WESTCOTT HOUSE

2007 - 2008

THE YEAR IN REVIEW

CAMBRIDGE THEOLOGICAL FEDERATION
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Foreword

In a busy life, certain responsibilities come as a particular delight. As the new Chair of the Council of Westcott House I have been surprised and hugely encouraged by the energy, sense of purpose and vision among those who are training for ordained ministry and amongst the staff. I sense that Westcott is well equipped for the enormous challenge of educating and shaping the character of a future generation of Church of England priests. This work is immensely deserving of our concern, our prayers and our generosity.

Tim Laurent
Westcott House is a bright, energetic and creative community of disciples. I have discovered in the two years I have been here that it is notoriously difficult to identify what defines us, and eluding people’s attempts to label the House is in fact one of our defining characteristics! But following the example of our founder, who was a New Testament scholar and, as Bishop of Durham, mediated the 1892 miners’ strike, what we can say is that our ordinands are committed to serious theological learning and an eagerness for ministries serving the whole community, characterised by hospitality and justice. Our devotion to the Eucharist and to the life of prayer is the foundation of this and all that we are and are becoming.

There is therefore no “typical” Westcott ordinand, each different individual living in community in response to God’s call to become the priest God would have them be. The current 70 ordinands divide equally between male and female, single and married. The community has more children than before, with five being born during the course of last year! While the ordinands cover an age range from 21 to 61, there was a significant shift with last year’s intake to younger ordinands, with half under 30 years old. The 2008 intake will reflect the same proportion, with half under 30, and again Westcott will be full. In the House, as well as in the ecumenical Cambridge Theological Federation, we engage in the hard and vital task of being an inclusive and welcoming community. The ordinands undertake a range of academic routes and their results this year were particularly encouraging. They are a dynamic and strikingly able group – a lively testimony to the often unsung health of the parishes from which they come.

A particular feature of the last year has been the strengthening of our international links. We have been greatly enriched by the presence of visitors from overseas, who come for a day, a term, a year – or longer! Those coming for substantial periods included ordinands and clergy, from Hong Kong, the US and South Africa, who bring insight and wisdom from different parts of the Anglican Communion. Our links with Yale were sealed in March with a visit from Professor Harry Attridge, Dean of Yale Divinity School, and I shall be making a return visit in the autumn. I spent an extraordinary week visiting Hong Kong in February, where we held a “Westcott Gathering” with nine alumni! I met with a number of church leaders including Archbishop Paul Kwong to strengthen and develop our close connections. Andrew Mein, Westcott’s Old Testament tutor, currently in India, and one of our two vice-principals, is going to spend a period teaching at Ming Hua Theological College. We are looking forward to starting an exchange programme of ordinands there next year, as well as continuing to welcome sabbatical students from Hong Kong. During their training, many of our ordinands go abroad for a term and a number spend part of their summer vacations on overseas programmes. We want to continue to expand our international connections, better to train our ordinands for the world wide Church, to benefit ordinands and clergy from overseas, and to build lifelong links across the Anglican Communion.
This Review of 2007-2008 is to give you a taste of life at Westcott, of our values and aspirations. The body of the Review is divided into three sections: Highlights of the Year, Theological Conversations, and a summary of New Developments. The Ember Lists, Council membership and House contact details conclude the Review.

**Highlights of the Year**
- Ordinands’ Summer Overseas Programmes
- Interview with David Dikibeogile, parish priest of Sharpeville and vicar-general of Christ the King Diocese, who enriched our lives during Michaelmas term
- A report of the Archbishops of Canterbury and York’s pastoral visit to Cambridge
- Holy Week and Easter at Westcott with Bishop Victoria Matthews
- This year’s Leavers – and their gift

**Theological Conversations**
- Jeff Bailey, new tutor in Theology, writes about “Scriptural Reasoning”
- Sarah Bryant reflects on a term on placement in Manchester
- Michael Beasley, vice principal and tutor in Mission, writes about AIDS education in the Congo

**New Developments**
- Our increasing use of All Saints’ Church
- ‘Ordained Pioneer Minister’ training at Westcott
- The establishment of seminar series in Anglicanism and Public Theology
- Young Ordinand initiatives
- “Life and Service” and work in schools
- Regional gatherings for Westcott alumni in Wakefield, Hong Kong and London

Chaired by Bishop Tim Stevens, the Westcott Council has been engaged this past year with ensuring our financial stability so that the House can build for a sustainable future in these changing times in the Church. Their efforts have been boosted by the House being full for this year and next. In 2007, William McVey was appointed as joint bursar to serve Westcott, Wesley House and the Eastern Region Ministry Course in order to bring the two sites and three institutions into a closer practical working relationship. He has done a remarkable job in a short space, grasping nettles, bringing tighter control and setting a clearer business-like course for the House. We expect the operating accounts to show a break even position at the end of this financial year, the first time in five years. The Finance Committee has moved to meeting monthly and the Strategy Group every six weeks to take a more proactive role in shaping
and directing the affairs of the House. I am very grateful to Tony Wilson and Bishop Christopher Foster who chair these two committees for their deep dedication. We are putting together a comprehensive development plan, the first priorities of which will be improving our disabled access and the condition of the buildings.

Westcott’s own development is tied up with that of the Cambridge Theological Federation which marked its 35th anniversary this year. This very effective Federation of residential and non-residential training institutions, embracing five denominations as well as an interfaith institute, has embarked on a strategic planning process to support better the component institutions working together with the opportunities and challenges that lie ahead. The Federation has experienced a number of personnel changes in the past couple of years, the most recent of which have been the retirement of Chris Wright as Chief Executive Officer of the Federation, replaced by Rowena Small in the new post of Registrar, and the appointment of Canon Chris Cocksworth as Bishop of Coventry, replaced as Principal of Ridley Hall by Canon Andrew Norman.

Working together in the Federation also means working together with our two partner universities, Cambridge and Anglia Ruskin. These partnerships have been experienced in new ways this past year as we have worked together to face the Government’s decision to cut funding for people taking second ‘first’ degrees, which applies to the great majority of our ordinands. We have spent a great deal of time tackling this since last September, one result of which is a year’s delay in the implementation of the cuts with respect to theological education. However, we are by no means out of the woods yet, and the impact on the fees for the Cambridge Tripos and BTh remains severe. The Anglia Ruskin BA programme only survives by turning the first two years of the degree into a Foundation Degree which is therefore exempt from the cuts. As well as the lack of consideration that seems to have gone into the policy in the first place, in terms of the impact it would have on a range of fields and institutions, what has also been disturbing throughout has been the opposition to the more academically demanding routes in theological training expressed in various quarters in the Church. Behind this seems to be a depressing functionalist view of priesthood – we only need to train people to a certain and equal level of functioning, rather than enable them to develop according to the level of their gifts so they can become the priests God is calling them to be.

Within the realm of theological education, in the past year two people have died who gave me particular support and are each missed by a vast number of people across the Church. Alan Webster, former Vice Principal and later Dean of Norwich and Dean of St Paul’s, died in September 2007. He was immensely kind and generous in the advice and encouragement he gave me as I started as Principal. Dan Hardy died in November 2007 and we are all in his debt for his contributions to theological education, particularly for us in Cambridge and at Westcott. He and I had started an exciting conversation conceiving theological education and ministerial formation as Eucharist-

I chose Westcott because on my visit I saw a community of wonderfully diverse people working together to become the people God is calling them to be.

ANNE SHORTER
As an ordinand from Yale Divinity School I chose to come to Westcott House to experience community life within the setting of an Anglican seminary. I could not be happier with my choice. My time at Westcott has been filled with an abundance of grace and blessings, as I have enjoyed the privilege of living, studying and praying alongside my fellow future clergy.

Susan Pinkerton

shaped, an enterprise I have endeavoured to continue. We continue to keep Alan, Dan and their families in our prayers.

The year ended with our sending out 34 members of the House to be ordained deacon. Most of this group arrived when I did, two years ago, so it was a particularly poignant farewell. That was compounded by their decision not to give a traditional leavers' gift, but to pledge regular contributions to the House. This extraordinary commitment has resulted in a total amount pledged by the leavers over the next four years of £14,000! We hope very much that you will consider joining in supporting us too, and make a contribution to Westcott's vibrant progress!

Westcott House functions by the grace of God and because of a whole host of people, and I want in particular to thank those who provide support to the teaching staff, ordinands and guests: Margaret Winterbourne, Sam Goode and Marie Bull in the administrative office; Liz Gordon and Celeste Lotz in the house management office; Penny Brown, Tracey Walton, Amanda Parker and Christine Patterson in housekeeping; Andy Griffiths, Adrian Savin and Jon Pallister in the dining hall.

With thanks and best wishes,

Yours in Christ,

Martin Seeley
Westcott’s year got off to a terrific start with the conference, “A New Vision for Catholic Mission”. The conference stemmed from our work during the last two years undertaking week-long missions to parishes in suburban Manchester and rural Somerset, and the “Westcott Walkabout”, which has seen ordinands discuss issues of faith with people they’ve met on the streets of Cambridge. This is not to mention the wide range of mission activities around the world that are undertaken by ordinands during vacations.

Our practice has increasingly led us to think more about theory and theology and to ask questions such as: “What is a catholic understanding of mission?” “How should our theology shape our practice of mission?” and “How can insights about mission gained from a catholic perspective inform and focus the vision of the wider Church?”. As we began to engage with these issues, it quickly became clear that they were of interest to many people throughout the church. As a result, we were delighted to bring together more than 80 delegates and 25 speakers for a conference at Westcott entitled, “A New Vision for Catholic Mission”.

The conference opened with a keynote address by Angela Tilby, former Vice Principal of Westcott, on “Mission and the Patristic Gospel”. The talk articulated the dis-ease felt by many at the themes which dominate so much of the discourse about evangelism in the church today such as a rejection of history, a substitutionary theory of the atonement which denies the saving value of the incarnation, and the assumption that humankind lacks any intrinsic goodness or worth. Drawing on the teachings of the Patristic Age, Angela suggested that the mystical faith of the ancient Church could be the basis for present day evangelism and a Gospel based on a God of love who passionately calls us into relationship and who longs to bring us home. In response to Angela’s talk, one delegate underlined how profound the Patristic resources are for renewing today’s Church saying, “the well is old and the well is deep, and it gives us so much to draw on”.

One of the strengths of the catholic tradition recognised during the conference is its ability to engage with the mystery of God through prayer and contemplation, through the sacraments and in worship. In his address, “The Gospel From A Catholic Perspective – A Faith Worth Sharing” Bishop Stephen Cottrell spoke of the need to enable Christians confidently to ‘tell their story’ and to find new ways of articulating the riches of faith and the tradition ‘fresh to each generation’. The point was made that if Christians cannot tell their tale, the possibilities of its being handed on become limited.

Having considered our story and the challenges of telling it, the remainder of the conference looked at bringing that story into connection with the lived experience of the global community. Dean Joseph Britton of the Berkeley Divinity School at Yale warned of the complacency that the Church of England’s established position can pose to our commitment to tell our tale. Bishop Victoria Matthews related how the Christian Gospel can reconcile us to one another and the world. An array of panel speakers and workshop leaders helped to connect our story to issues as diverse as rural affairs and interfaith issues, ecclesiology and education.

On interview, I felt Westcott was a place of diversity, creativity, honest enquiry and most of all of excitement about God. Now I am here, I am delighted to discover that this is exactly the case.

STEPHEN STAVROU
It was a tremendous privilege to bring together more than 100 people and to see them energised and refreshed by spending three days talking, praying and thinking about the Gospel, mission, their love of God and their desire to communicate that to others. The conference also acted as a confirmation of the focus that Westcott increasingly gives to mission. We were perhaps struck most by the parting comment of one delegate. Reflecting on his part in God’s mission he said, “I think I’m fairly good at being a vicar. Coming to this conference has reminded me why I am a priest”. We hope that this renewal and confidence will increasingly mark “A New Vision for Catholic Mission”.

A CD of the keynote addresses given at the college can be ordered from the Westcott development office (general-enquiries@westcott.cam.ac.uk). A publication resulting from the conference is in the process of preparation.
Ordinands at Westcott undertake a wide range of summer activities across the world. Such visits expand horizons, enable new experiences and are of enormous significance in students’ formation. Margaret Davis, Ellen Wakeham and Sally Lynch relate here what they did last summer.

Theology in South Africa – Margaret Davis

In August, I travelled to Southern Africa with Denise Yeldham, another Westcott ordinand, to take part in a course in contextual theology run by the College of the Transfiguration in Grahamstown, Eastern Cape. We participated in the life of the college, went to classes and shared in the meals and lives of other ordinands. Experience of worship in the townships and visits with children orphaned by AIDS left us thrilled and confused, inspired and depressed – an extraordinary experience of reflecting on what it means to be a Christian in South Africa.

Teaching in India – Ellen Wakeham

In September, I accompanied 12 young people on a fortnight’s mission in South India. The group (mostly aged 17 – 18) and three leaders came from the youth congregation of the Anglican Team Ministry in Whitstable, Kent. We went to a rural village in south-west Tamil Nadu, where I had spent six months as a volunteer in 2005. The group helped with the building of the new church, worked in nursery schools, gave English classes, led Sunday School, played cricket and spent time making friends, giving and receiving hospitality. Facilitating mission in such a different culture proved to be a fun, exhausting and profoundly formational experience.

Tantur International Students’ Programme – Sally Lynch

I spent July at Tantur, an ecumenical study institute in Jerusalem alongside 28 people, lay, ordained and in training, from a variety of Protestant and Roman Catholic churches. Every continent of the world was represented.

Tantur sits above the Israeli checkpoint into Bethlehem and we were able to experience just a little of the intimidation and injustice faced by Palestinians every day as they try to live out their lives. We discovered more about the highly complex political and religious situation in the ‘land in between’, as the Holy Land has been termed. The Rector of Tantur told us, ‘if you are confused, you are beginning to understand’. It was both fascinating and disturbing to spend time with Palestinian Arab families, to see the work of the International Centre in Bethlehem with young people and women, and to visit Hebron and recognise the importance of the small ‘Christian Peacemaker Team’ there. We enjoyed stimulating lectures, reflective worship, and group trips to various sites – at times sadly having ‘run where Jesus walked’. We also had space to explore further alone and to find out more about the culture and context of the origin of our faith. Everyone who took part in the group said that they came back changed in some way.
HIGHLIGHTS OF THE YEAR

Term in Residence by the
Revd David Dinkebogile
Michaelmas 2007

One of the things that makes Westcott flourish is constant interaction with members of the Church from across the world. Once again, in 2007-08, the House was fortunate to welcome a wide range of visitors from many different places. Some came for a day, others stayed with us for longer periods of weeks or months. All made their mark.

For the Michaelmas term we were privileged to have with us the Venerable David Dinkebogile, Rector of St Cyprian’s, Sharpeville and Vicar-General of the Diocese of Christ the King in South Africa. David’s gentle presence and wisdom were an inspiration to everyone in the House. Here, he talks to Michael Beasley.

MB: Please could you tell me about your work as vicar-general?

DD: Christ the King is a new Diocese in South Africa. It’s south of Johannesburg and was created in 1990. We don’t have a cathedral, dean or suffragan bishops. The role of Vicar-General is to be the Bishop’s principal assistant, providing care and support for clergy. As well as being Vicar-General I am Rector of the parish of St Cyprian in Sharpeville.

MB: Many people will know that name. Could you tell me something of the parish and its area?

DD: In 1960, 69 peaceful civil rights protestors were massacred in Sharpeville by the South African security services. Their deaths brought the apartheid system to the attention of the world and helped start the struggle to bring it to an end. In 1984, the town was again the centre of an uprising, followed by the trial of the “Sharpeville Six” and the “Delmas Treason Trial” – also key events on the way to the destruction of apartheid.

MB: What happened to clergy in the parish at that time?

DD: Because of his support for the protests, my predecessor in the parish was arrested for treason. Many clergy were forced to flee from the security services. Desmond Tutu sent me to be priest-in-charge of St Cyprian’s in 1985 when he was Bishop of Johannesburg.

After Nelson Mandela’s release in 1990, and the ‘un-banning’ of political movements, the previous regime tried to destabilise moves towards freedom by fomenting inter-communal violence. I worked a lot to mediate between different factions – a difficult task demanding faith, determination and prayer. We were able to calm a very difficult situation, enabling Mandela to make Sharpeville the last stop on his election campaign trail.

MB: How do you give peace a chance?

DD: One problem was to work out how to help young people who had been in exile to return to school – reintegation was often very difficult. I helped set up the ‘Sharpeville Education Support Forum’ which brought together people from the different political parties and representatives of the community. The forum helped schools run smoothly and solved difficulties and disputes before they resulted in violence. Most meetings were held in my rectory or in the church.
MB: Now that apartheid is over, what are the challenges you face in Sharpeville?

DD: HIV&AIDS is a big problem. We have established an organisation called “St Cyprian’s Home Based Care Training” that trains organisations who enable home based care for people dying of the disease – our hospitals don’t have the capacity to care for all those in need.

In South Africa, many young people need counselling after encountering the violent situation that we live in. Also we help fight poverty and illiteracy and as a mission focused parish we work hard to bring back those who have left the church.

MB: How did you come to Westcott?

DD: The Bishop in charge of the Advisory Board for Theological Education invited dioceses to nominate people who might like to spend a term at Westcott. My bishop felt it would be good for me to come and I was chosen.

MB: What are you gaining from your visit here?

DD: I have been learning more about the roots of Anglicanism. For me, it’s amazing to come to Cambridge and to see where so much of the reformation took place. It’s also great to think afresh about what we do at St Cyprian’s and the church at large in South Africa. Being at Westcott gives me opportunity to think how to interpret the tradition of our catholic heritage afresh.

MB: How have you found Westcott?

DD: The community is warm and welcoming. People are helpful and make time to explain things. I like the Federation very much. In the old South Africa, all the different churches learned together at the Federal Theological Seminary of South Africa in Pietermaritzburg. After apartheid ended, training went back to individual denominations and colleges – a great shame.

MB: As you look at Westcott as a visitor, what challenges do you see that we have?

DD: Life at Westcott happens very fast. Can you really grasp everything when everything is so busy? Also, it’s quite self-contained – each person has to make their own way. In South Africa we move more as a community – it’s less individualistic.

I like Westcott’s strong links with Yale and Hong Kong. I would encourage you to venture into links with developing countries in Africa as well. I think you would learn a lot and be able to teach a lot if you did.
The Pastoral Visit of the Archbishops of Canterbury and York to Cambridge
February 2007

20-22 February 2008, the Archbishops of Canterbury and York made a three day Pastoral Visit to Cambridge, an event unprecedented for them and for us.

The Archbishops separately and together took part in nineteen engagements over the three days, which were attended by an extraordinary number of people. 1,400 packed into Great St Mary’s Church to hear both archbishops together on the last evening of their visit, with nearly 900 people on each of the other two evenings and 400 people at Archbishop Rowan’s lecture on “Faith, Reason and Quality Assurance: having faith in academic life”. Both Archbishops visited Oakington Reception Centre and spent time talking with asylum seekers detained there, and participated in a moving act of worship in the chapel. Later in the week they visited the Emmaus Centre for the homeless, and learned about the transforming work of that community. The overarching theme for the Visit was “Faith and Public Policy” and other engagements considered policing in the community, science and the human person, and business ethics. Archbishop Sentamu met with sixth formers from across Cambridge in a session he titled, “Your Questions Answered.” There was a mixture of scholarship and lightness of touch, honesty and integrity, warmth and wisdom. There was also evident care and affection between the two Archbishops and plenty of humorous and joyful moments.

A highlight for ordinands from across the Cambridge Theological Federation was on the Thursday morning when more than 200 gathered in Westminster College for morning prayer, breakfast and reflections from the Archbishops responding to the question, “What would you like to say to ordinands training today?”. Both spoke about the importance of keeping Christ at the centre of our lives and taking time to bring ourselves before God in order that we might be equipped for our roles as priests and as leaders in our communities, and being prepared for both the ordinary and the extraordinary. Questions and comments from the floor were received and answered with gentleness, humility and humour. We left the room deeply inspired, encouraged and privileged to see two men, leaders in the Church of England and of the Anglican Communion, who clearly had the love of Christ and the gospel at the centre of their beings. One ordinand remarked that he believed this experience would stay with him for the rest of his ministry.

The visit was the first in a series of consultations and entitled “A World To Believe In” being held in conjunction with Cambridge University’s 800th Anniversary celebrations. These consultations are taking place over the next two years to consider the engagement of faith with pressing matters of our time. The Principal and several Westcott ordinands are involved in their planning. You can find out more and listen to some of the addresses on www.a-world-to-believe-in.org.uk.
We had a transforming and glorious Holy Week and Easter at Westcott this year. The unusually early date of Easter meant that Holy Week fell during the last week of our Lent term which enabled us to spend this time together. We experienced as a community the gift of unmaking and making new, which is the gift of inhabiting the liturgy of Christ’s passion, death and resurrection.

Bishop Victoria Matthews was our preacher for the week, and gave us words of grace and transformation. For the past ten years she has been Bishop of Edmonton in Canada and arrived in Cambridge freshly elected as bishop of Christchurch, New Zealand. She was warm, inspirational and authoritative, a role model for men and women.

Liturgies during the week were planned by groups of students within the House. They included a traditional and powerful celebration of the Maundy Thursday liturgy held in All Saints’ followed by procession to Westcott chapel to keep vigil at the altar of repose, an experimental service of Tenebrae in the chapel, an extraordinary all-age vigil on Holy Saturday of saving stories conducted around the college’s buildings, and a dawn Easter Eucharist complete with a Gloria of party poppers, bells and whistles. Champagne breakfast followed and, after we had all played in the snow (for that it did this Easter day!) we came back together for a lunch of a spit-roasted lamb. Christ our Passover had been sacrificed for us, and we kept the feast.
Leavers' Gift
2008

Leaving years at Westcott have given the college many lovely gifts for the garden, for the chapel and for the community. The leaving class of 2008 decided on a very different course of action, agreeing that rather than making a one-off gift, each would be invited to fill out a gift-aided standing order form that would run throughout the length of their curacy. The decision stemmed from the leavers' desire to make an ongoing contribution to the life of Westcott and with the hope that their relationship with the college will be sustained over the years to come. The House looks forward to maintaining a strong relationship with the students as they embark on ordained ministry. The gift amounts to total pledges to Westcott in the sum of £14,000 over the next four years. It will be used to improve the life of the college in a number of ways – most immediately by contributing to our plans to improve disabled access around the buildings.

Margaret Davis, senior student, writes:
The 2008 leavers experienced theological training in the Westcott community as profoundly transforming and which bound us deeply to each other and to the House. We feel that this has given us a solid grounding for ministry and we would wish to maintain our links with the House for ongoing support. We believe that residential training is vital for the ministry of the Church of England and that Westcott’s unique style has something very important to offer it. There is determination to put Westcott on a sustainable financial footing and that there is vision and energy for the future which we want to be part of.
Theological Conversations

One quality that characterises Westcott House’s common life is an ongoing, unselfconscious theological conversation. You come across it over meals, in the bar, walking through the courtyards. Connections are being made, ideas explored, and questions – lots of questions – asked. This quality is probably one of the most important elements in ordinands’ formation, as they develop the innate capacity to think theologically, and it happens naturally. While we cannot reproduce these conversations, we can indicate a few of the many themes these conversations take, drawing on “conversation starters” from members of the Westcott community.

Wisdom

David Ford has been Regius Professor of Divinity at the University of Cambridge since 1991, and was Chairman of Westcott’s Council for 15 years until September 2006. He serves now as a Theological Adviser to the House and contributes to in-house teaching. In this piece he reflects on the process of writing his recent book, “Christian Wisdom: Desiring God and Learning in Love” (Cambridge University Press 2007).

When the Principal asked me to write 500 words with a personal angle on the four hundred pages of Christian Wisdom my first thought was about four surprises during the ten years in which it was written.

Two of the surprises were sudden insights. The first was the theme of the opening chapter, ‘Wisdom Cries’.

This dawned on me through reading the book of Proverbs: wisdom cries out, we are meant to cry out for wisdom, and wisdom is most crucial in matters of deepest and most passionate concern: our loves, our core desires, our sufferings, our vocations. This is as true in the public as in the private realm: one might see departments of government as responding to cries – for peace, security, prosperity, education, health, justice, housing, and so on. The second was the most important of all: that at the heart of Christian wisdom is loving God for God’s sake. I came to think that ‘Hallowed be your name’ is not just the leading but also the embracing petition of the Lord’s Prayer. Both these insights went against some common assumptions – that wisdom tends to be more ‘cool’ than ‘hot’ and that it is basically practical.

The second pair of surprises were slower in happening, conviction about them building up over years. One was the idea of the ‘moods’ of faith. Wise faith is not just a matter of indicatives (what is affirmed) and imperatives (what is to be done) but is also about interrogatives (questioning from many angles), subjunctives (what may be or might be, the mood of experiment) and above all optatives (the mood of desire). In a world where we ‘see through a glass darkly’, and above all are oriented to life in the presence of God, healthy faith is likely to be led by desire for God and God’s purposes rather than by packaged, definitive doctrine or ethics. The book of Job was a key text on this, as it also was on the theme of cries.
Job was a good example of the fourth surprise: the growing grip and fascination of scripture. Studying scripture has always been very important for my theology, but in the writing of this book it came to life in new ways. This was not unrelated to two experiences during those years: leading Bible studies at four Primates’ Meetings of the Anglican Communion in the aftermath of the 1998 Lambeth Conference (leading to the conviction that the most important thing needed was wise interpretation of scripture), and taking part in Scriptural Reasoning, the joint study of their three scriptures by Jews, Christians and Muslims, in which I discovered a double dynamic of simultaneously moving deeper into the scriptures of the others and deeper into my own.

Scriptural Reasoning and its inter-faith wisdom became one of the three case studies in the book. The others were the interdisciplinary wisdom of universities and the interpersonal wisdom of the L’Arche communities for those with severe learning disabilities. The aim was to reflect on things that I had been involved with over many years. It was L’Arche and above all Jean Vanier, its founder, in his wonderful book, *Drawn into the Mystery of Jesus through the Gospel of John*, that had the simple ultimate word to say about Christian wisdom: that it is the wisdom of love.
Scriptural Reasoning

Jeff Bailey is Tutor in Theology and a consultant with the Cambridge Inter-faith Programme. Here, he picks up a strand in David Ford’s piece and describes his experience of the use of “Scriptural Reasoning”, a new approach being used to advance interfaith relations around the world.

Last June, standing in the expansive lobby of Lancaster House in London, I found myself chatting to a young Muslim imam. We were attending a conference on Muslims in the UK sponsored by the Prime Minister’s Office and, along with being addressed by Tony Blair and David Cameron, we had listened to various panel discussions on faith and politics in multicultural Britain. The young imam was bright, inquisitive, and articulate. He noted how important a conference such as this was in enabling remarkable conversations across a wide spectrum of constituencies – it was filled with Muslim clerics, academics, and faith leaders from all levels – he was most interested in how small, local versions of such interactions could take place in his London neighbourhood. He made particular mention of the role parish priests could have in bringing about conversations, and the way in which deeper friendships between Christian and Muslim clerics might serve as a model for the kinds of relationships that are needed if neighbourhoods are to flourish.

The difficulty many parish priests have, however, is in knowing how to cultivate this kind of friendship. As one Church of England priest said to me some time ago, “Once you have called by the local mosque a few times, expressed ‘solidarity’ with the imam and taken away a few flyers on the Five Pillars, what’s next? People of different faiths are aware that we need to get to know one another, but it’s not always clear how to begin the conversation.”

One approach that has been gaining increased attention is known as Scriptural Reasoning (SR).

While the practice began primarily in universities, it is increasingly being taken up in grassroots community settings. At its most basic level, SR refers simply to small groups of people from different faiths who study together each other’s scriptures. Such groups are often made up of Jewish, Christian, and Muslim believers, though the practice in principle works amongst any faiths that draw upon sacred texts.

At a typical SR meeting, a theme—say, debt relief, or the nature of authority is considered by looking at relevant passages from the Hebrew Bible, the New Testament, and the Qur'an. The point of the study is not so much to find agreement between the passages, though sometimes that occurs. What is often more interesting are the differences that emerge. Such differences, with the puzzlement and questions that can result, often leads to a much greater understanding of why a faith tradition reasons the way it does, and how it interprets and applies its scriptures to the whole of life.

What is fascinating about SR groups is that the insights which emerge are unpredictable. I recently attended an SR meeting in London marked by nearly two hours of energetic discussion, debate, and laughter among participants which included an attorney from a large London law firm, a political lobbyist, a corporate teams consultant, a Muslim college chaplain, a professor from the University of London, a woman rabbi, and a research scientist. At one point, after discussing a passage from the Hebrew Bible, the group began to consider the Christian passage from Matthew’s gospel in which Jesus instructs his questioners to “render unto Caesar what is Caesar’s”. After some vigorous conversation, one Muslim participant expressed surprise at the range of interpretations represented by the various Christians around the table. “I thought most Western Christians read this as justification for supporting their government’s policies,” he said. “I was taught that in my church...
growing up, actually,” admitted one Christian woman. At which point one of the Jewish participants spoke up. “I wonder if Jesus isn’t saying something a bit more subversive than ‘be a good citizen’?” he asked. “Perhaps Jesus is actually making a larger point about an alternative economic system?”. Disagreements that occur between members of the same faith can create space for a kind of “public argument” that can be enormously enlightening to members of other faiths who are listening in. It also underscores that texts can be enormously generative for new ways of thinking, with varying layers of meaning revealed as they are poked and prodded. Furthermore, interpreting a text in an SR session – even when that text is not one’s own, and thus not considered authoritative for oneself – becomes a kind of “group project” that can carry conversation further than more abstract discussions of, say, differences in Muslim and Jewish theology.

All of this has potentially significant political implications. Many participants in SR come away noting that, despite the fact that they typically leave a session more aware of the deep differences that exist between their faith and another’s, this often results in compelling them to move into deeper levels of friendship and understanding with the other. Friendship, synergy, and solidarity, in other words, are not dependent upon finding a kind of “fourth position” beyond the particularities of one’s own faith. Rather – perhaps confirming the insights of Jewish midrash – it is possible that difference can actually generate flourishing relationships. Difference is not simply something to be feared, as assumed by much of contemporary politics.

Thus, in its own, inconspicuous way, SR might be conceived as a small-scale approach to civic life that is not always looking to achieve lowest-common-denominator consensus. Rather it takes the risk of allowing people to bring their deepest commitments and identities into a public space in the hope that such conversations might lead to flourishing communities marked by constant surprise and discovery. The skills to achieve this need to be learned anew in our modern era.

Would this be to claim too much? It’s hard to say, at present. SR is an embryonic practice – one approach amidst a host of new ventures at an exciting time for inter-faith relations. Various perspectives are needed, with new experiments and models emerging. Here at Westcott, we are taking advantage of the fact that Cambridge is becoming something of a world centre for interfaith study and practice. Several times each term, a large group of Westcott ordinands walk over to St John’s College, where they participate in an SR group with Jewish and Muslim students also studying at Cambridge. Yale students recently here on exchange found the interfaith experience at Westcott so stimulating that they are planning to start an SR group at Yale upon their return. Westcott also has close ties with the

Imams from around the UK with Westcott staff explore the role of the public minister in pastoral care
Cambridge Inter-faith Programme, located in the Faculty of Divinity. Furthermore, Westcott ordinands take classes across the road at the Woolf Institute’s Centre for Jewish-Christian and Jewish-Muslim Relations, and make visits each year to the interfaith St Philip’s Centre in Leicester. Numerous other projects are in the works, as well.

All of this reflects the importance Westcott places on training ordinands for public ministry amidst the realities of 21st century, multicultural Britain. More than ever before, priests are needed whose ministerial formation has included experience and training in public theology and interfaith engagement, while remaining deeply rooted in a worshipping, prayerful community. The quiet gardens and daily prayers at Westcott, the tutor group breakfasts and formal halls, are increasingly going hand-in-hand with the development of interfaith friendships and theo-political debate, with a public engagement that not only awaits ordination, but is happening right now.

Manchester Placement

As I was brought up in a rural ‘middle of the road’ church, I knew I would gain a great deal from the experience of urban ministry and chose to do that within an evangelical context. I was placed at St Peter’s Levenshulme — an ‘open evangelical’ church within a multi-cultural area of Manchester. One of the great benefits of being there was the opportunity to engage with aspects of the parish’s theology, ecclesiology and informal worship — a process which I found invigorating and fascinating. The community at St Peter’s is very open and so naturally encouraged the discussion of ‘difference’ in a way that built up the other. For example, I was able to question their statement that they were ‘anti-ritualistic’, whilst they could respond by asking me about my views surrounding ‘ceremonial’ in worship. All such discussions were theologically enriching and provided me with a fruitful opportunity to reflect and articulate better my own views.

Alongside this, I gained the experience of leading weekly services, planning an ecumenical Lent course, pastoral visiting, school work, hospital chaplaincy, a day with the undertaker and at the crematorium and assisting at baptisms, weddings and funerals. The experiences of visiting the terminally ill and of comforting parents after a child’s funeral were immensely painful and evoked challenging questions within me. However, such encounters were also very affirming. I became more aware of the constant love and presence of the resurrected Christ, as I tried to mediate this through my ministry. Consequently, my understanding of the Incarnation developed as I gained first-hand experience of exactly what it means to reach out actively and minister Christ to all people at every stage of their life journey. My placement also gave me the opportunity to become involved in wider community activities. Levenshulme is a very transient community. Many residents are temporary
due to immigration matters or they simply move on when better employment or housing is offered. I was able to gain an appreciation of life in the area by sitting on various community planning committees. Such experiences gave me a valuable insight into the importance of the Church being present at all levels of the local community. I came to understand how St Peter's, other local churches and faith communities had a leading role in providing the residents of Levenshulme with support and a sense of community cohesion.

Throughout the duration of the placement, my fellow students and I received constant support from our Manchester tutor and Director of Pastoral Studies. We were encouraged to reflect on our experiences – both one-to-one and through verbatim presentations. The weekly group sessions gave us all a safe space in which to share our experiences, as well as discuss the complexities of urban ministry.

My Manchester placement was a wonderful opportunity to gain a 'hands-on' experience of ministry alongside the more academic elements of the Westcott formation programme. As my curacy is shortly to begin, I can see how Manchester has further prepared me for parish ministry. It was an immense privilege for me to undertake this placement, and to join the people of St Peter's on their journey. In short, my nine weeks in Manchester proved to be one of the most inspirational and formational experiences of my ministerial training.

Combating HIV&AIDS and Sexual Violence

Westcott’s theological conversations range worldwide, and that is facilitated by the international involvements of ordnands and staff. As well as serving as Vice-Principal at Westcott, Michael Beasley is Deputy Director of the Partnership for Child Development, an organisation based at Imperial College, London, that seeks to improve the education, health and nutrition of school-aged children in low and middle income countries. Here he describes work undertaken in Congo to promote faith-based approaches for the prevention of HIV/AIDS and sexual violence.

When it comes to preventing HIV/AIDS in the countries of sub-Saharan Africa, churches are often seen as part of the problem rather than the solution. The use of condoms, one of the principal means of preventing transmission of the virus, is opposed not only by the Catholic church but also by conservative Christians in the USA, leading to the promotion of ineffective “abstinence only” programmes. Churches can also uphold taboos that prevent people from receiving clear teaching about sex and health protection.

These challenges were confronted head-on when Westcott Vice-Principal Michael Beasley was invited by the Baptist Church in Eastern Congo to run a workshop on school-based approaches to the prevention of HIV/AIDS and sexual violence.

Eastern Congo has experienced a prolonged period of civil war and ethnic violence, political instability and natural disaster. There has been a collapse of the area’s infrastructure including schools, roads and health facilities. The proliferation of arms, emergence of warlords and involvement of child soldiers have resulted in the displacement of local populations. These factors have led to food insecurity and an increase in poverty and vulnerability. Widespread human rights abuse, including sexual violence, with the indiscriminate rape of girls, young and old women, have made Eastern Congo an ideal environment for the transmission of HIV.
The Baptist Church in the region has more than 350,000 members distributed within 342 parishes, and runs 430 schools, youth and adult training centres, medical facilities, and a university. It has a number of development projects including a special programme addressing HIV&AIDS called Elpis Zoe (Hope for Life). The workshop was attended by members of the church from a number of towns in the region and from different branches of the church’s ministries – health and education facilities and church organisations. The workshop had a number of aims:

- To increase basic knowledge about HIV&AIDS, its transmission, prevention and mitigation throughout the church
- To increase the church’s capacity to teach about HIV&AIDS and the life skills that can be used to prevent its transmission
- To combat stigma in the life of the church, its schools and health centres
- To explore ways in which the church might address sexual violence in Eastern Congo
- To plan the church’s future response to the epidemic.

The workshop used scientific understanding and faith-based approaches to explore HIV&AIDS and sexual violence and the different prevention strategies that could be used. The combination enabled participants to learn some of the facts surrounding the epidemic and to understand ways in which Christian faith can be used to challenge the behaviours that lead to its spread. Bible study helped people think more about how actions are shaped by values, culture, context and motivation. Church leaders were enabled to consider the Church’s response to the epidemic, looking at the contribution of churches to the creation of stigma, the need to care for people living with HIV&AIDS and teaching children about sex and sexuality. An important strength of the church was recognised to be its ability to impact on all parts of the community, ensuring that lessons learned at school can be backed up at home, in the health centre, at Sunday school and from the pulpit.

The most encouraging aspect of the workshop has been what happened once it was over. Since then, the Church’s achievements have included:

- Convening a high level group to address issues of sexual violence in the church’s schools
- Bringing together groups of pastors to share ideas on life skills and education about sexual violence
- Training more than 100 teachers in life skills education and education about sexual violence
- Extending the church’s home-based care of people living with HIV&AIDS, scaling up activities and strengthening links with health facilities
- Holding a heavily oversubscribed pastoral meeting with local commercial sex workers.

An increasing concern amongst many people who work to help prevent HIV&AIDS has been the problem of seeking to “medicalise” the infection. This has tended to suggest that single, simple interventions are all that are needed to solve the problem — “If you just wear a condom, just take this medication etc.” The reality is that HIV flourishes in places like Eastern Congo where a complex web of factors including poverty, malnutrition, vulnerability and gender inequality acts to favour the disease’s transmission. As Louis Pasteur said, “the virus is nothing, the terrain is everything.” It therefore becomes clear that churches, present in almost every community in sub-Saharan Africa, can be amongst the most effective agencies in changing the terrain that at present so favours the spread of HIV. Rather than being part of the problem, churches have enormous potential to be part of the solution.
New Developments in 2007-2008

All Saints’ Church

One of the most encouraging developments of the year has been our increasing use of All Saints’ Church, on the corner of the Westcott site.

The church was made redundant in 1973 and has been managed since by The Churches Conservation Trust. With the blessing of the Bishop of Ely and the vicar of St Andrew the Great (incumbent of our parish) we have been working closely with the Trust to change what has been seen as a symbol of the church’s demise into a sign of hope and mission. In the warmer months we have up to three community services a week in All Saints’, including morning prayer and compline every Thursday, and throughout the year we keep it open every day. We have celebrated All Saints’ Day, Maundy Thursday, Corpus Christi and the Leavers’ Eucharist there this year.

Keeping the church open every day has been essential for the church’s return to use, and, as has been discovered in many other open churches, security has been hardly a problem. An intercession book for visitors to write their prayer concerns has confirmed the importance of a prayerful space for people to enter and spend quiet time. We pray every Thursday morning for all those recorded in the intercession book. A number of artistic outreach events have been planned, to engage visitors and those seeking faith. At the time of writing, we have just learned that we have been awarded a grant towards providing conservation-level heating for the church which will enable us to use it throughout the year. All Saints’ is coming into its own for Westcott (with family and friends we do not all fit in our chapel) and for the wider community as a place for prayer, reflection and faith.

Pioneers One and All!

The development of the “ordained pioneer minister” category for those ordinands who wish to be trained for forms of ministry that are outside the traditional parish pattern, has led to some 75 ordinands in this category so far across the country. September 2007 saw Westcott’s first Pioneer Minister ordinand, Gareth Powell, begin training at Westcott. He comes with a wealth of experience, and was previously a member of the Moot church in Westminster, and joins a number of other pioneer ordinands in Ridley Hall who are learning together. Gareth’s training will include undertaking a PhD in the Divinity Faculty, looking at ecclesiological issues raised by “fresh expressions” and pioneer ministry.

Dave Male, our pioneer minister tutor shared with Ridley, organises the pioneer ministry training for the two Houses, but is clear that the issues and skills involved are not just for those on this track. All ministry is pioneer ministry and all who are entering ordained ministry need the aptitude and understanding that will enable them to respond creatively to the changing challenges of mission and ministry. So Dave has been involved in Westcott’s in-house Life and Service course (the course on the understanding and practice of ministry), has conducted seminar series for the House and in June organised an innovative two day course for ordinands on entrepreneurial skills with the Judge Business School.

Westcott Seminar Series

During the year we started two new seminar series for the benefit of ordinands, clergy and lay leaders. The first was on public theology, and the opening seminar was given by Professor Elaine Graham, Samuel Ferguson Professor of Social and Pastoral...
Cambridge Theological Federation end of year Commendation Service at Westcott
Theology at the University of Manchester, on ‘Doing God: Public Theology After Blair’.
Subsequent seminars have included ones led by Julius Makoni on ‘Globalisation and the Challenge to Christian Theology’, by Jim Walters on ‘Time for Change: Kairos and the Liturgical Shaping of Public Time’, and by Stephen Plant on “Public Theology and International Development.”

The second series of seminars has been running on themes in Anglicanism. Speakers have included Tim Jenkins, Dean of Jesus College on “Anglican Formation”; Will Adam, Vicar of St Andrew’s, Girton on “Anglican Authority”; Jeremy Morris, Dean of Trinity Hall on “Anglican Ecclesiology” and David Ford, Regius Professor of Divinity, on “Anglican Constructive Theology”. Texts of several of the seminars from both series are available on the Westcott website at: http://www.westcott.cam.ac.uk/resources/articletsermons.html. We are planning to continue both series, and are intending to take seminars and events like these “on the road” as well as holding them at Westcott.

Working with Children

There can be very few contexts where clergy do not work, at least to some extent, with children in church, schools, or on voluntary programmes. To prepare ordinands for this very significant area of ministry we have introduced a four week series each Easter term looking at children’s faith development, children in church, work in schools and working with youth. The children in the Westcott community enable ordinands to gain direct experience through working in the “Thursday Club” which takes place during the liturgy of the word in the weekly Community Eucharist, and through planning and conducting twice termly all-age Eucharists on Thursdays. We have recently started attachment relationships with local schools and are in the process of expanding the availability of these opportunities.

This represents one way in which the formation programme addresses current realities of ordained ministry, both through the courses and practical opportunities we provide, and through the way we engage in our own community life. Other areas in which we have increased attention include diversity awareness and understanding, and preaching and public communication.

Regional gatherings

During the year, regional gatherings for Westcott alumni have taken place in Wakefield, Hong Kong and London. The gatherings have been a chance for alumni to catch up with each other and to meet current staff and students of the House. The events have also been an opportunity for alumni to learn more of recent developments at the House and plans for the future. More are being planned for 2008/09, and if you would like one in your area please do get in touch.

Young Vocations

With the rise in the number of young ordinands at Westcott, we have been engaged in a number of ways in helping encourage young vocations. In particular, our ordinands have been developing materials and initiatives for young people exploring their vocation. A weekend programme for young vocations is being planned by Ministry Division to take place at Westcott next spring. At the July General Synod six Westcott ordinands assisted Archbishop Rowan in launching the CallWaiting initiative. For more, see www.callwaiting.org.uk
Staff at Westcott

There were a number of staff changes in 2007. Jeff Bailey and Lindsay Yates arrived, whilst Andrew Mein departed for a two-year study leave in Delhi. Robert Beckford joined the adjunct members of staff. William McVey joined as bursar, and Tony Withers, our maintenance man, retired. Others changed role, as you will see below.

Michael Beasley

In September, Michael changed role from College Chaplain to become Vice-Principal (along with Andrew Mein on leave in India) and Tutor in Mission. During 2007, Michael was the driving force behind the college’s conference “A New Vision for Catholic Mission” and also led a college mission to six rural parishes in Somerset during Holy Week. As Vice-Principal, Michael is working to enable the House to think more about medium and long-term strategy and to plan for the forthcoming development campaign. He continues to work part-time for the Department of Infectious Disease Epidemiology at Imperial College, London, undertaking activities in the past year in places as diverse as Cambodia, Syria, the Democratic Republic of Congo and Guyana. He is married to Lizzie.

Jeff Bailey

Jeff became Tutor in Theology in September 2007. He is finishing a Cambridge PhD in political theology and his particular areas of interest include the relationships between theological reasoning, politics, and inter-faith relations. Before coming to Cambridge, Jeff studied at Duke University and he has written and published extensively. He is currently co-editing A Reader in Contemporary Political Theology for Eerdmans, and is writing Guides for the Perplexed: Interfaith Relations for Continuum Press. He is a consultant with the Cambridge Inter-faith Programme, and is the Honorary Secretary for the British Society for the Study of Christian Ethics. He is married to Alicia, and they have three small children, Wade, Simone and Hayden.

Vicky Raymer

Vicky Raymer is Westcott’s Director of Studies. In 2007 she was delighted to see through the completion of the first year of a new BA course in Christian Theology, validated by Anglia Ruskin University and taken by many students within the Cambridge Theological Federation. Vicky has continued to teach liturgy within the House and Federation. Following Michael Beasley’s change in role, she has taken on the administration of Westcott’s chapel, bringing practice and teaching in worship together. Vicky is undertaking research for her new book on the use of the Bible in worship, looking at how the Church’s use of scripture in liturgy influences our understanding and interpretation of the text.

Anna Rowlands

In addition to her work as Director of Pastoral Studies, Anna leads the engagement of the House with issues of practical and public theology and became tutor in these subjects in September. She has established a monthly seminar in public theology which invites contributions from alumni, current students and theologians working in the field. Details, including texts from recent seminars, can be found on the Westcott web site. In 2007, Anna was awarded a doctorate from Manchester University. Her thesis offered a reading of the work of Gillian Rose in the context of contemporary practical theology. Beyond Westcott, Anna is a theological advisor to the Catholic Agency for Overseas Development (CAFOD) and she continues to serve on the English Anglican-Roman Catholic Committee. She is married to Gareth and they have a son, Tomos.
Margie Tolstoy

Margie Tolstoy is Westcott’s Tutor in Ethics. During the year Margie co-taught a lively course in Christian Ethics for the Cambridge Theological Federation alongside Richard Hugginson of Ridley Hall and Michael Langford, Westcott alumnus and formerly Professor of Philosophy and Medical Ethics at the Memorial University of Newfoundland. The course modelled friendship and respect for the different ethical and theological perspectives brought by different people to the class. Margie continues also to teach in the Divinity Faculty on ‘Jewish and Christian Relations’ and ‘Jewish and Christian Responses to the Holocaust’. She has two daughters, Elina and Maya and a grandson, Jason.

Lindsay Yates

Lindsay joined Westcott as Pastoral Chaplain from September 2007. She offers pastoral care to everyone at Westcott and also co-ordinates teaching in prayer. Before coming to the House, she was chaplain of Pembroke College and for a short time was acting chaplain of St John’s College. Lindsay is reading for a Masters degree in Church History at the University of Wales, Lampeter. She is married to Will and they have two daughters – Liberty and Anastasia.

Simon Gatenby

Simon joined Westcott as part-time Tutor for the Manchester project in 2005. After graduating from Nottingham University he trained at St John’s College. He has 20 years’ experience of parish ministry, serving in the dioceses of Manchester & Newcastle. In his current parish, Christ Church Brunswick, he has supervised many placement students training for ministry across the denominations, as well as serving as Area Dean of Hulme between 1999 and 2005. He and the congregation of Christ Church are currently key players in their neighbourhood’s regeneration plans. He is married to Helen, an informal educator, trainer and manager of a local youth project, and tranquil Rectory life is completed by the addition of Millie and Jed, their two children!

Dave Male

Dave is Tutor in Pioneer Ministry at Westcott House and Ridley Hall and co-ordinates the development of our work on ‘Fresh Expressions’ of church. This involves the training of ‘Pioneer Ministers’ and also enables the House to think more creatively about how we can connect more effectively with people who are outside the church. Dave has played an active role in the development of a national network of Catholic and Contemplative fresh expressions and practitioners. He is married to Heather and they have three children, Jennifer, Holly and Callum.

William McVey

In August, 2007, William McVey was appointed as joint Bursar of Westcott, Wesley House and the ERMC. William brings a strong grasp to Westcott’s finances having begun his career with firms of chartered accountants in London and Cambridge. He worked for thirteen years at Darwin College, University of Cambridge as the Financial & Administrative Officer before becoming the Secretary for Finance & Stewardship for the Council for World Mission from 1997 to 2001, when he spent much of his time working with church members in many different countries. From 2001 to 2007 William has been the accountant for The Perse School in Cambridge. William is married to Deborah – a United Reformed Church Minister – and they have four adult children. He has been a member and an Elder of the United Reformed Church for more than 25 years.
Andrew Mein

Andrew Mein, Vice Principal and Tutor in Old Testament, is on an extended sabbatical in Delhi with his wife, Harriet, who has been posted there by accounting firm Ernst & Young. In India, Andrew is strengthening the House’s links with the Delhi Brotherhood, Vidyajyoti, Delhi’s Jesuit Seminary and the Henry Martin Institute in Hyderabad. He is also undertaking research for his forthcoming commentary on Ezekiel, and presented a paper on the Christian reception of Ezekiel 16 at November’s Society of Biblical Literature meeting in San Diego.

Mike Law

Westcott’s Canon Gardener, Canon Mike Law, relishes the opportunity to “be” rather than constantly to be “doing”. After a number of years as a Health Care Chaplain working with people with mental and emotional problems, he shows little appetite to return to the targets, performance management, appraisals and record keeping of the NHS. In the garden, Mike is not only in constant touch with nature, but also with those who pass through it on their way to lectures, supervisions and to meet essay deadlines. His calm presence is a challenge to the all consuming busy-ness that can too easily beset us. He is married to Jennie and they have children and grandchildren.

Robert Beckford

Robert Beckford, who is Reader in Black Theology and Culture at Oxford Brookes University, joined Westcott as Adjunct Tutor in Black Theology from September 2007. A firm believer in teaching for social change, Robert also educates in community centres, care homes and male prisons. As well as teaching and writing on theology and culture, Robert is an accomplished documentary filmmaker, working with Channel 4. In 2002 he was awarded a BAFTA for a six part series on the hard teachings of Jesus. Robert comes to Westcott about once a term to teach or preach.
## Ember List 2008

### Priests

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<tr>
<th>Name</th>
<th>Parish and Team</th>
<th>Diocese</th>
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<tbody>
<tr>
<td>Janet HH Ashton</td>
<td>Wenlock Team, Hereford Diocese (September)</td>
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<td>Mark J Betson</td>
<td>St Michael and All Angels, Southwick, Chichester Diocese</td>
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<td>Janet C Bunker</td>
<td>Ascension, Cambridge, Ely Diocese</td>
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<td>Richard W Carter</td>
<td>Llanbedr with Llangynfael, Llanarmon and Llaychan, St Asaph Diocese</td>
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<td>Peter G Collins</td>
<td>South Lawres Benefice, Lincoln Diocese</td>
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<td>Alison RM Craven</td>
<td>St Luke, Chelsea, London Diocese</td>
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<td>Andrew C Hammond</td>
<td>St John's Wood, London Diocese</td>
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<td>James DT Hawkey</td>
<td>St Mary, Portsea with St Faith and St Wilfrid, Portsmouth Diocese</td>
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<td>Victoria L Johnson</td>
<td>St John the Divine, Brooklands, Manchester Diocese</td>
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<td>Sharon Jones</td>
<td>All Saints', Emscote, Coventry Diocese</td>
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<td>Oliver J Learmont</td>
<td>Hitchin, St Albans Diocese (September)</td>
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<td>David A Neaum</td>
<td>St Gregory, Marnhull, Salisbury Diocese</td>
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<td>Catherine M Sigrist</td>
<td>All Souls, Cheriton, Canterbury Diocese</td>
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<td>Katharine E Stowe</td>
<td>SS Patrick &amp; James, Salter Street &amp; Shirley Team, Birmingham Diocese</td>
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<td>Judith Sweetman</td>
<td>St Peter ad Vincula, Coggleshall, Chelmsford Diocese</td>
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<td>Pauline M Tate</td>
<td>Great and Little Addington with Woodford, Peterborough Diocese</td>
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<td>Christopher G Thomson</td>
<td>Bletchingley &amp; Nutfield, Southwark Diocese</td>
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<td>Robert B Tobin</td>
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<td>M Kathryn Twining</td>
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<td>Peter Williams</td>
<td>St Mary Bredin, Canterbury, Canterbury Diocese</td>
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### Deacons

<table>
<thead>
<tr>
<th>Name</th>
<th>Parish and Team</th>
<th>Diocese</th>
</tr>
</thead>
<tbody>
<tr>
<td>Richard M Bastable</td>
<td>St Martin of Tours, Ruislip, London Diocese</td>
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<tr>
<td>Alison S Booker</td>
<td>Countesthorpe with Foston &amp; Peating Magna, Leicester Diocese</td>
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<tr>
<td>Adam C Boulter</td>
<td>St Mary, Battersea, Southwark Diocese</td>
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<tr>
<td>Elizabeth AMG Brown</td>
<td>St John the Evangelist, Morley, Guildford Diocese</td>
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<tr>
<td>Sarah E Bryant</td>
<td>St Aldhelm, Branksome, Poole, Salisbury Diocese (September)</td>
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<tr>
<td>Joseph C Cant</td>
<td>Longford Deanery, Derby Diocese</td>
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<tr>
<td>Louise AJ Codrington-Marshall</td>
<td>Mortlake with East Sheen, Southwark Diocese</td>
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<tr>
<td>Paul JL Cody</td>
<td>St Peter's Collegiate Church, Central Wolverhampton, Lichfield Diocese (September)</td>
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<tr>
<td>Nicholas D Davies</td>
<td>St Stephen, South Dulwich, Southwark Diocese</td>
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<tr>
<td>Margaret A Davis</td>
<td>St Lawrence, Abbots Langley, St Albans Diocese</td>
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<tr>
<td>Paul A Dominik</td>
<td>St Francis of Assisi, Ingleby Barwick, York Diocese</td>
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<tr>
<td>Mark F Eminson</td>
<td>St Swithun, East Grinstead, Chichester Diocese</td>
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<tr>
<td>Maria Flipse</td>
<td>Roath, Llandaff Diocese</td>
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<tr>
<td>Ian M Gallagher</td>
<td>St Mary the Virgin, Walton-on-the-Hill, Liverpool Diocese</td>
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<tr>
<td>David A Gardiner</td>
<td>Presbury and All Saints', North Cheltenham, Gloucester Diocese</td>
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<tr>
<td>Rachel E Greene</td>
<td>Sturminster Newton, Hinton St Mary &amp; Lydlinch, Salisbury Diocese (September)</td>
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<tr>
<td>Julia R Hicks</td>
<td>St Mary, Bridgwater, and Chilton Trinity, Bath and Wells Diocese</td>
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<tr>
<td>Robert B Hicks</td>
<td>St Francis, Bridgwater, Bath and Wells Diocese</td>
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<tr>
<td>Sally J Horner</td>
<td>St John Chrysostom with St Andrew, Peckham, Southwark Diocese</td>
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<tr>
<td>Alison C Letschka</td>
<td>St Wilfrid with the Presentation, Haywards Heath, Chichester Diocese</td>
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<tr>
<td>Sally M Lynch</td>
<td>St Edward the Confessor, Romford, Chelmsford Diocese</td>
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<tr>
<td>Julius T Makoni</td>
<td>St Mary and All Saints' Cathedral, Harare Diocese</td>
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<tr>
<td>Meymans Sala</td>
<td>All Saints’, Edmonton (January)</td>
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<tr>
<td>Simon J Tibbs</td>
<td>Old St Paul, Edinburgh, Scottish Episcopal Church (October)</td>
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<tr>
<td>Guy M Trewick</td>
<td>St Peter, Black Lion Lane, Hammersmith, London Diocese</td>
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<tr>
<td>Dylan L Turner</td>
<td>St Nicholas with St Mary, Strood, Rochester Diocese (September)</td>
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<tr>
<td>Edward N Turner</td>
<td>St Paul Winchmore Hill, London Diocese</td>
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<tr>
<td>Neil-Allan Walsh</td>
<td>St Michael &amp; All Angels, Manor Park, Chelmsford Diocese</td>
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<tr>
<td>Paul SG Watkin</td>
<td>Harwich Peninsular, Chelmsford Diocese</td>
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<tr>
<td>C Mark Watkins</td>
<td>Almondbury with Farnley Tyas Team, Wakefield Diocese</td>
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<tr>
<td>Sally A Womersley</td>
<td>G7 Group, Canterbury Diocese</td>
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<tr>
<td>Denise L Yeldham</td>
<td>Plymstock and Hooe, Exeter Diocese (September)</td>
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</tbody>
</table>
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Sabbatical 2008 - 2009
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The Revd Canon Martin Seeley, Principal
The Revd Dr Michael Beasley, Vice Principal
The Revd Dr Victoria Raymer
Dr Anna Rowlands
The Revd Canon Vanessa Herrick
The Revd Dr Jeremy Morris
The Revd Dr Philip Luscombe
The Revd Canon Dr Fraser Watts
The Rt Revd Christopher Foster
Professor David McClean
Mr Michael Womack
The Revd Duncan Dormor
The Revd Canon Alma Servant
Ms Kat Campion-Spall
Mrs Margaret Davis
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Mr William McVey, Bursar
Mrs Jane Richardson