Newman is not apt for the Anglican converts of the Ordinariate," was how one commentator characterised Mgr Steenson's actions.

But in a statement posted on the Ordinariate's website, Mgr Steenson responded to his detractors saying those elements of the Anglican liturgical patrimony incorporated into the liturgical life of the Ordinariate sought to balance "two historic principles — that Christian prayer and proclamation should be offered in the vernacular and that the language of worship should be sacral."

The Ordinariate's "Book of Divine Worship Rite I" was its principal liturgical resource, while "those congregations that prefer a contemporary idiom, the Roman Missal 3rd edition could be used."

Ordinariate clergy who "want to learn

also how to celebrate" according to the traditional Latin mass were "certainly encouraged to do so" under the "supervision of the local bishop," Mgr Steenson said, so as to "assist in those stable communities that use the Extraordinary Form."

However the traditional Latin Mass, (the Extraordinary Form) "is not integral to the Anglican patrimony, it is not properly used in our communities," Mgr Steenson wrote.

A spokesman for the Ordinariate told CEN that over the past seven months, Mgr Steenson "has undertaken the incredible task of building what is essentially a national diocese from the ground up, and with few resources."

"Looking back, we can see all that has been accomplished, including a high quality application and formation programme for clergy; ordinations of more than 20 priests in two countries in just six months -

with more on the way; new communities being received into the Ordinariate regularly, with the next one in Boston this August; and policies, procedures and a structure being put in place to ensure the Ordinariate has a firm foundation for a healthy future."

However, she noted that "bloggers always will speculate, but the focus of the Ordinariate continues to be on building up this new community of faith, with a healthy presbyterate and healthy local communities."

The American branch of the Anglican Ordinariate is one of three so far created in response to the provisions of the Apostolic Constitution *Anglicanorum coetibus*. In addition to the Chair of St Peter in America and Our Lady of Walsingham for England and Wales, the Personal Ordinariate of Our Lady of the Southern Cross was established in June for Australia.

A former Church of England clergyman who became a bishop of the Traditional Anglican Communion, the Rev Harry Entwistle was appointed as the first ordinary.

Fr Entwistle was born on 31 May 1940, at Chorley, Lancashire. After studies at St. Chad's Theological College in the University of Durham, he was ordained a priest in 1964 for the Diocese of Blackburn.

After serving parishes in Fleetwood, Hardwick, Weedon, Aston Abbots and Cublington, he was a chaplain in the prison service from 1974 to 1988, serving as Senior Chaplain at HM Prison Wandsworth before emigrating to Australia, where he took up the post of Senior Anglican Chaplain for the Department of Corrective Services in Western Australia. In 2006 he joined the Traditional Anglican Communion and was appointed Western Regional Bishop and Parish Priest of Maylands in Perth.

The head of the English Ordinariate, Mgr Keith Newton said he was pleased to learn of the appointment. "Fr Entwistle has a wealth of experience from his Anglican ministry in England and in Australia, and I look forward to working with him closely as we seek to articulate the vision of *Anglicanorum coetibus*," he said.

Nurses 'poisoned' for breaking Ramadan fast claim

CHRISTIAN LEADERS in Pakistan have called for a government probe after nine nurses were allegedly poisoned for breaking the Ramadan fast by drinking tea.

On 30 July, nine Christian nursing students at the Karachi Civil Hospital were taken ill after drinking tea during a work break. At least three of the nurses were in intensive care following the poisoning but all are expected to recover.

Police have launched an investigation into the incident, which Christian leaders believe was staged by Muslim extremists who were angry the nurses were not observing the dusk-to-dawn Ramadan fast. Catholic Archbishop Joseph Coutts of Karachi told the charity Aid to the Church in

Need that he had asked that the incident be investigated by the Pakistan Catholic advocacy organisation the National Commission for Justice and Peace (NCJP).

"It is still unclear what the motive was behind this incident of poisoning," the Archbishop said. "Was it a religious motive, was it a criminal motive or was it purely accidental?"

According to a report printed in the *Express Tribune*, one of the nurses brewed the tea in the nurses' hostel before the start of the evening shift at 10:00 pm. After drinking the tea they all became ill and had to be taken to the hospital's emergency department.

Mr Saleem Khokhar, a member of parliament, said he did not

believe this was a religiously motivated crime as the poisoned tea was consumed after dusk, when the Ramadan fast was over, while the hospital's medical superintendent, Prof Saeed Quraishy said he did not believe this was a criminal act as the Christian nurses had made the tea themselves.

However, Christian leaders remain convinced this was a religious attack. Speaking at the Karachi Press Club, William Sadiq – a Christian NGO worker – said it was likely the tea had been poisoned earlier in the day. Tensions over Christians not observing the Ramadan fast arose during the day.

"Whatever the truth, it is definitely a cause for concern," the Archbishop said.

Christchurch Cathedral plans rejected

THE BISHOP of Christchurch, the Rt Rev Victoria Matthews, has rejected as unsafe and expensive a proposal to rebuild the city's earthquake-damaged cathedral.

Last week, Bishop Matthews said she was not persuaded by the arguments put forth by the Great Christchurch Building Trust that there were feasible alternatives to demolishing the cathedral and that it could be restored.

The difference in cost would "probably be about \$15 million, and it's very interesting in post-earthquake Christchurch we talk about millions like we once talked about hundreds. But when you think about \$15 million it could do a great deal of good in other places," the Bishop said.

No decision had yet been made on the final design of the new cathedral, Bishop Matthews said, but it would not be a replica or a radical departure in style from the Gothic cathedral but a reconstruction.

On 22 February 2011 the city of Christchurch on New Zealand's South Island was badly damaged by a 6.3 magnitude earthquake. The cathedral's tower collapsed and the walls and masonry were badly damaged, while the rose window above the altar was destroyed in a June aftershock.

At a 28 October press conference the Bishop and Dean announced the cathedral would be deconsecrated in preparation for rebuilding. Bishop Matthews said the new cathedral would never look "exactly as it used to", but would be a "mix of old and new".

Comment

Using language in a Christian way

The Christian faith has deep roots in the Word and in words. John's Gospel echoes the magnificent creation anthem of Genesis 1 in announcing 'In the beginning was the Word', then later 'And the Word became flesh and dwelt amongst us, full of grace and truth'. This very Word of God emerges from the Hebraic revelation of God through the prophets and writings: precious and vital for our understanding of God, ourselves, history, creation and Jesus. Language, as the philosophers now tell us, is inherently part of the human condition, surely a Hebraic insight over against the emphasis on 'mind' of the Greek thinkers. 'Can you think without words?', asks Wittgenstein.

Our culture is communicated through language, through writing and reading, through great works of history and interpretation, through the whole canon of literature, through song and poetry, as well as visual arts. Christian worship praises the Lord in singing to God the Father, in the Spirit, redeemed by the suffering of the incarnate Word. Preaching the Gospel obviously is not 'just words' but words inseparable from honest truth and goodness, a kind of incarnation.

The age of the social media, as is now often said, has huge potential for good and ill. Communication and access to vast tracts of information has opened up to everyone. Facebook and Twitter are about linking us up quickly and sharing our lives with our friends and neighbours, a kind of communal way of life, and that surely has important Christian echoes against individualism and the autonomous self. And yet the quality of 'information' on the web can be suspect: there is no basic library to check the material being read on screen. Access to material that would have been illegal is now mainstream, available and becoming normal. Children, we hear are 'sexting', caught up in the ever more edgy experiential mood of the day. The private world is public and instant, as the ongoing flow of Twitters shows, revealing praiseworthy features of people but also a very dark side.

'Trolls', from behind the screen of anonymity, hurl nasty insults at the beautiful people, and that in turn cranks up demands for the policing of the social networks, turning a supposed agency for freedom into a justification for state snooping. The Christian voice here might well urge the need for openness and not anonymity in the world of Twitter. Christian language is to be honest and open, as God's very Word is inseparable from the divine being of love, God's Word and God's being coincide with total transparency and good faith.

So the Christian might well support open commenting and 'Tweeting' and reject hidden remarks, often hurtful, from behind a mask. That accords far better with the role of the 'Accuser' in Scripture, a dark power desiring the good of none and the downfall of all. How we conduct our lives in terms of our use of the precious created gift of language is vitally important personally and socially.

The Church of England Newspaper		
with Celebrate magazine incorporating The Record and Christian Week		
Published by Religious Intelligence Ltd.		
Company Number: 3176742		
Publisher: Keith Young MBE		
Publishing Director & Editor:	CM BLAKELY	020 7222 8004
Chief Correspondent:	The Rev Canon GEORGE CONGER	00 1 0772 332 2604
Reporter:	AMARIS COLE	020 7222 8700
Advertising:	CHRIS TURNER	020 7222 2018
Advertising & Editorial Assistant:	PENNY NAIR PRICE	020 7222 2018
Subscriptions & Finance:	DELIA ROBINSON	020 7222 8663
Graphic Designer:	PETER MAY	020 7222 8700

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

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

The Church of England Newspaper,
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

Making sense of the Bible

Peter Mullen

As an intellectual, I am fastidious in my choice of reading material. Usually this is *Men's Health* magazine, *Nuts* and *Zoo*. And, just to demonstrate that I'm a right-on liberal Christian and not fazed by "gender issues", I steel myself to the alien crotch and occasionally peer into *Gay Times*. Cor, if I continue in this broadmindedness, they might even make me Archbishop of Canterbury!

But I confess I do occasionally depart from all this intellectual rigour, award myself the afternoon off, and turn to some lighter reading. It was in this frivolous mood, therefore, that I picked up Myles Burnyeat's commentary on *The Theaetetus* of Plato. As everyone knows, this is Plato's account of his theory of knowledge. Now what I found interesting about this book is that Burnyeat's commentary stretches to 255 pages while the actual text of the *Theaetetus* is only about 80 pages. Moreover, Burnyeat places his commentary first and the text of *Theaetetus* after it. So, if like me you usually start a book at page one and continue to the end, you might come away with the idea that Burnyeat is the main event and Plato only there to make up the numbers.

Well, let me try to lay aside such prejudice for a moment and look at what Burnyeat says. This is how he writes:

"The issues of substance mentioned here are those that connect the definition with Protagorean relativism. It is Protagoras himself who, in response to this parade of verbal objections, brings the discussion back to the epistemological and metaphysical implications of the definition..."

Are you with me so far? By contrast, this is how Plato, putting words into the mouth of Socrates, writes:

"God compels me to attend to the travails of others but forbids me to procreate. So that I am not in any sense a wise man; I cannot claim as the child of my own soul any discovery worth the name of wisdom."

And so the book reveals itself throughout: the infelicities and desecrations of Burnyeat's forensic syntax lie next to the calm, lucid and, above all, modest prose of Plato himself. But why am I telling you this? Because to do so is a good way into describing what's been wrong with most theological writing – and especially biblical criticism – these last 200 years. It is generally tedious and uninspired. Reading, for instance, David Strauss is like trying to find your way through Hampton Court maze while wearing a blindfold. And Strauss was not by any means the worst. There are even more indescribably boring and circumlocutionary writers such as Pannenberg and Kung. While Bornkamm makes Heidegger seem positively racy by comparison.

It is all because this so-called scholarly and academic tradition is so forensic, unimaginative and sterile. These men will ponder 50 years over "a missing word in Deutero-Isaiah" – while paying no imaginative attention at all to the many thousands of words in Deutero-Isaiah that are not missing. I recall, with a hiccup of misery, spending years at theological college, at the command of my teachers,

trying to discover the exact date of the Israelites' exodus from Egypt. It was like attempting the Rubik cube with your hands tied behind your back. Face-tiously, I think I answered in the exam: "It was about half past three on a Thursday afternoon in late September 1220 BC".

It's a wonder I ever got myself ordained, isn't it? Some would even say, a pity.

My advice is this: don't waste your time on these tedious, self-obsessed pedants and professional circumlocutionists. Read those inspired creatures of God – St Augustine for instance – who could actually write:

"O Lord, thou hast made us for thyself; and our hearts are restless till they rest in thee." And, "Then came I to Carthage, burning, burning; and a cauldron of unholy lusts sang all about mine ears."

By comparison, the dullard critics of post-Enlightenment biblical scholarship wouldn't burn if you poured a can of petrol over their numbskulls and threw in a match.

Tyndale and Luther put the Bible into the hands of everyman. I urge you to thank God for this grace and then actually to pick up your Bible and read it. In the words of Ezra Pound: "You will find that from time to time you are refreshed with shards of ecstasy."

Open it at almost any page:

"And Adam heard the voice of God walking in the garden in the cool of the day..."

"Take off thy shoes from off thy feet, for the ground whereon thou standest is holy ground..."

"And Ruth said, Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if ought but death part thee and me."

"And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house. Thou gavest me no water for my feet; but she hath washed my feet with her tears and wiped them with the hair of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet."

There is a way to make sense of the Bible but it's not what these Enlightenment critics, blind guides, do. And the posh word for this is "typology." It just means making connections. As EM Forster said, "Only connect," And if you try this, you will find, to take just one example, that the Trinity is prefigured in the three who turn up outside Abraham's tent 1,500 years before St John's Gospel; and the Trinity is imagined again in the Gospel on the Mount of Transfiguration and the three crosses on Calvary.

You are meant to understand with your feelings and intellect combined for, like Our Lord Jesus Christ, we are incarnated, bodies, parts and passions.

Take your courage in both hands and open Luther's Bible. It's not difficult: the rhythms are almost the same as the King James:

"Und Gott sprach: Es werde Licht! Und es ward Licht!"

And then Haydn's *Creation* and his glorious C-major chord will break all about your ears. And your personal chaos will be set in a wonderful order.

Goodnight Mr Burnyeat and all ye forensics. I prefer inspired utterance.

'There is a way to make sense of the Bible but it's not what these Enlightenment critics, blind guides, do'

THE CHURCH OF ENGLAND NEWSPAPER

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](https://twitter.com/churchnewspaper)
If you are sending letters by e-mail, please include a street address NB: Letters may be edited

Misguided

Sir, Mr Carey (29 July) is deeply misguided about creationism (calling it nonsense) and about science.

The fact is that both creationists and evolutionists have exactly the same evidence, which exists in the present, and both sides perform science using the scientific method (established by the creationist Sir Francis Bacon).

But the scientific method cannot tell us what happened in the unobserved past. All views about the origins are necessarily held by faith. Each side uses their assumptions to interpret the evidence. Those who claim that creationists are not scientific are either ignorant of the nature of science, or deliberately trying to mislead. For example by pretending that evolution is assumption-free and faith-free.

Many of the greatest scientists of all were creationists (Newton, Kepler, Kelvin, Maxwell, Joule, Pasteur, Babbage, to name but a few).

The vast majority of science (decoding DNA, building space rockets, etc) has nothing whatever to do with origins, one way or the other.

It is interesting to note that it is only evolutionists (and their sheep) that want to stifle debate. Creationists are more than happy for opposing views on origins to be taught, and for people to be encouraged to use critical thinking. One wonders what evolutionists are scared of.

Since I accept God's word as authoritative, I do not accept assumptions about millions of years of evolution. The Bible is unequivocal that God created the universe recently in six days. Jesus taught that Adam and Eve were created 'in the beginning' (Mt 19:4). God wrote with his own finger (Ex 31:18) that he created in six days and rested for one day, to set the pattern for our week.

I prefer to trust the finger of God over the claims of the British Humanist Association, or Mr Carey.

I too used to think like Mr Carey. I encourage him to try putting aside evolutionary assumptions, and instead start with the premise that the Bible is true.

- God created in six days, a few thousand years ago;
- The original perfect creation was cursed, bringing death (and carnivory, thorns, disease, etc) into the world;
- God judged the world with a Global flood (which is why the whole world is covered in sedimentary rock, laid down by water, containing billions of dead creatures);
- Mankind was again judged at Babel (giving rise to the people groups, from which today's nations are descended);
- The original created kinds have given rise to abundant variation through natural selection, genetic drift, etc. It is to be noted that all 'proofs' of evolution (peppered moths, Finches beaks, bacterial resistance, etc) are in reality examples of variation within created kinds.

When one takes off evolutionary glasses, and replaces them with Biblical glasses, one can see that the evolutionary tale is scientifically bankrupt. Those that would like

Engaging with creationism

Sir, Andrew Carey is right to protest about the British Humanist Association campaign and the "general attempt to shrink the space for religious participation in public life," (View from the Pew, 29 July). The new secularism tries to portray people of faith as extremists, but Andrew is spot on when he describes their stance as a "brand of extremist secularism [that] is aided and abetted by ignorance about faith".

My concern is that he has listened too much to their polemical attacks on creationism and could do with a closer engagement with what they actually say. A good start would be to read the book *Should Christians Embrace Evolution?* edited by geneticist Professor Norman Nevin (IVP 2009). The 11 chapters are written by people who refute the claim that there are "no significant Christian leaders who support creationism". Furthermore, creationists are not trying to tear up the textbooks, but are seeking to teach evidences in a way that develops critical thinking skills and does not force-fit them into an evolutionary narrative. Creationists are arguing for better teaching and are not trying to ban anything.

If we thought more about the historicity of Adam and Eve and attempts by evolutionists to portray our first parents as mythical figures, then the relevance of these issues would be more evident to the general community of Christian believers.

Dr David Tyler,
Reader at Manchester Metropolitan University

to try the experiment can do no better than visit the outstanding creation.com

Duncan Reeve,
High Wycombe

Paul and leadership

Sir, Colin Craston (Letters, 29 July) draws my attention to articles on the use of the Greek word *kephale* in the New Testament as applied to the relationship between men and women and their roles in the leadership of the Church. I write as a man who was eager to find good cause to support the ordination and consecration of women. So far I have not been persuaded.

The subject is very difficult for people like me who have not the training or resources to come to a decision whether to join the pro female consecration band or the anti. How can we stand up against the scholarship of FF Bruce and CK Barrett as they support the pro camp, or Don Carson and Wayne Grudem who support the anti?

The difficulty I have in accepting Colin Craston's conclusion is that it seems to me to challenge St Paul's description of the gifts he had been endowed with as an Apostle. He describes himself as the Apostle to the Gentiles with a brief to be all things to all men and assuring the Corinthians that he could speak more languages than the other teachers. Would such a man, filled with and guided by the Holy Spirit, be unaware that when he used the word *kephale*, although he intended it to mean 'source of' the average Greek reader would think it meant 'authority over' and thus throw such confusion into the Church's position on its leadership for over 2000 years.

I find this to be improbable.

Charles Walker,
Beverley, E Yorks

Science and faith

Sir, In reviewing *Atheism's New Clothes* by David H Glass (29 July) Paul Richardson suggests that those who advocate atheism must be well read in theology, particularly

biblical theology.

This seem to be an unnecessary assertion. Would it be that many who are expert in biblical theology should be equally conversant with the scientific method. Those who are so equally conversant such as the estimable Rev Dr John Polkinghorne are eventually reduced to a world of paradox. Even he would admit irreversibility -- for example, vector algebra would assist the understanding of field theory but not vice versa.

We could rather argue that Anglican theology, sic biblical theology, has led us to where we are today with controversial issues like women ministers and bishops and the acceptance of homosexuality.

For the first, such problems never existed with nascent Christianity and our problems lie with the impossible hierarchical system we have inherited. For the second we fail to get back to first principles where the concern for the homosexual ignores the associated unsavoury practices.

For the religious there is a need to wait for God's lead on the issues... the true believer cannot accept a duality in God ... and for the scientist a parallel need to accept that round the corner might lie a new progressive finding which can change contemporary understanding.

Prof R David Langman,
Stratford-upon-Avon

People come first?

Sir, Reading Paul Richardson's review of Stephen Bullivant's book *The Salvation of Atheists and Catholic Dogmatic Theology* (5 August) I sensed yet again that uncomfortable feeling which I sometimes get from evangelical and liberal Christians alike, that 'people always come first': their eternal salvation and/or their earthly well-being. It is as though the billions of human beings who have covered the earth over the past ten-to-twenty millennia (not a long time) are all that creation is about. Yet quite obviously human life is plentiful and cheap. To draw an old (and not very accurate) parallel, it is as if the only part of a

gramophone which matters, if the sound impressed on the spinning record is to be heard, is the pointed tip of the needle.

In like manner today, the Church of England seems to be typified by what I can but call an 'anthropomorphic Christianity', in which human relationships have pride of place above all other considerations, including relationships with and between a myriad aspects of creation, from atoms and molecules to stars and galaxies - not forgetting the planet Mars! Are we really that important?

JC Crosthwaite,
Carnforth, Cumbria

Olympic hymn

Sir, It was wonderful that those who designed the Olympic opening ceremony included a number of hymns for a variety of reasons, showing the extent of Christian influence on our country's heritage. It is a shame that the Prime Minister and a few others are determined to ruin that by introducing same-sex marriage in an undemocratic way. The next election will confirm how far adrift they are from the electorate when many in "safe" seats are unseated by the majority of people who do not want this country run by MPs who are set on destroying our heritage and do not listen to the electorate.

J Longstaff,
Woodford Green

Awkward? Me?

Sir, Since I never was at Manchester University, as John Hughes claims (July 15), it cannot be held to account for my 'Awkward Angle'. He worries that the Church is in danger from a monstrous regiment of women who, however gifted, necessarily lack proper 'spiritual authority'. Despite never having studied Jewish Studies, as such, I am aware that Debra was an effective Judge in her day.

Dr Christopher Knight worries about lack of discipline, and it is probably less risky to 'tell it like it is', if one is a lay person. That Syro-Phoenician woman was undoubtedly also 'awkward' when she pestered Jesus to reconsider his response to her request. Is it too much to ask today's Church to offer crumbs from the marriage feast to same-sex couples? I have been truly astonished that so many of my letters have been printed but remembering the parable of the Persistent Widow has dissolved any embarrassment.

Serena Lancaster,
Moreton-in-Marsh, Glos.

**Subscribe to the CEN
for just £65 per year
(PRINT & ONLINE)
SEE PAGE 15**

Letters continue on page 13



Andrew Carey: View from the Pew

A bad idea in the first place

So the House of Lords reforms are to be entirely abandoned after the failure by the Deputy Prime Minister to persuade Conservative MPs of the merits of his particular proposals.

Interestingly, it is Nick Clegg who has advocated the greater political maturity that coalition politics represents. Yet he appears to be shelving all possible reform simply because his blueprint did not pass muster. If it looks like a fit of pique, it probably is.

These plans were badly flawed in the first place. Firstly, there was a simple question that should have been posed at the beginning of any consultation or inquiry: 'What do we want the House of Lords to be?' We could then have considered other models for second chambers from other countries. If we had decided we wanted it to continue to be

primarily a chamber for revising and refining legislation then the question of elections by proportional representation might never have come up. At the very least, the possibility of a majority-elected second chamber would have posed a challenge to the primacy of the House of Commons.

Additionally, it would have swept away the cross-benches, emptied the Lords of much of its expertise, and given even greater influence to party political machinery.

From a church point of view it would have made full-time politicians of some 12 of our bishops and left them sticking out like sore thumbs among the party apparatchiks.

The sad thing is that vital reforms that could have been accomplished will not be. House of Lords reform, together with the boundary changes, could have reduced the

number of politicians and office-holders in Westminster. At a time of financial need this would have been no small example of the possibility of public sector savings at a time when our publicly accountable authorities seem intent on cutting front line services rather than back office functions.

It is still possible at this stage to cut the number of peers substantially, even reducing the Peers Spiritual to a more manageable 16, rather than the draconian cut to 12. One of the glories of the House of Lords is the existence of the cross-benches, to which people are appointed who have no party-political

axe to grind and are there merely to assist the process of producing the very best legislation. That they have not succeeded in recent years is not wholly their fault. The Palace of Westminster has suffered from legislative incontinence for the past two decades. Over 4,000 new laws were created during the Blair years, and yet strangely little or no previous legislation was repealed.

As it stands Parliament is attempting to do too much, very poorly. It is about time the electorate said, enough is enough, and voted at the next election for the party with the thinnest - in paper terms - manifesto.

Never forget the creator as we progress

I have written recently about the hoped-for feelgood factor, which might be the by-product of the Olympic Games in Britain at least. We have become a depressed and anxious society unwilling to invest in, and strive for, a better future.

The news of the successful landing of the Curiosity Rover on Mars by the fantastic scientists at NASA is an even greater reason to celebrate the 'can do' spirit of humanity.

I have never been a believer in the onward sweep of progress - one of the great liberal conceits - yet it is undoubtedly true that technological, rather than moral, progress has been the hallmark of most human societies and communities.

In terms of our human ingenuity we follow in the footsteps of our Creator. The great JRR Tolkien described his own 'mythological' Middle Earth as a 'sub-creation'. In many ways it was his vocation to be a 'sub-creator'. In a broader sense, human beings are sub-creators - especially the technicians and scientists of NASA and the athletes of London 2012.

Walking in the Diocese of London

Naked walking is not likely to be too common in the Diocese of London and the same CEN contributor encountered none when he did one of the 'faith walks' that feature in a special leaflet prepared by the Diocese to help visitors appreciate the capital's Christian heritage. Over 40 churches feature in the booklet, the majority Anglican but including some Catholic churches. Churches in the book are meant to be open daily from 27 July-9 September. CEN's man did the Tower Hamlets walk from Christ Church on the Isle of Dogs to St Peter, London Docks in Wapping. He didn't finish the walk, which goes via Christ Church, Spitalfields, to St John's, Bethnal Green. Some of the walks are quite long and can be considerable distances between churches. But all the churches were open and most had visitors' books to sign and parishioners to welcome walkers. In a number of churches our contributor was offered cake and tea and St Paul's, Shadwell, had a giant screen showing the Olympics as well as refreshments. In most cases the number of visitors seemed to be running at five or six a day (as recorded in the Visitors' Books). Only St Mary's, Cable Street, restricted access by having locked iron gates just inside the church, allowing the visitor no more than a view of the church and not even a pew in which to kneel and offer a prayer.

The joys of walking

A regular CEN contributor recently went on a walk from Berwick in Sussex to Eastbourne. A middle-aged couple seemed very keen to get ahead of him but when they entered into a large meadow the man came back to warn our contributor that he and his female companion were naked walkers and intended to take their clothes off. He hoped our man would not be upset. Assurances were readily given. Apparently there is no law in Britain making public nudity illegal. Victorian laws on 'indecent exposure' were repealed a few years ago and replaced by a law that makes it an offence only if it is intended to cause harm or distress. According to the Saturday Walkers' Club website, a Government minister has confirmed that this law does not affect genuine naked walkers who have no such intention. "Provided walkers avoid built-up areas and crowded places when walking without clothes, there is little risk of committing an offence," the website advises. Maybe it's not illegal, but CEN's contributor, who is a regular walker, told us he can think of other problems. On the walk from Berwick he encountered plenty of nettles and barbed wire fences. Berwick in Sussex might enjoy days of sunny weather but Berwick-on-Tweed is unlikely to offer such favourable conditions for naked walkers who are probably more common in the Diocese of Chichester than in the Diocese of Newcastle. How do people react? "A lot are amused, some are envious, some are indifferent, and some mildly disapproving but very few are shocked," according to the Saturday Walkers' Club.

The Whispering Gallery...

Gordon Does God

Much has been written about Tony Blair and God; less has been said about Gordon Brown's spiritual journey. Doug Gay, Principal of Trinity College in the University of Glasgow, discusses the subject in the latest issue of *Crucible*. According to Gay, Brown didn't do God while he was in power not because anyone else stopped him but because of an ongoing internal self-censorship. Since leaving No 10 Brown has reflected on religion in the public square in a lecture he gave at Lambeth Palace. This lecture shows Brown ready to disagree with liberal secularists like John Rawls while steering clear of what he terms 'theocracy'; 'faith politics' are now OK. As a self-confessed 'seasoned Brown watcher', Gay gives between one and two cheers for a speech he regards as one more example of a politician discovering new capacities for candour (or courage, to use one of Brown's favourite words) once he or she has left office. Fear of mockery in the liberal media is still a powerful deterrent for people of faith in politics. Perhaps a dialogue between Brown and Gay could feature in the Westminster Faith Debates when they resume in the spring. Over to Charles Clarke and Linda Woodhead, although, given past relations between Brown and Clarke, it had better be Woodhead that makes the first move.

Is Billy anti-Gay?

A man who worked for Billy Graham for four years is claiming that the famous evangelist did not write two statements recently issued under his name. Writing on the Huffington Post Religion blog, Steve Knight says that a recent fundraising letter that quotes Billy's wife saying "If God doesn't punish America, he'll have to apologise to Sodom and Gomorrah," and a statement in which Billy came out behind the campaign to support Chick-fil-A and said he planned to visit a restaurant on Chick-fil-A appreciation day (later amended to say he would eat chicken at home) do not sound like the authentic voice of Billy Graham. "Mr Graham never made political statements like this in the 62-year history of the ministry," Knight writes. He says that Graham, 93, is suffering from advanced stage of Parkinson's disease (as well as other ailments) and has been having fluid drained from his brain on a regular basis over the past decade. Chick-fil-A has become controversial in the US after the owner came out in support of traditional marriage and there were calls to ban the firm from Chicago, Boston and New York. Chick-fil-A appreciation day was called by Mike Huckabee and led to record sales. Knight suggests that Billy Graham's son, Franklin, is now setting the agenda for the Billy Graham Evangelistic Association.

Something to celebrate

By Henry Whyte

Olympic sport may sometimes be a false god for those who are obsessed by it. A national desire for medals may be, for some, more important than anything else. Others may be seeing the Games as nothing more than a money-making opportunity. However, there is a huge amount for which Christians can give thanks at this special time. For example:

1. The world has come together for the Games. It does not mean that the many divisions between nations are no longer present. But when athletes from all over the world live together in the same village, eat in the same vast dining hall and have many opportunities to talk with each other this can only be a good thing. Human contact is a powerful antidote to the demonization of others and is a wonderful way of breaking down barriers.

2. Local communities have also come together. The Torch Relay was watched by an estimated 12 million plus and tens of thousands of memorable parties were arranged, not least by churches. Countless people shared together, in rain and sunshine, in a common excitement and joy. Innumerable conversations have taken place that otherwise might never have happened. The many happy encounters and conversations between the police and public can only strengthen this most important relationship.

3. The Opening Ceremony expressed Christian values and aspirations. The dramatic lighting of the cauldron in which 204 nations were symbolically joined together spoke powerfully of God's purpose to unite all things in Christ. The lovely moments of humour were surely pleasing to God and expressive of one of his good gifts to the world. In addition, the surprising inclusion of "Abide with me", whose last verse links the cross with the hope of eternal life, was wonderful. The absence of triumphalism was also great.



Gold winners: Hindes, Kenny and Hoy

4. Many thousands who have become Olympic volunteers have been finding that serving others in new ways is wonderfully rewarding. Their work is demanding but the smiles on the faces of so many volunteer stewards, drivers and other helpers convey a lovely message.

5. The Games have prompted many united mission initiatives that are having widespread appeal. In this writer's local area of Greenwich a significant number of churches and para-church groups have been working together and have welcomed their partnerships with mission teams who have come from other countries. The aim and purpose is to use the Olympics opportunity to make known the love of Christ both in deed and in word. Friendships are being made and fellowship strengthened that can forward the work of God's Kingdom in numerous ways in the days ahead.

6. Just as the Wimbledon tennis fortnight encourages many to play tennis so the Olympic Games energises many to get fit, to push themselves physically and to use

their bodies in a more healthy way. The stories of athletes now competing in the Games who have been inspired by previous Olympiads illustrates how positive and life changing participation in sport can be.

7. For the first time, every country represented at the Olympic Games has women in its team as well as men. Christians can be thankful that more than half the world's population is no longer excluded by participating nations on the grounds of gender.

8. The Olympic Games a powerful reminder of the words in 2 Timothy that "an athlete does not receive the victor's crown unless he competes according to the rules." It is not surprising that a number of badminton players were disqualified for deliberately losing their matches and, with all the stringent testing for illegal drugs, the number of offences will no doubt continue to increase. Disqualifications illustrate Christian truth - preachers take note!

9. Other Bible truths are illustrated by the Olympic Games. There are half a dozen references to participating in a race in the New Testament and the majority speak of the need to persevere and to continue right to the finish in the "race" that is the Christian life. Someone has written that if there were a Gold Medal for moaning about the Olympics then it would be won by Great Britain! However, Paul did not hesitate to use the positive aspects of the Olympic and other Games of his time to illustrate his God-given teaching. There were doubtless many things that he could have criticised about the Games of his era but he chose to speak of their athletes as good examples of what is needed in the Christian life.

Nothing in this world will ever be perfect but there is much cause for thanksgiving in the present Olympic Games here in London and not least because this nation has been given the great privilege of being host to the world for the third time. It is by no means all over because, although Part 1 of the Games ends on Sunday evening, Part 2, which is the Paralympics, begins at the end of the month. They will surely bring further reasons for praising God.

Of the writing of books, there is no end...

It was the wise sometimes cynical writer of Ecclesiastes, who first saw through publisher's hype and the over-quick rush into print of many a creative writer, philosopher or dare it be said - theologian. "Of making many books there is no end, and much study wears the body."

I have a book problem. Not quite of the Ecclesiastes kind. We've moved house several times, and some years ago moved into a house with the unusual facility of a library. (It had been the home of a bishop). But since then we have been downsizing majorly. So it's been the books that have had to go. Not all of them of course, but a rule of thumb is if I haven't opened it in five years, then sorry, you're a goner. I've always thought Mr Ecclesiastes would be proud of me. After all, apart from the most discerning collectors, most of us have such an array on our shelves, ranging from true wisdom to outright rubbish, a little pruning from time to time is appropriate, as is having a major service on the car to a check-up at the docs.

Well for our family, it's moving time again. And what's to be downsized this time? No change: it's books of course. I take comfort that I am not alone, as so many clergy in this Danny Boyle-style

green and pleasant land seem to prefer the sight of well-stocked bookshelves to the rolling green hills of England. Or at least the presence of many, many books produces a kind of security in us, and dare I say it, the implication of 'here you have a man (or woman) who knows a thing or two'.

Funnily enough when I was an Archdeacon, I found that on average women clergy didn't hold on to such great collections as their male colleagues. Maybe their self-image didn't require such shelf-fulls. Visitors to my study would often ask me, with just a hint of incredulity, "Gosh, have you read all those?" To which I would reply, "Well some of them." For which I really meant "a few of them!"

So what am I not going to chuck out this time? The five-year rule is as good as a statute, so the untouched since 2007 are definitely destined for the chop. Most of my commentaries continue to be useful, so they get special treatment, although I will weed out a few for the benefit of my newly ordained son-in-law.

Then there are all my music books, and literature and philosophy - I'd love to keep all of those. But I had better not. So I promise to be radical. I'll get rid of at least half

(I'll still have plenty.) But there are a couple of little books that won't fall foul of the five-year rule. As I have only recently read both, I think I might keep hold of them as they're really quite short, modest publications, but to my mind absolute spiritual and intellectual dynamite.

The first is a this-year book, just published last April, called "The Freedom of Self Forgetfulness" by Timothy Keller. Being a very short book indeed, it only costs £2.99. And I guarantee it will be the best near three pounds you will ever have spent. Should you obtain it that is, and I really hope you will, because this is one of the few books in my experience which should be read and re-read many times over. Why? It's about self-image, and how knowledge of God's verdict on us, and his extraordinary love can change us deep down, lastingly and effectively. I have never read anything quite as pastorally adept as this. I've worked in Christian counselling for 35 years, I just wish this had been published then not now.

Anyway, I have been making up time and giving this book away in bucket loads since I read it. Go get it. You will not be disappointed.

The other little book I will not be throw-

ing out when we move is another I have just read. It's by David Owen, the former Foreign Secretary and medical doctor. It's called "The Hubris Syndrome", and subtitled, "Bush, Blair and the intoxication of power." It was published in 2007 and is not too easy to come by, but for reasons quite different to Tim Keller is so worth getting hold of. It's a remarkable book in its political and psychological understanding of the vanities of leadership.

Hubris is the Greek idea of overblown pride and destructive arrogance that can grip and destroy leaders and their followers. Reading this surprised me, for it has given me a handle on something I have puzzled about for many years, and that is the behaviour of PCCs (or rather some PCC members) yes and even some Bishops and Archdeacons. Those ones who seem bigger than their boots. Want to find out why? The intoxication of power is not something unique to world leaders. Not at all. It explains a lot that's closer to home. Read "The Hubris Syndrome," it's a gem. One of those ones you'll definitely want to keep!

Michael Lawson is Chairman of the Church of England Evangelical Council

It's getting hot in the kitchen

El Bulli, in the Costa Brava bay Cala Montjoi, is possibly the best restaurant in the world. At least, it was.

Closed last year, it's due to reopen in 2014 as El Bulli Foundation and – judging from its website – will concentrate on the craft of cuisine. It's as if master chef Ferran Adrià thought, "We could run a good restaurant if it weren't for the customers".

How can you have a restaurant that sells out next year's season in one day, at £200 a meal, and loses money? Answer – employ 40 chefs, one per customer.

Perhaps rivalling *Searching for Sugar Man*

(reviewed last week) for best documentary of the year, Gereon Wetzel's *El Bulli – Cooking in Progress*

(cert. 12A; Catalan and Spanish with English subtitles), filmed in 2010, gives a glimpse

of that vision, as the first part of the film follows Adrià and his team to their "lab" in Barcelona where they experiment for several months with dishes that almost defy description. You don't really expect the world's best restaurant to be serving calf's throat and shoulder.

They head for local markets to source ingredients. Live lobsters and crabs look as if they'd be privileged to be chosen, while one trader wonders

whether the Spanish financial crisis has hit when they try to order five grapes.

"Don't bring me anything that isn't good," is Adrià's first rule, as his head chefs Oriol Castro



and Eduard Xatruch wait for his imprimatur on the champignon vinaigrette but frankly, the lab scenes drag a bit. Things perk up when they had back to the Costa Brava to re-open El Bulli for the season, where Adrià tells the new staff that he's done the research, they're in construction.

We don't see any of the waiting on – just second-hand snippets from the wealthy but critical clientele, like the cocktail was too cold, but then maybe there was a bit too much liquid nitrogen. We didn't get the reaction to the rabbits' brain stew.

The French sommelier knows his stuff – it will definitely be a Muscat next time I'm eating yuzu, fennel, or bergamot. The film closes with pictures from their "catalogue" – so much for the advice not to eat at a place that puts pictures of the food on the menu. www.elbulli.com/catalogo

A *Simple Life* (cert. PG; Cantonese with English subtitles) has become a box office hit in China. Hong Kong film producer Roger (Andy Lau), brought up by maid Ah Tao (Deannie Yip) who has worked for the family for 60 years, finds roles somewhat reversed after Ah Tao suffers a stroke.

The nursing home she goes to is a bit short on mod cons – Roger goes through a long list of questions with the receptionist but forgets to check that the "single room" has a ceiling. Still, most residents are friendly, including "Uncle Kin" (Paul Chun) who refuses to let age be a barrier to having fun.

It's based on real events in the life of film producer Roger Lee, and when he floated the idea to director Ann Hui he was surprised she was so keen to make it. As Lee says, "It doesn't have any story, it's just continuous scenes between two people".

He said that while his maid was in the home, "it's like the two of us were trying to make the best out of the last page of her life". Finding humour in what might be a depressing situation is quite a delicate art – not least when Ah Tao needs surgery and the chaplain quotes Ecclesiastes and they end up with "and a time for bile duct dissection".

There are in-jokes – a martial arts film star plays a strop director – and some of the cultural barriers that get broken may pass a foreign audience by, but it's likely to garner international awards and acting prizes for the excellent performances by Andy Lau and Deannie Yip. Anyone can get the joke about Roger in the film being mistaken for a mechanic, but it helps to know that Roger Lee is not the snappiest dresser on the red carpet.

Steve Parish



Exploring the meaning of baptism

Take the Plunge
Timothy Radcliffe OP
Continuum, pb, £9.99

Timothy Radcliffe is as well known to Anglicans as he is to Catholics. He is a popular speaker, preacher and lecturer. He gave the Sarum Lectures a couple of years' ago and attended the last Lambeth Conference as an adviser to Rowan Williams, with whom he has a close relationship.

After years spent travelling the world as Master of the Dominican Order, Radcliffe has a fund of stories to illustrate the points he wishes to make. He is also able to call upon wide reading in literature and poetry as well as theology to provide numerous quotations. Sometimes the jokes and quotations seemed strained. In this book there is the old joke about a man who fell off a cliff and was caught by a tree. Told by God to show some faith and let go, he asked if there was anyone else to help him. But most of the stories and quotations fit in with what Radcliffe wants to say.

This new book is concerned with the meaning of baptism and takes the reader through the service, explaining what it means. Although it is based on the Roman Catholic rite, Anglicans should find most of the issues discussed familiar.

In a book like this covering well-known ground the reader is going to look out for fresh insights. Radcliffe's treatment of demons and exorcism is a good example of his ability to put scholarship to work to yield new understanding. He draws on Peter Brown's work to argue that

interest in demons during the New Testament period was a symptom of a world where people felt insecure. Demons were invoked to explain the chaos in the world and the sense people had of being powerless. Jesus refuses to let fear constrain him. He opens up to community to lepers and foreigners and all kinds of frightening people. Exorcism is a sign of his determination to bring a new kind of community into being but to people frightened of chaos Christ's power and authority suggest he may have the demons on his side.

A major theme of this book is the desire we have to be in control and to run our lives as we think fit. One challenge to this is the idea of vocation, the belief that God has committed a work to us he has not committed to another (to quote Cardinal Newman). As well as challenging our desire to set the course of our lives for ourselves, the concept of vocation contradicts the modern experience where life is often a series of disconnected jobs.

"In baptism," Radcliffe reminds us, "we have to entrust ourselves to God's unknown providence." When John XXIII went to bed he used to joke, 'God, the Pope must go to sleep now. I leave you to run the Church'. Although Radcliffe doesn't get involved in church politics, he thinks his own Church would be in a lot better shape if bishops and inquisitors could relax and trust the Holy Spirit more.

"When people are trying to find their own voice and share some new insights," he writes, "it is very likely that they will not find the best words at first... But rather than reaching for the panic button we need to discover the true insight that is trying to get out. The Holy Spirit is pouring upon the Church at Pentecost and so it will not be brought

tumbling down just because some people have gone a little astray in their pursuit of the truth."

One of the joys of reading Radcliffe is to be introduced to other members of the Dominican family. Here we learn how the brilliant philosopher, Gareth Moore, who died tragically young, had to handle his vertigo walking on Sky. We discover that another brilliant Dominican, Herbert McCabe, gave up smoking cigarettes because he was always cadging them from others and realised he had begun to see people as a source of cigarettes. Then there is the brother who was so difficult to live with, as insensitive as a rhinoceros, until two young brothers melted him with kindness and God revealed his love in a moment of revelation.

One of this book's better jokes has a preacher in Mexico telling a young boy to wake up his grandfather during a service in church. "You wake him up," the boy replies. "You put him to sleep." No one will go to sleep reading this book.

Paul Richardson



See p15
for details

Subscribe to the
Church of
England
Newspaper for
just £25 per year!

The youthful genius of Titian

Titian's First Masterpiece: the Flight into Egypt

The National Gallery

until 19 September, free admission

The Gospel narrative of the Holy Family fleeing from Bethlehem to Egypt to escape Herod's killers (Matthew 2:13-18) strikes a ready chord in today's world haunted by harrowing images of child refugees from Third World conflicts. Old Masters imagining 'Rest on the Flight into Egypt' however often gave the impression of a family holiday picnic rather than brief respite on a gruelling, desperate journey.

Yet one early 16th-century work does convey that sense of urgency — but until now has not been shown outside Russia since 1768 when Catherine the Great acquired it in Venice.

The Flight into Egypt — painted by Titian (c.1485-1576), greatest artist of the Venetian school, around 1507 — is currently centre-piece of a small but significant exhibition at the National Gallery, on special loan from the Hermitage Museum of St Petersburg. Ten works by Titian, set amid almost twice that number by such illustrious contemporaries as his tutor Giovanni Bellini, inspirational co-worker Giorgione and influential portraitist Sebastiano del Piombo, locate this his first masterwork in the context of the Venetian Golden Age.

Commissioned by the Venetian patrician Andrea Loredan for his Grand Canal palace, Titian's panoramic *Flight into Egypt*



(206 x 336 cm) was significantly innovative, being among the first major biblical narratives set in landscape, its sacred figures against a towering backcloth of thick-foliage trees and distant hills, with foreground plants and animals, the whole in a fresh style blending naive, naturalism and symbolism.

The painting almost overwhelms by its scale, freshness and dynamism. Mary on a donkey cradles the infant Jesus lovingly but also anxiously; Joseph strides behind, protecting; a youthful guide, added by Titian to Matthew's story, leads the don-

key. Positioned on the left of the composition, as if just arrived left stage in a theatre, the group is in movement across the scene, seemingly oblivious of the shepherds and their flock under a background tree. This is no gentle pastoral idyll: the urgent visual thrust is a "Let's keep moving, Herod's men may be pursuing us!" One expects the group to disappear off to the right at any moment.

The exhibition reveals clear contemporary influences — the Venetian school richness of colour of Mary's robe and the strong naturalism of landscape depiction

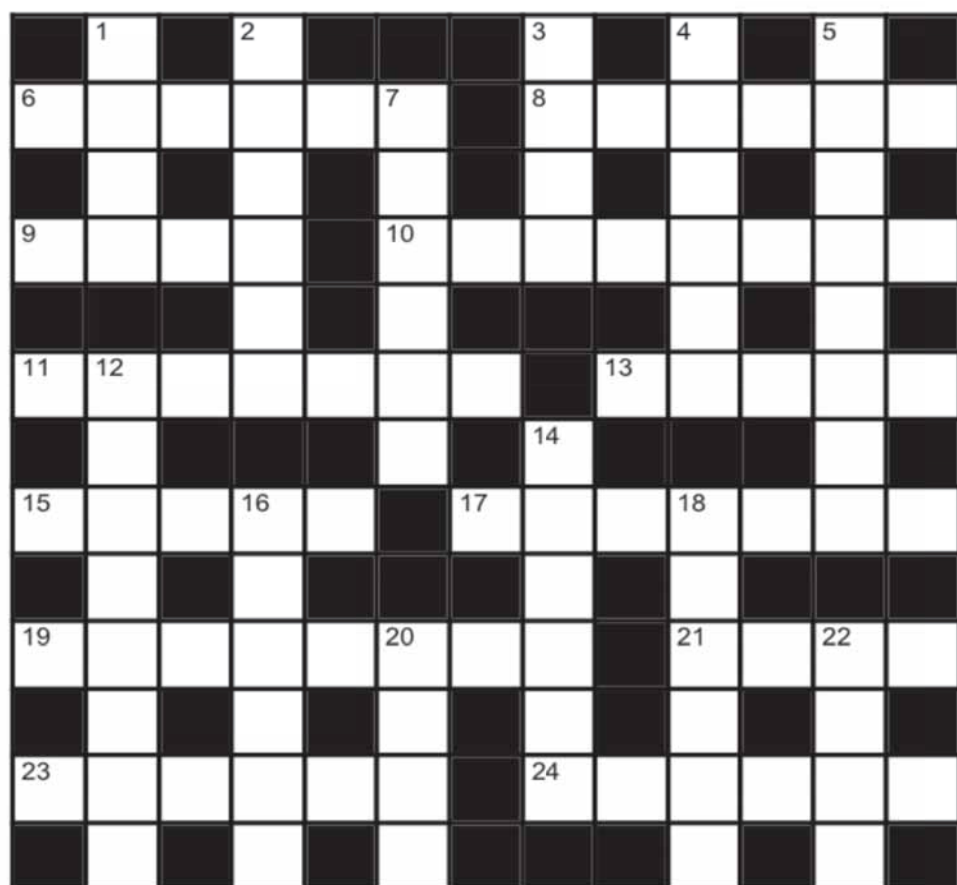
probably drawn from Giorgione's *Sunset* (1502) — yet overall this painting is strikingly different from all the others on show. The sheer ambition of Titian's project, his innovative inter-play of figures and landscape, and integration of all the elements, make it wholly distinctive. Painted remarkably when he was barely 20, it was prophetic of a genius fully revealed over seven decades.

A small woodcut in the display case offers a clue to possible non-Italian inspiration. Albrecht Durer was visiting Venice at the same time as Titian was painting this work. Durer's own *Flight into Egypt*, made only two years before, may have been available as a print for the young Titian to study; they may even have met. It is fascinating to speculate. Certainly both images set the Holy Family close to a thick forest.

The full meaning of the work remains elusive: the animals' role is surely more than merely decorative. If Titian is drawing upon the mediaeval Christian tradition of the spiritual symbolism of nature — the hart expressing yearning for the Divine and warding off evil signalled by the fox, the raven promising God's provision in the wilderness — then the painting is more than dramatic visualisation of the Gospel narrative. It is also invitation to join the Holy Family in the journey of faith. Titian's landmark *Flight into Egypt* is a work of powerful spiritual challenge.

Brian Cooper.

PRIZE CROSSWORD No. 810 by Axe



Across

- 6 David's capital before he took Jerusalem [2 Sam] (6)
8 Mary, Mother — — — [Acts] (2,4)
9 'Then Moses climbed Mount — from the plains of Moab...' [Deut/NIV] (4)
10 Member of a group of Jews who accepted Jesus as the Messiah (8)
11 '...but I — — — tarry a while with you, if the Lord permit' [1 Cor/KJV] (5,2)
13 Arguably, Melchizedek's city [Gen]; and probably formerly-named Jebus [Josh], the forerunner of the 'holy city' (5)
15 Tower built by Noah's descendants who intended it to reach up to Heaven [Gen] (5)
17 Consecrates with oil (7)
19 Joseph's first master in Egypt [Gen] (8)
21 'We saw his — — — when it rose...' [Matt/NIV] (4)
23 Place where Jacob dreamed of a staircase to Heaven [Gen] (6)
24 Job, Psalms, Proverbs, etc: the — — — Books (6)

Down

- 1 English monk and scholar (672-735) (4)

- 2 'Like a maniac, shooting flaming — — — of death' [Prov/NIV] (6)
3 Obed's father [Ruth] (4)
4 '...send it to...Ephesus, — — —, Pergamum...' [Rev/NIV] (6)
5 Architectural feature symbolic in a cruciform church building (8)
7 'The children of Ater of Hezekiah, — — — and eight' (Neh/KJV) (6)
12 'He himself went into the synagogue and — — — with the Jews' [Acts/NIV] (8)
14 Disciple, called by Jesus along the shores of the Sea of Galilee [Matt] (6)
16 Hebrew prophet featured in both books of Kings (6)
18 'So I tell you this, and — — — on it in the Lord...' [Eph/NIV] (6)
20 Abode of Satan and the forces of evil (4)
22 Biblical prophet and OT book (4)

Solutions to last week's crossword

Across: 1 Protestant, 8 Outdoor, 9 Blood, 11 Moses, 12 Patrons, 13 Nahash, 15 Parson, 18 On shore, 20 Grace, 22 Didst, 23 Allegri, 24 Chronicles.

Down: 2 Rites, 3 Taoists, 4 Seraph, 5 Abbot, 6 Two sons, 7 Common good, 10 Disinherit, 14 Hasidic, 16 Angelic, 17 Remain, 19 Outer, 21 Argue.

The first correct entry drawn will win a book of the Editor's choice.

Send your entry to Crossword Number 810 The Church of England Newspaper, 14 Great College Street, Westminster, London, SW1P 3RX by next Friday

Name

Address

Post Code

STAIRLIFTS FROM £995

NEW OR REFURBISHED

FOR AN INFORMATION PACK CALL

Telephone FREE on

0800 007 6959

www.castlecomfortstairlifts.com

SCRIBBLE PAD

See our notice on page 13 for Clergy discount

**CLASSIFIED
ADVERTISEMENTS**
020 7222 2018 • ads@churchnewspaper.com

CHILDREN, YOUTH & FAMILY MINISTRY

St Andrew's Nottingham
Full-time Intern urgently needed
to specialise in work with 0-11 year olds
Accommodation, living expenses, training and support – all provided.
St Andrew's is a charismatic evangelical church in a cosmopolitan inner
city area, committed to making and building disciples of Christ in a way
that is relevant to the local community
Contact Richard at stan.vic@ntlworld.com
or phone on 07970823462

RESOURCES FOR
CHURCH & HOME

SOUND & VISUAL

Project: 053 of Siloam Christian Ministries Charity No. 327396

**RESOURCES FOR CHRISTIAN
VISUAL COMMUNICATION**
**Great for Church
& School groups**
Candle glows, year
planners, story rolls,
gospel visual aids
including posters & story
bags and much more!

**biblical, all age,
challenging!**
freephone **08000-27-79-17**
www.decadeministries.co.uk

COMMUNION WINES

VINO SACRO LTD
Supplier of the finest
communion wines for over 130
years. Free samples available.
Please contact:
**Vino Sacro Ltd, Marsh Lane
Crediton, Devon EX17 1ES
Tel/Fax: 01363 772333
Email: sales@vinosacro.co.uk**

MOBILITY AID

**A STAIRLIFT FROM CASTLE
COMFORT STAIRLIFTS MEANS
THERE IS NO NEED TO MOVE
HOME.** Top brands fitted UK-Wide
(Ireland too). **From £995.** Fully
installed and guaranteed. Ask for
our **Clergy Discount** whether
installed in churches or homes. Just
quote 'C of E Newspaper'. **TEL FREE –
0800 007 6959 (24 HOURS)** or visit
www.castlecomfortstairlifts.com

CLASSIFIED ADVERTISING RATES
Run-on-lineage style
45p per word (+ vat if applicable)
(Minimum 12 words)
Displayed (boxed) style
£11 per single column centimetre
(+ vat if applicable)
Recruitment: 3 weeks for the price of 2
Deadline: 10am Monday
ads@churchnewspaper.com

A futile approach to the
Middle East impasse

Sir, How strange (or is it just paradoxical?) that the letter from Adrian Glasspole of CMJ (15 July) should be followed the next week by the article 'Taking a Stand on Israel/Palestine' by Jeremy Moodey of BibleLands, seemingly expressing diametrically opposed views of the 'balance of righteousness' between the two conflicting parties in what used to be called The Holy Land. Moodey enlists Christian Aid and Quakers-in-Britain in support of his bias towards the Palestinians as the most injured people in the current conflict, according them 'victim' status and asserting that land which was theirs - now called 'the West Bank' - has been 'illegally occupied' by the Israelis. By contrast Glasspole rightly points out that the same region was 'occupied illegally' by the Jordanians (aka Palestinians) in 1948. Before that, it had been part of the area between the Mediterranean and the Jordan river proposed under the British Mandate of 1920 as a permanent homeland for Jewish people from all over the world. (In fact, until Winston Churchill lopped it off in 1921, the area previously known as Transjordan - and three times as big as Palestine - was also included.)

Seeking to compile competing lists of atrocities committed by both sides in this long-running dispute is utterly futile, and should cease forthwith. More to the point are two cogent questions. Firstly, 'Who are now the occupiers of the so-called West Bank?' Answer: both Palestinians and Israelis. Secondly, 'Who has the greater title to the land?' The answer is so multi-factorial and historically-determined that it can only be decided either by conquest or (and very preferably) by international law in a UN court of appeal. May God grant it be so.

JC Crosthwaite,
Holme, Carnforth, Cumbria

Letters to the Editor

A debate about exclusion

As the number of male clergy ordained by women bishops increased, there would grow a tension in the Church of England which can only result in open civil war. The "two integrities" may be a quick fix solution, but in the long term its consequences are appalling. The pleas of Reform and Forward in Faith to be included in the Church by being given special provision, disguise this appalling scenario and also hide the fact that none of these groups would support a similar in house special provision for gay lesbian and transgendered persons. As apparently some persons are more equal than others.

At its core this debate is not about inclusion of those with differing theological views, it's about exclusion. Its about those who want to keep the endowments and status of the established Church, and unlike the Recusants, Puritans and Methodists of old do not have the integrity and courage to disassociate themselves from what they must perceive is an heretical Church.

Robert Ian Williams
via email

The Gaza issue

Sir, Mr Moodey refers to the suffering of Palestinians in Gaza, the West Bank, Israel and the refugee camps. With regard to this,

1. The restrictions on what materials are allowed into Gaza by no means amount to anything like a siege. They would end tomorrow if Hamas stopped firing rockets into Israel and gave up its declared aim of destroying Israel.
2. The main obstacle to setting up a Palestinian state in Gaza and the West Bank (which does have many autonomous areas and growing prosperity) is the refusal of the Palestinian leadership to guarantee that such a state would not become a spring-board for attacks on Israel.
3. Israel's Arab citizens have full citizenship legally. Apart from Arab members of the Knesset, at least one senior judge and one ambassador are Arabs.
4. There was never any necessity for the refugees to remain in camps.

There were at least as many refugees who came to Israel after being thrown out of countries such as Iraq as there were Palestinian refugees. They were successfully integrated into Israeli society; the Arab states could and should have helped the Palestinians to do the same. (Incidentally, Israel offered early on to take back one third of them unconditionally, but the offer was rejected).

Harry Lesser,
Bowdon, Cheshire

Headship

Sir, There has been an endless correspondence in your columns regarding St Paul's use of the word 'kephale', one translating 'head' and another 'source'. Without entering too much into the controversy, the thing that amazes me is that after almost two millennia of the plain meaning of this word in scripture as 'head', with reference to 'authority over', supported by, I understand, all

the standard lexicons and dictionaries for New Testament Greek, there are now those, in more recent years, who want to change it to 'source' in order to win their arguments and to comply with the agenda set by the world.

I had hoped that our evangelical bishops would have given some leadership in this was but was surprised to read in Rod Thomas's recent letter to Reform members: "Of the existing bishops who believe in male headship none are conservative evangelicals except Wallace Benn"! In that case it would appear that women bishops are a foregone conclusion, but will our evangelical bishops at least make absolutely sure that those who cannot agree are adequately provided for? This would appear to be the battleground for the meeting of bishops in mid-September.

The Rev Charles May,
Peterborough

Rethink needed?

Sir, Quite probably Wayne Grudem's analysis of kephale in first century Greek literature (letter from Charles Walker, 22 July 2012) will be challenged. But kephale clearly has an authority component in Ephesians 5:21-33; and therefore also in 1 Corinthians 11; and therefore also (via 11:7-9) in pre-fall Eden in Genesis 2 (whether that passage is to be understood literally or figuratively). Add in 1 Timothy 2:8-15 and we get Paul's coherent view which provides a framework for the vital ministry of women in the Church.

I hope that evangelicals on General Synod who have hitherto supported the ordination and consecration of women will, even at this late stage, pause for thought.

Phil Almond,
Preston

The root of the banking crisis facing us all

Sir, Much concern has been rightly expressed about the latest banking crisis involving the libor rate and you rightly drew out the crisis in your leader (22 July). The integrity, not just of Barclays, but of banks in general, has had an undermining effect in the City of London as a whole and how it executes its business. Confidence plays a crucial role in the way the City functions so any undermining of it could have serious consequences for our wider society. It must be of concern to all of us that the one goose that lays golden eggs in this country, has been caught and engaged in shady practice.

So where is the root of the problem? The root lies, as you point out, in the deep undermining of our Judeo/Christian culture with its ability to rein in the greed, the lust, the pride inherent in all our hearts. Isaiah mourned the situation in Judah as the nation careered downhill and headed for an inevitable Babylonian captivity. This is a point we should note carefully as our culture is being deeply undermined by godless politicians, judges, board rooms and alien religions that have mushroomed in our midst since WW2. Isaiah wrote about such a situation in Judah- 'For our offences are many in your sight, and our sins testify against us...rebellion and treachery against the Lord, turning our backs on our God, fomenting oppression and revolt, uttering lies our hearts have conceived. So justice is driven back and righteousness stands at a distance; truth has stumbled in the streets, honesty cannot enter. Truth is nowhere to be found, and whoever shuns evil becomes a prey'. Isaiah 59.12-15

Isaiah could easily have been writing about the City or about our country in general with its lost moral and spiritual compass. But why has this happened? John reminds us that Jesus brought us grace and truth. We, as a nation, have been squandering them throughout my lifetime- 'The law was given through Moses; grace and truth came through Jesus Christ' John 1.17.

If you push Jesus to the margins, whether as an individual or society in general, then truth will suffer as a consequence. For truth can only be found in Jesus. In a society where there is no Judeo/Christian influence there is no truth. In such contexts people will only tell the truth if it is in their interests to do so. What marked out Western civilisation was its concern for truth and its willingness to pursue it based on Christian values and principles. Drive Jesus to the margins and you drive out truth. What is destroying Western Civilisation is untruth and the consequences that derive from that. For truth is intimately linked to Jesus. Indeed his name is synonymous with it as John points out. Drive Jesus to the margins and truth will 'stumble in the streets' as indeed we are only too aware in many recent scandals as well as in the daily life of our nation. For Christians, a time of mourning and grief for our nation would not be out of place leading to repentance and reformation.

Canon Nigel Walker,
Whitehill, Hampshire

Headship in the Bible

Sir, Colin Craston notes that the *IVP New Bible Dictionary* 1962 says that 'head' (as in 1 Corinthians 11:3) 'is not regarded as the seat of the intellect controlling the body, but as source of life' (Letters, 8 July). It is noteworthy that the 1980 edition deletes the negative, trims the positive to

'the basic meaning of head as the source of life and energy is predominant', and adds, looking to the example of Christ, that 'the head directs the growth of the body'.

The Rev JJ Fraiss,
Bexhill,
East Sussex

APPOINTMENTS

The Rev Canon James Allison, Vicar, Erringden; and Rural Dean, Calder Valley Deanery (Wakefield): to be Priest-in-Charge, Coley (same diocese).

The Rev Ann Ballard, NSM (Assistant Curate), Norton in the Moors (Lichfield): to be NSM (Associate Minister).

The Rev Canon Sheila Bamber, Residentiary Canon, Newcastle Cathedral (Newcastle): to be Canon Provost, Sunderland Minister (Durham).

The Rev Nicholas Barr-Hamilton, Assistant Curate, Linthorpe (York): to be Vicar, Fatfield (Durham).

The Rev Richard Bellamy, NSM (Assistant Curate), Cheriton with Newington (Canterbury): to be NSM (Assistant Curate), The Folkestone Trinity Benefice (same diocese).

The Rev Patrick Beresford, NSM, Weston super Mare St John (Bath and Wells) is now Team Vicar, Horsham (Chichester).

The Rev Canon Michael Camp, Chaplain to the Archbishop of Canterbury (Canterbury): to be also NSM (Assistant Curate), Stockwell St Andrew and St Michael (Southwark).

The Rev Alison Christian, Rector, Great Stanmore (London): to be Warden, Launde Abbey; and Priest-in-Charge, Loddington (Leicester).

The Rev Lorraine Dawson, Assistant Curate, Stanton, Hopton, Market Weston, Barningham and Coney Weston (St Edmundsbury and Ipswich): to be Assistant Chaplain, West Suffolk Hospitals NHS Trust (same diocese).

The Rev Lee Duckett, Assistant Curate, Purley Christ Church (Southwark): is now, Vicar Ore Christ Church (Chichester).

The Rev Mark East, Priest-in-Charge, Church Coniston; and Priest-in-Charge, Torver (Carlisle): to be Priest-in-Charge, Haughton le Skerne (Durham).

The Rev Carol Fisher-Bailey, Vicar, Wawne (York): to be Vicar, Keyingham with Ottringham, Halsham and Sunk Island (same diocese).

The Rev Penelope Graysmith, Head of Chaplaincy, Mid Staffordshire NHS Foundation Trust; and Chaplain, Katharine House Hospice (Lichfield): to be Family Support Team Leader, Katharine House Hospice (same diocese).

The Rev Helen Guest, Priest-in-Charge, Killamarsh; and Assistant Curate, Barlborough and Renishaw; and Rural Dean, Bolsover and Staveley Deanery (Derby): to be also Hon Canon, Derby Cathedral (same diocese).

The Rev Canon Dr Graham Hamborg, CME Adviser; and Assistant Curate, Great Baddow; and Assistant Curate, Little Baddow (Chelmsford): is now also Ordained Ministry Development Adviser (same diocese).

The Rev Alan Harper, Priest-in-Charge, Markworth All Saints; and Priest-in-Charge, Kirk Langley; and Priest-in-Charge, Mugginton and Kedleston (Derby): to be also Hon Canon, Derby Cathedral (same diocese).

The Rev Michael Hayes, Chaplain, Heart of Kent Hospice (Rochester): to be Priest-in-Charge, Burham and Wouldham (same diocese).

The Rev Christopher Howson, Mission Priest, Bradford Archdeaconry (Bradford): to be Chaplain, Sunderland University; and Assistant Curate (Associate Minister), Sunderland Minister (Durham).

The Rev James Levasier, Assistant Curate, Ashted (Guildford): to be Vicar, Burpham (same diocese).

The Rev Joanna Levasier, Assistant Curate, Ashted (Guildford): to

ANGLICAN CYCLE OF PRAYER

Sunday 12 August, Pentecost 11. Psalm 119:81-96, Mk 14:32-42. Pray for The Church of South India (United) The Most Rev Suputhrappa Vasantha Kumar Moderator of the Church of South India and Bishop of Karnataka Central

Monday 13 August. Psalm 64, Mk 14:43-51. Etche - (Niger Delta, Nigeria) The Rt Rev Precious Nwala

Tuesday 14 August. Psalm 65, 1 Sam 24. Etsako - (Bendel, Nigeria) The Rt Rev Jacob Bada

Wednesday 15 August. The Assumption of Mary. Psalm 66. 1 Sam 25:1-22 Suffragan Bishop of Convocation of American Churches in Europe - (II, The Episcopal Church) The Rt Rev Pierre Whalon

Thursday 16 August. Psalm 67, 1 Sam 25:23-33,35-42. Evo - (Niger Delta, Nigeria) The Rt Rev Innocent Ordu

Friday 17 August, Psalm 68:1-18, 1 Sam 28:3-25. Exeter - (Canterbury, England) The Rt Rev Michael Laurence Langrish; Crediton: The Rt Rev Robert John Scott Evens; Plymouth: The Rt Rev John Frank Ford

Saturday 18 August. Psalm 68:1-10, 1 Sam 31. Ezo - (Sudan) The Rt Rev John Kere-boro Zawo

be Assistant Curate (Associate Minister), Burpham (same diocese).

The Rev William MacDougall, Director of Pastoral and Evangelism Studies, Trinity College Bristol (Bristol): to be Priest-in-Charge (Transition Minister), Bradley Stoke North Conventional District (same diocese).

The Rev Canon Dr Roger Matthews, NSM (Hon Curate), Great Baddow; and Bishop's Adviser for Mission and Ministry (Chelmsford): is now Dean of Mission and Ministry. Remaining NSM (Hon Curate) (Chelmsford).

The Rev Benjamin McNair Scott, NSM (Assistant Curate), Guildford Christ Church with St-Martha-on-the-Hill (Guildford): to be also Chaplain, St Catherine's School Bramley (same diocese).

The Rev Lindsey Moss, Assistant Curate, Standon and The Mundens with Sacombe (St Albans): is now NSM (Assistant Minister, Pioneer), Ware Christ Church (same diocese).

The Rev Miriam Mugan, Priest-in-Charge, Croxley Green All Saints (St Albans): to be Vicar.

The Rev Robert Mulford (Peterborough): is now Vicar, Westfield; and Priest-in-Charge, Fairlight, Guestling and Pett (Chichester).

The Rev Timothy Mullins, Chaplain, Radley College Oxfordshire (Oxford): to be Assistant Curate (Associate Vicar), Chester Square St Michael with St Philip (London).

The Rev Dr Normal Shave, Vicar, Norton St Mary; and Priest-in-Charge, Stockton St Chad (Durham): is now Priest-in-Charge, Stranton (same diocese).

The Rev Hywel Snook, Priest-in-Charge, Little Drayton (Lichfield): to be also Parish Development Adviser; and Mission Companion, Shrewsbury Area (same diocese).

The Rev Canon Dr Dennis Stamps, Canon Residentiary, St Albans; and Ministerial Development Officer; and Director of Ministry (St Albans): to be Rector, Harpenden St Nicholas (same diocese).

The Rev Andrew Stead, NSM (Associate Minister), St Albans Abbey; and Teacher, Aldenham School Hertfordshire (St Albans): to be Chaplain, Aldenham School Hertfordshire (same diocese).

The Rev Alexander Summers, Assistant Curate, Chingford St Peter and St Paul (Chelmsford): to be Priest-in-Charge, Walthamstow St Michael (same diocese).

The Rev Christine Sykes, NSM (Assistant Curate), Castle Church

(Lichfield): to be NSM (Associate Minister).

The Rev Susannah Thorp, Assistant Curate, Preston-on-Tees and Long Newton; and Assistant Curate, Stockton (Durham): is now Assistant Curate (Interim Minister), Billingham St Aidan; and Assistant Curate (Interim Minister), Billingham St Cuthbert; and Assistant Curate (Interim Minister), Billingham St Luke; and Assistant Curate (Interim Minister), Billingham St Mary; and Assistant Curate (Interim Minister), Grindon, Stillington and Wolviston (same diocese).

The Rev Clement Upton (Retired): to be Priest-in-Charge, Costa Azahar (Spain, Europe).

The Rev Ann Waizeneker, Assistant Curate, Chichester St Paul and Westhampton (Chichester): is now Priest-in-Charge, New Shoreham; and Priest-in-Charge, Old Shoreham (same diocese).

The Rev Lionel Whatley, Priest-in-Charge, Highbrook and West Hoathly (Chichester): is now Vicar.

The Rev Sally Wheeler, Team Vicar, Greater Corsham and Lacock (Bristol): to be Priest-in-Charge, Marshfield with Cold Ashton and Tormarton with West Littleton (same diocese).

The Rev David Williams, Vicar, Winchester Christ Church (Winchester): to be also, Hon Canon, Winchester Cathedral (same diocese).

The Rev Bryony Wood, Assistant Curate, Ashbourne with Mappleton (Derby): to be Assistant Curate, Hadfield (same diocese).

RETIREMENTS & RESIGNATIONS

The Rev Carole Aconley, NSM (Assistant Curate), Langtoft with Foxholes, Butterwick, Cottam and Thwing (York): to resign with effect from 31 December 2012.

The Rev Richard Bailey, Chaplain, HM Prison Dovegate (Lichfield): has resigned with effect from 26 July 2012.

The Rev Christopher Beard, Priest-in-Charge, Donnington; and Chaplain, St Wilfrid's Hospice Eastbourne (Chichester): has retired with effect from 31 July 2012.

The Rev Suzy Brech, NSM (Assistant Curate), Battersea St Michael (Southwark): has resigned with effect from 30 March 2012.

The Rev Richard Bromfield, Vicar, Woodingdean; and Chaplain, Nuffield Hospital Brighton (Chichester): has retired with effect from 1 July 2012.

The Rev Canon Roger Martyn Francis Crompton, Vicar, Golcar; and Priest-in-Charge, Longwood (Wakefield): to retire with effect from 24 September 2012.

The Rev Francis Cumberlege, NSM (Priest-in-Charge), Ashburnham with Penhurst (Chichester): has retired with effect from 31 July 2012.

The Rev Margaret Devine, NSM (Associate Priest), East Bolden (Durham): has retired with effect from 31 July 2012.

The Rev James di Castiglione, Assistant Curate, Mid-Sussex Network Church (Chichester): has resigned with effect from 30 June 2012.

The Rev Sarah Fitzgerald, Assistant Curate, The Folkestone Trinity Benefice (Canterbury): to resign with effect from 27 September 2012.

The Rev David Daniel Harrison, Priest-in-Charge, Woodnesborough with Worth and Staple (Canterbury): has resigned with effect from 1 August 2012.

The Rev David Houghton, Vicar, Surbiton St Andrew and St Mark (Southwark): to retire with effect from 15 September 2012.

The Rev Canon George Howard, Rector, Furzedown (Southwark): has retired with effect from 30 June 2012. Upon retirement he has become Canon Emeritus, Southwark Cathedral (same diocese).

The Ven Michael Lawson, Rector, Guildford St Saviour (Guildford): to retire with effect from 17 September 2012.

The Rev Frances Long, Priest-in-Charge, Purley St Mark; and Priest-in-Charge, Purley St Swithun (Southwark): has resigned with effect from 12 July 2012.

The Rev Martin Lowles, Vicar, Bikenshaw with Hunsworth (Wakefield): to retire with effect from 31 January 2013.

The Rev Nicola McGinty, NSM (Assistant Curate), Barrow-upon-Soar with Walton-le-Wolds; and NSM (Assistant Curate), Wymeswold and Prestwold with Hoton (Leicester): to resign with effect from 9 September 2012.

The Rev Canon Nigel Nicholson, Chaplain to the Forces (ACF); and Vicar, Cranleigh (Guildford): to retire with effect from 30 September 2012.

The Rev Linda Potter, Rector, Great Aycliffe (Durham): to retire with effect from 17 September 2012.

The Rev Canon Andrew Robinson, Priest-in-Charge, Stanmer with Falmer; and Chaplain, Sussex University (Chichester): has retired with effect from 31 July 2012.

The Rev Robin Sewell, Vicar, Braintree St Paul (Chelmsford): to retire with effect from 1 September 2012.

The Rev Stephen Sherida, Assistant Curate, Stone Cross St Luke with North Langney (Chichester): has resigned with effect from 30 June 2012.

The Rev Janice Skelley, Assistant Curate, Hedworth (Durham): has retired with effect from 1 July 2012.

The Very Rev Victor Stock, Dean of Guildford (Guildford): has retired with effect from 31 July 2012. Upon retirement he has become Canon Emeritus, Guildford Cathedral (same diocese).

The Rev James Waddell, Assistant Curate, Slaugham and Staplefield Common (Chichester): has resigned with effect from 29 July 2012.

The Rev William Paul Waters, Assistant Curate, Ilkeston Holy Trinity (Derby): to resign with effect from 1 September 2012.

The Rev Geoffrey Woods, NSM (Associate Minister), Colerne with North Wrexall; and NSM (Associate Minister), Box with Hazlebury and Ditteridge (Bristol): has resigned with effect from 20 June 2012.

SUNDAY SERVICE

Sunday Readings for 19 August 2012

Trinity 11 - Proper 15 - Year B

Proverbs 9:1-6 Ephesians 5:15-20 John 6:51-58

The house that Wisdom builds is substantial, built on solid principles according to a grand design and incorporating seven pillars, reminiscent of a temple, and recalling the seven days in which God created heaven and earth. Hospitality is an important feature of this house, for it is a place to which Wisdom invites her guests to share in a far greater banquet than human folly could ever provide. Those who are invited include those who are simple in their ways, and those who as yet lack rational sense, so that they may receive not only food and drink but share in the riches of Wisdom. Her guests come expecting to dine sumptuously on rich fare, and leave with greater riches than they had ever imagined, having gained spiritual insight into the work of God from the beginning of creation down to the present day, as he sustains all things in being and bestows so many gifts of love upon his people and upon all that he has made.

Those who have faith in God understand that life itself is God's creation and that the time we have been given must be used for good, according to the wisdom that is revealed for our edification in the scriptures. Many lives are squandered in pursuit of pleasure, or evil, or simply wasted in frivolity. But time spent in study of the word of God is an investment in wisdom that will enable us to judge wisely between good and evil, and so to grow in knowledge and love of the Lord. Alcohol is only one of many meaningless distractions that fritter away time and cloud our minds, when our gaze should be firmly directed towards the contemplation of God and his service. Those who are wise will set aside the things that occupy our attention and our energies but that have no eternal significance. Instead we should seek to be directed in all things by the Holy Spirit, so that our lives may be filled with private and public prayer and praise of God, singing with joy in the knowledge that we belong to the Lord Jesus Christ.

The crowd that had been fed by Jesus at the miracle of the loaves and fishes had failed to discern the sign which Jesus had given, although they knew the scripture which says (Deut. 8:3) "Man shall not live by bread alone, but by every word that comes from the mouth of God," a text quoted by Jesus (Matthew 4:4) when the devil sought to tempt him to turn stones into bread. We are hungry for bread every day, and as human beings rather more inclined to think about finding the next meal than to raise our hearts to God in search of spiritual nourishment. But if we live for bread alone, then we are lost, for not even the manna that God provided in the wilderness was able to do more than satisfy hunger for a day. When the Lord spoke about the living bread that the Father had sent, his words fell on deaf ears, and provoked uncomprehending arguments about the literal meaning of his words. But Jesus was speaking about a new covenant soon to be established on the Cross and in a new Passover, which brings eternal life to those who receive it, who have eyes to see and ears to hear the word of God who provides the Lamb for the sacrifice.

The Rev Stephen Trott

HYMN SELECTION

Hymns for Trinity 11

*Majesty, worship his majesty
The kingdom of God is justice and joy
Let all the world in every corner sing
Be thou my vision, O Lord of my heart
All creatures of our God and King
Ye watchers and ye holy ones
Close to you
Thee we adore, O hidden Saviour,
Eat this bread, drink this cup
Give thanks with a grateful heart*

Population Grows Larger

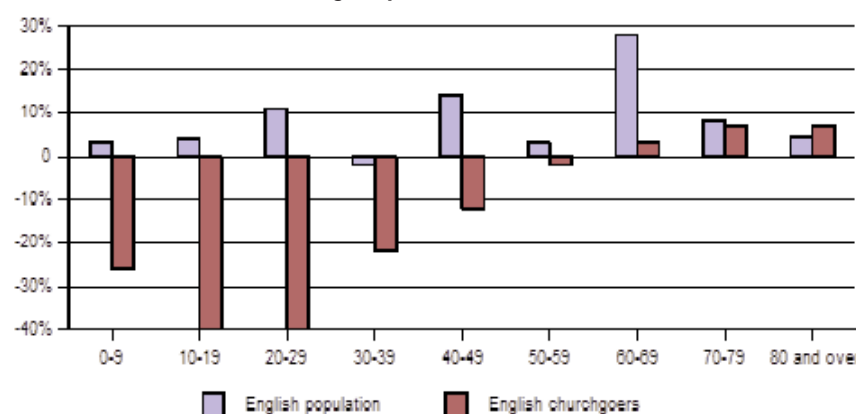
By Peter Brierley

The first tranche of the results of the 2011 Population Census has now been released. These initial results did not include figures broken down by religion, but they did give figures for the number of households, the total number of people, broken down by age and gender, for each Unitary or Local Authority in England, Wales and N Ireland. Initial Scottish figures have now just been released as well, but are not included here.

The average household size was 2.4 people, and the overall population for England was 53 million, up 4 million over 2001, largely due to immigration on the one hand and people living longer on the other. A baby boom over the last decade (more babies being born than might be expected) has also contributed. A sixth of the population is now over 65 years of age.

The figures will be of interest to church leaders since they emphasise the growing "culture of old age," although this is something they have known about for many years, since a third, 32 per cent, of churchgoers are 65 years of age or over, twice the population average of 16 per cent. The chart shows where the national age-groups have grown or declined compared with 10 years ago and how this compares with the numbers of people attending church. The population of those in their 30s has actually shrunk in the last decade, but has very significantly grown for those in their 60s or over 90.

Change in population and churchgoing proportions in different age-groups, 2001-2011



The chart shows that the general population under 30 has grown in the last 10 years (on average by +5 per cent) against which numbers of young people of the same age in church has shrunk overall by -35 per cent.

Numbers of people in their 30s have declined both in the population at large and in the church (although more so in the church than the population, -22 per cent to -2 per cent). Numbers in the population between 40 and 59 have grown while again the church numbers have dropped (collectively +9 per cent to -7 per cent).

It is the figures of those aged 60 and over which are specially interesting. In the population those in their 60s have jumped hugely as many of the "Boomer" generation have reached retirement age and some of this growth is reflected in church increases also (+28 per cent and +3 per cent respectively). The population has also grown in the numbers who are 70 and over, and so have the numbers in the church of these ages. In fact, the growth in numbers 80 and over in the church exceeds the rate of growth in the general population (+7 per cent for churchgoers and +4.5 per cent for population).

The chart shows the key issues facing the church – drastic lack of younger people, smaller numbers of middle-aged, increasing numbers of the elderly. These are not new problems. The Population Census simply allows us to see them in perspective.

The other key factor emerging from these initial Census results is the growth of the three largest English cities. London has grown by 12 per cent to a total of 8.2 million people; Greater Manchester (County) has grown by five per cent to 2.7 million, and Birmingham (West Midlands) has also grown by five per cent also to 2.7 million. Merseyside, however, has hardly changed (down 0.2 per cent) to 1.4 million people. This has implications for evangelism and the work of City Missions.

PRICES HELD

Annual Subscription rates:

UK £65, Retired: £55 (UK only)
including free online edition
Europe: £90 (€140),
Rest of World: £110 (US \$220),
Online edition: £25

With an annual subscription you can have full access to our website with regularly updated news.

Simply fill in the form and send it to:

Subscriptions Department,
Religious Intelligence Ltd,
14 Great College Street,
London, SW1P 3RX

Or visit www.churchnewspaper.com
and pay via PayPal

Subscribe today!

Subscribe to the
online edition for
just £25 a year

I wish to pay by ☐ cheque ☐ credit card ☐ debit card ☐ other Please make cheques payable to Religious Intelligence Ltd

Or call 020 7222 8663

enclose £ ____ (\$ ____) or ☐ I authorise you to debit my account with the amount of £ (\$.....)

Card number: ____/____/____/____ Expiry Date:____/____ Issue No:_____

Valid from: ____/____/____ Security Code:_____

OR: you may transfer funds direct to our Bank at Barclays Bank PLC.

Sort Code: 20-57-06.

Account No: 10298034.

Account Name: Religious Intelligence Ltd

Name:_____ Address: _____

Postcode:_____ Daytime telephone: _____

Email:_____ Signature:_____

The RECORD

SINCE 1828



**PAUL
RICHARDSON**

Church and World

Dialogue is the key to the Middle East

General Synod's vote to support the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) has caused some dismay in the Jewish community in Britain. A letter to this newspaper deplored the tone of the debate with such phrases as 'powerful lobbies' and 'Jewish-sounding names'.

Jews are right to be worried about the growth of anti-Semitism in Europe but not every criticism of Israel flows from anti-Semitism. Many friends of Israel, including Guardian columnist Jonathan Freedland, are alarmed by the policies of the government of Benjamin Netanyahu, which they see as a threat to the continued existence of a democratic Jewish state.

So far Israel has managed to stay democratic because the Jewish majority has retained the demographic edge. Will Israel remain a democracy if the Jewish people find themselves a minority in the country? Before the Six Day War of 1967 Israel was a nation in which the overwhelming majority were Jews. Many Palestinians had fled the country after the UN vote to partition the country in 1947 and the armistice of 1949.

But in 1967 Israel took command of the Gaza Strip and the West Bank and increased its territory by 30 per cent.

The new land Israel seized was not unoccupied and many Palestinians opted to stay. Slowly the realisation has begun to dawn on Israelis that geographical expansion poses a demographic threat. The time is approaching when the Arab population of Israel will outnumber the Jewish population. Opinion polls show that as many as 86 per cent of the population believe it is important to retain a Jewish majority in the country.

Israel faces a stark choice: geographical expansion and an Arab majority or the two-state solution. If Israelis opt for what is sometimes called 'the Biblical state', they will have to decide whether to share power with an Arab majority or to cease to be a democracy. Israeli politicians understand the problem. The leader of Kadima, Shaul Mofaz, recently declared that the demographic threat was the most dangerous threat to the continued existence of Israel.

Unfortunately few politicians are prepared to take decisive action, least of all Netanyahu. Mass immigration from Russia has weakened the Labour Party and the ultra Orthodox have grown in strength. The ultra Orthodox are committed to 'Biblical Israel' although the haredim refuse to serve in the military. In fact they refuse to do

anything at all except engage in religious study and they cost the state a fortune in welfare. But Netanyahu depends on their votes.

Settlers on the West Bank are also a powerful force. The Oslo accords were meant to mark the beginning of a gradual end to the Israeli presence on the West Bank but the figure has increased from 110,000 settlers in 1993 to 340,000 today. If you add the number of Israelis living in East Jerusalem, the figure rises to 600,000.

Some Israeli settlements are near to the border with Israel and Palestinians are open to the possibility of them being annexed to the Jewish state in return for compensatory land made available elsewhere. But other settlements pose a problem for any future peace agreement and there are no signs of compromise over East Jerusalem.

Demographers estimate that by 2030 the number of Jews in the total population will decline to 46 per cent. Ariel Sharon was aware of the problem, which is why he was ready to withdraw settlers and troops from Gaza. Netanyahu has voiced his commitment to a two-state solution but has shown no enthusiasm for steps to make this a reality.

Instead Israel has embraced policies in the occupied territories that have justifiably been denounced, not only in Arab nations and the West, but within Israel itself. In the words of Akiva Elder, chief political columnist for Haaretz: "Israel has embraced various policies of 'separation'. It has separate legal systems for traditional Israeli territory and territory it occupies; it divides those who reside in occupied land based on ethnic identity; it has retained power over occupied land but evaded responsibility for the people living there; and it has created a conceptual distinction between its democratic principles and the actual practises in the occupied territories."

This is the way Israel has managed its occupation for 45 years. "No other state in the 21st century has been able to get away with this," writes Elder, "but it works for Israel which has little incentive to change it."

Little incentive at the moment, but demographic pressure is building up and change is rapidly coming to the Arab world. More democratic regimes in the region are less likely to accept the status quo while still deploying anti-Israeli rhetoric, the approach of many of the old dictatorships.

Christians in Britain could work for change not by supporting boycotts but by dialogue with one of Israel's staunchest group of supporters: American evangelicals. Mitt Romney's recent visit to Israel and his slurs on Palestinians were designed to please the Republican evangelical base as well as such major funders as Sheldon Adelson.

Milestones

Andy Murray became the first British man to win an Olympic gold medal in tennis since 1908, after he beat Swiss World Number 1 Roger Federer in straight sets on Wimbledon's Centre court, a month after he lost to him in the Grand Slam final... While **Usain Bolt** repeated his victory in the 100m with an Olympic Record Time of 9.63 seconds, British eyes were focussed on the achievements of **Mo Farah**, **Jessica Ennis**, and **Greg Rutherford**, who won golds in the 10,000m, women's heptathlon, and long jump respectively... **Farm Africa** has launched its biggest appeal to help get Africa out of poverty. 'Give Hunger the Boot!' asks congregations to "get their wellies on" and take part in a mass UK-wide welly-walk to one of its projects in east Africa – and back. The idea is for congregations to take part on a sponsored walk and they can add their 'welly miles' walked to those of other congregations...



We're hoping churches will keep using festivals to mark anniversaries, public events and significant church moments like Easter and Pentecost, with this kind of outreach becoming a natural part of our lives.
Marty Woods, More than Gold

People

After almost 38 years at the Evangelical Bookshop, Belfast, **John Grier** has handed over leadership of its ministry to **Colin Campbell**. Colin is the fifth manager since the shop was started by John's father WJ Grier in 1926... The Royal School of Church Music has made two deputy director appointments. **Rosemary Field** will be deputy director, heading Education and Voluntary, and **Stephen Mansfield** will be Deputy Director, overseeing Operations and Finance... **The Rev Roger Pitman** who creates websites, writes blogs and tweets in his spare time, has been licensed as priest-in-charge of the parish of Llangeinor and the Garw Valley. He says social media is a key way to compensate for closing churches...

Next Week's News

On August 12 the world will celebrate **International Youth Day**... More than 36,000 people are experiencing the north's most spectacular piece of theatre this summer -- the return of **York Mystery Plays** to York Museum Gardens, until August 27. Performed against the magnificent backdrop of St Mary's Abbey, a cast of more than 500 will be led by Ferdinand Kingsley, playing God and Jesus, and former Coronation Street villain Graeme Hawley (who played John Stape) as the Devil... Derby Cathedral is featuring an exhibition until August 31, entitled **Busman's Holiday** by Adrian Burrows. It is a personal display, featuring depictions of his favourite places, which began life as an online photo journal... The **Conservative-Liberal Democrat Coalition** could come to an end, as Nick Clegg reacted angrily to the Conservatives thwarting reform of the House of Lords...

READ THE CEN ON YOUR TABLET OR PHONE



Simply, install the free **PressReader** app which is available for Apple, Android and Blackberry devices. Simply search for The Church of England Newspaper and buy your copy for just 69p per issue!



**PRESS
READER**